

THE SOUTHERN PULPIT of Richmond, Va., was consolidated with this Magazine July, 1884
A NEW EVANGELICAL MONTHLY for Pastors, Christian Workers and Families.
Vol. IV. No 2. June, 1886.

The Pulpit Treasury

CONDUCTED BY A CORPS OF EMINENT CLERGYMEN.

J. SANDERSON, D.D., Managing Editor.

CONTENTS.

Wayland Hoyt, D.D. (Frontispiece.)		The Theatrical Tendency.	PAGE
Sermons.		Prof. Alexander Vinet, D.D.	118
Sources of Comfort In the Death-Shade.		The Final Judgment.	
Wayland Hoyt, D.D.	79	Prof. T. W. Hunt, Ph.D.	120
Zion's Awakening. R. V. Foster, D.D.	89	Does it Pay to Study Hebrew?	
Exegetical Comments.		Rev. J. W. Payne, M.A.	122
The Golden Censer in the Holy of Holies.		Light from the Orient on Bible Texts.	
Prof. E. J. Wolf, D.D.	94	Sennacherib's Account of his Expedition	
Timely Service—Decoration Day.		against Hezekiah. Rev. M. Lindsay Keller	124
Memorial Address. Rev. J. L. Harris.	97	Sunday School Cause.	
Independence Day.		Light on the International Lessons. Rev.	
True Freedom. Chancellor John Hall, D.D., LL.D.	105	Alfred H. Moment. Jesus the Bread of	
Editorials.		Life. Jesus the Christ. Jesus and Abraham	126
Parental Training	108	Questions of the Day.	
The Gossipy Habit	108	Poor Laws of the Hebrew Commonwealth.	
Clean-Cut Statements	108	Rev. J. M. Van Horn.	129
Hand to Hand Work	109	Mission Fields.	
Social Tyranny	109	The Jews in Syria. H. H. Jessup, D.D.	130
Devising Liberal Things	109	Helps in Pastoral Work.	
View of the Memorial Baptist Church,		Unseen Results of the Pastor's Work. Rev.	
Philadelphia, Pa.	110	D. B. Jutten	131
Interior View of Memorial Baptist		Christian Edification.	
Church, Philadelphia, Pa.	111	Christ Dwelling in the Heart. President	
Noted Preachers.		James Culross, D.D.	133
Wayland Hoyt, D.D.	111	Prayer Meeting Service.	
Leading Thoughts of Sermons.		Helps to Prayer. G. A. Nunnally, D.D.	134
The Angel Face in Man. P. S. Henson, D.D.	114	The Pulpit Treasury in the Family.	
The Ideal Christian. Rev. J. S. Breckenridge Simpson	116	Family Religion. Moses D. Hoge, D.D.	135
The Power of Christ's Resurrection. Rev. James McArthur	116	Beautiful Thoughts.	137
The Drawing Power of Christ. Pres. James Harper, D.D.	117	Illustrative Selections.	138
The Children of God. Rev. William T. Sabine.	117	Monthly Survey.	139
Weakness & Source of Strength. Wm. M. Taylor, D.D., LL.D.	88	Book Department.	140
Present Suffering and Future Glory in Contrast. G. K. McCall, D.D.	96		

NEW YORK:

E. B. TREAT, PUBLISHER, 771 BROADWAY.

Yearly in Advance, \$2.50.

Clergymen, \$2.00.

Single Copy, 25 cts

[Entered as Second Class Mail Matter. Copyright by E. B. Treat, 1886.]

COMMENCE WITH THE FIRST NUMBER.

Each YEARLY VOLUME will be carefully indexed by Topics, Texts, and Authors.

Vol. IV. Commences with the May Number. Renew Subscriptions. { Back Bound Vols. \$2 each. To Subscribers.


The NEW Evangelical Monthly for Pastors, Christian Workers and Families.

The Pulpit Treasury

Special Contributors for VOL. IV., 1886.

JOHN HALL, D.D., LL.D.,
WILLIAM TAYLOR, D.D., LL.D.,
THOMAS ARMITAGE, D.D.,
O. H. TIFFANY, D.D.,
REV. JOSEPH COOK,
J. L. WITHROW, D.D.,
H. C. POTTER, D.D.,
J. B. THOMAS, D.D.,
T. W. CHAMBERS, D.D.,
D. S. GREGORY, D.D.,
T. DEWITT TALMAGE, D.D.,

J. H. VINCENT, D.D.,
PHILIP SCHAFF, D.D., LL.D.,
R. D. HITCHCOCK, D.D., LL.D.,
J. M. BUCKLEY, D.D., LL.D.,
C. S. ROBINSON, D.D., LL.D.,
WM. ORMISTON, D.D., LL.D.,
T. L. CUYLER, D.D.,
P. S. HENSON, D.D.,
BISHOP C. D. FOSS,
JOHN BASCOM, D.D.,
C. F. DEEMS, D.D., and other.

 In addition to the above list of special contributors we have secured a large number of the best writers, both lay and clerical, on important, timely topics, whose articles commence with this number and will enrich each succeeding number throughout the year.

"The Peerless Magazine,"

Invaluable to Every Clergyman.

EXPOSITORY LECTURES and EXEGETICAL COMMENTS by both American and Foreign Authors will be special features in Vol. IV.

BOUND VOLUMES of the first, second and third years of **THE TREASURY**, with full index of Authors, Subjects and Texts, &c., for sale. Price \$3 each; to paid subscribers—old or new—\$2.

These Volumes contain sermons in full by eminent divines of various denominations; Leading Thoughts of Sermons appropriate to various times and seasons; Exegetical Comments; Biographies and Portraits of living preachers with views of their churches—each monthly issue having well-filled departments on

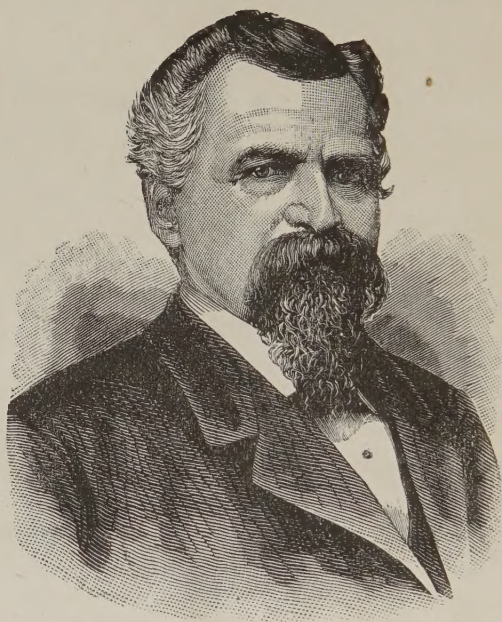
Questions of the Day,	Family Religion and Training,
Helps in Pastoral Work,	Christian Edification,
Prayer-Meeting Service,	Sunday-School Cause,
Helpful Hints for Workers,	and Mission Fields.

THE PASTOR'S LIBRARY SERIES.—We are arranging for the publication of additional volumes of the highest merit, edited by the best Biblical Scholars and by men who have the entire confidence of the religious world.

PREMIUM OFFER.—See our list of **BOOKS WORTH HAVING.**

Renew Subscriptions. Canvass for New Subscribers. Form Clubs. Liberal Terms Offered.

E. B. TREAT, Publisher, 771 Broadway, N. Y.



Wayland Hayf.

THE PULPIT TREASURY.

AN EVANGELICAL MONTHLY.

VOL. IV.

NEW YORK, JUNE, 1886.

No. 2.

→* SERMONS *←

SOURCES OF COMFORT IN THE DEATH-SHADE.

BY WAYLAND HOYT, D.D., MEMORIAL BAPTIST CHURCH, PHILADELPHIA, PA.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me.—PSALMS xxiii., 4.

A SONG of comfort, and, will you notice, in strange place. Comfort springs from the two Latin words, *con*, with, and *fortis*, strong, and so means literally to be strong with one's self, to have a shining courage at the centre of the soul. But there is nothing in the outward circumstance of the singer here to minister to such efficacy of soul. There is everything in outward circumstance to damage and defeat it.

For, in the place he stands, there is no green grass beneath his feet, nor sky of blue above his head, nor wrap of summer air around him, nor splash and sparkle of cool brook for his refreshment. It is a gaunt and gloomy place he stands in; it is the valley of the death-shade.

Amid the rocky fastnesses of Judea such places were often found. They were deep, dangerous, narrow defiles among the mountains. The way fell far down between towering heights on either side. To pass through them required the tasking of every muscle as the foot sought resting-place upon the jagged stones, and an eye alert lest an ambuscading precipice destroy. So far down did the path fall and so loftily on either side did the mountains tower that around the whole circle of the hours the sun could get chance to

fling but a fragmentary and swift gleam; immediately the shadow of the huge mountains, now from this side now from that, would quench the sunbeam beneath their vast and spreading pall. Here the rocks stood naked, bare even of the brave lichen. Here gloom made its home. Here the air armed itself with a cruel chill. Here were haunting all various shapes of various fears. Valleys of the death-shade the poetic Hebrews called such places, and how truly. They were not the dwellings of comfort, but of fear and flight.

But it is just here the singer stands and his cheerful, resonant note is that of comfort—that of a strength with himself, of a high jubilation of heart the place he stands in cannot daunt. “Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me.”

And so you get glance here of that peculiar quality of a real religion, that it is something which is meant to give a high inward comfort, notwithstanding the marshallings of outward circumstance to defeat and drive away such efficacy of soul. A real religion can bring forth its fruit of comfort even in the valley of the death-shade. It does not depend on outward genial climate, or rich soil, or sunny sky. It is independent of the outward. It is the minister of inward strength. It has songs in the night. How constantly this fact of an inward comfort, glad and brave, notwithstanding valleys of the death-shadow, comes out in the experience of God’s saints! How truly did the Psalmist sing the fact for all the ages.

Polycarp is standing in the valley of the shadow of death of martyrdom. On his very funeral-pile he is full of so strong a comfort that it can only express itself in thanksgiving. From amid the faggots he breaks out praying—“O Lord God Almighty, Father of Thy beloved and blessed Son Jesus Christ, by whom we have received the knowledge of Thee, the God of angels and powers, and of the whole creation and of all the race of the righteous who live before Thee, *I bless Thee* that Thou hast counted *me* worthy of this day and hour, that *I* should have a part in the number of Thy witnesses, in the cup of Thy Christ.”

Follow through the catacombs where the early Christians hid themselves in subterranean darkness, and buried their dead, and told each other the story of the Christ crucified for their redemption; and as you hold your torch that its light may fall upon them, read the inscriptions, not of despair, but of faith and hope and love, and mark the rude sculpturings which tell forth their irradiating comfort. As James Martineau so eloquently says of them, “There the evergreen leaf protests in sculptured silence that the winter of the grave cannot touch the saintly soul; the blossoming branch speaks of vernal suns beyond the snows of this chill world; the Good Shepherd shows from His benign looks that the mortal way so terrible to nature had become to those Christians as the meadow-path, between the grassy slopes and beside the still waters.”

Or to come down to later times. Benjamin Gottlieb Kohlmeister—a poor Moravian mechanic, unknown altogether in the great annals of the world;

just a simple, hard-handed artisan, dwelling as a humble missionary for thirty-four long years amid the rocks and chill and winter glooms of Labrador—at the age of eighty-three he looks back upon the sterile heathen valley of death-shade he had so long dwelt in, and exclaims, “That the Lord has counted me, one of the poorest of His children, worthy to serve Him in weakness, amongst the heathen, is a favor for which I hope to praise Him through eternity.”

Behold a contrast. There was Talleyrand. He was born about the same time with this humble saint. He was high in office. He was the minister of Napoleon I. He grasped the reins of states. He controlled the destinies of peoples. He had boundless wealth. But this is what Talleyrand writes: “Behold eighty-three years have passed away. What cares! What agitations! What anxieties! What ill-will! What sad complications! And all without other result except great fatigue of body and mind, a profound sentiment of discouragement for the future, and disgust of the past!”

Well, what the world would call a paradise of wealth, place, reputation is very apt to change itself into a valley of death-shadow for the soul. And what the world would call a tarrying for thirty-four long years amid the very stoniest and chilliest and gloomiest valley of the shadow of death possible, may be the place in which the really religious soul shall know so strong and brave and inward comfort that eternity shall not be long enough to tell the soul's great thanks for it.

I pray you mark, my friends, this peculiar quality of a real religion, that the soul filled with it may be filled with comfort in default of circumstances in which men think comfort commonly grows; that it is the purpose and power of a true religion to so furnish the soul with comfort that it shall be, in large measure, independent of outward and pleasant circumstance. Not by any means that a real religion would lead us, unduly, to despise these. Not that when we may have pleasant outward circumstance, we may not have them, are not to rejoice in them, be thankful for them, in all proper ways earnestly seek them. Penance is not Christianity. Self-denial merely for the sake of the pain of the self-denial is not Christianity. He who tarried at wedding-feasts, and dined with the rich Pharisee, and never held Himself aloof from usual human life, but constantly mingled with it and added to the brightness of it His sanctioning, sanctifying presence, has surely taught us that all bright things and beautiful and pleasant, carrying no stain of sin upon them, are ours to have and to the uttermost enjoy. But a real religion, while it uses these things, has stronger and inner resource which such things can never give. It can be sufficient even for the valley of the death-shade. It can refuse to yield its comfort even though the way of life dip down into its glooms. It can sing its songs when all the warblers of the summer have fled with the passing of the summer days. Still its song stays. Still may its song be strong and put a cheerful courage on.

I pray you mark heedfully this peculiar and inwardly-comfort-furnishing quality of a real religion, because just the failure to mark this reveals a com-

monest mistake for life. Men are on the constant hunt for happiness, that is, for those things which shall happen to them, for those things which shall fall to them from without, for the circumstance and equipage of life, for green grass beneath the feet and sunny skies above the head and rare flowers to fling intoxicating fragrance on the air, for place, preferment, wealth, social position.

And all these things are valuable and pleasant. Only they are poor things to hunt for as life's *chief* end. They are thin and meagre soil for the heart to root in. For when they fail, as they often do, what then has the heart left out of which to draw nutriment that it may be strong and brave and glad? And then, besides, even amid these very pleasant outward things the valley of the death-shadow often yawns, and clasps with its chill and gloom and fear. Walking once along perhaps almost the finest street of private residences in the world, one said to me, I know the history of nearly all the families dwelling here, and there is scarcely one of them into whose precincts the deepest sorrow and trouble have not intruded. What is true for that street is true for all the streets in the wide world. Sooner or later to everybody comes some sad, dark, deep valley of the death-shadow. Sorrow, disappointment, worldly failure, heart-aches, heart-breaks, rocky, difficult ways of duty, deaths—in this disciplinary and probationary world no man's path may miss the valley of the death-shadow.

What one wants is strong, sustaining comfort there, to be master of life there, to be so inwardly helped that, though outward circumstances turn to desert, the soul shall not be dismayed. What one wants is power to strike this courageous note of the sweet Psalm: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me, Thy rod and Thy staff they comfort me."

Why then is the singer, even though the place he stands in be the valley of the death-shade, so brave and glad? Whence is there yielded him such strength with himself, such inward, high, masterful comfort? How may one find such comfort even for the valley of the shadow of death, for life's hard places, and cheerless places, and fearful places, into the glooms of which every life must sooner or later pass; for the valley of the death-shadow of life's end to which life is surely leading, and into nearer neighborhood with which every rolling year and every passing day is inevitably pushing every one of us; how may one get strong comfort of soul for such places and for such times? that is our question.

And concerning the way of getting such strong comfort of soul the singer tells us. From three sources, he tells us, is such high comfort of soul to be gotten—from a Presence; from a Defence; from a Guidance. Let us look together at these three sources of an inward and girded comfort, one by one.

First then—the soul may get such comfort from a *Presence*: "I will fear no evil, *for Thou art with me*," is one note the brave singer strikes.

Ah! God's presence—let the soul but be sure of that and how immediately able even for the valley of the death-shade does it become!

There is Isaac amid the valley of the death-shade of a gaunt famine—herbage turned to dust, stream dried, herds dying, wives, little children, dependants, failing for lack of food. He will go down to Egypt, he will escape the valley of the death-shade though yet no voice of God has bidden him. But on the way Jehovah appears to him and says: "Go not down into Egypt. Sojourn in this land, and *I will be with thee* and will bless thee." Well, if the Lord be with him that is comfort and support enough. He will build his altar at Beer-sheba and pitch his tent there and dig his well. It is enough since God is with him.

There is Jacob, an exile amid the valley of the death-shade of the wilderness, with but a stone for pillow. But when from the summit of the ladder, whose lowest round is on the earth, but at whose highest round, which pierces Heaven, God stands, Jacob hears the divine voice saying, "*Behold I am with thee* and will keep thee in all places whither thou goest," the gloomy wilderness becomes a bright and sacred Bethel, a house of God in which the soul grows strong.

There is Joshua standing in the valley of the death-shade of a most towering and high duty. Moses is dead. The great leader's mighty burden is laid down. And now Joshua must take it up. No wonder Joshua's heart fails him. No wonder he dreads to go on into all the jagged difficulties of the conquest of the Promised Land. But what courage and comfort flow into his soul and how furnished he becomes for duty as he listens to Jehovah's promise: "Be strong and of a good courage; as I was with Moses, so will I be with thee; I will not fail thee nor forsake thee."

But you say these men were Bible heroes and their time is far away. How may I be sure that amid the valleys of death-shadow in which I must stand and through which I must pass, I may be certain of the comfort of the divine Presence? Listen then to the promise of your victorious and ascending Lord as He waits to utter it for all ages and for all places: "And lo I am with you alway, even unto the end of the world." And be sure that it is not needful that you miss and want the comfort of this Presence.

For the very distinguishing quality of our Christ is that, in the person of the Holy Spirit, He is yet in the world a real, pervading, prevailing Presence; not a Christ who has been, as great men have been, but a Christ who is still in the world and with us in solidest reality and triumphant energy of personal presence, as merely great men who have been and are now dead and buried, cannot now be in the world. Our risen, death-vanquishing Christ is not in the world and with us merely as an influence, but is in the world and with us as a Presence. In any gloomiest valley of death-shade, you have right to sing and to put into your song as dense a meaning of veritable personal presence as John, when he leaned his head on Jesus' bosom at the Last Supper, could affirm Christ's veritable personal presence—for *Thou art with me*.

Yes, he lies there dead in that magnificent sarcophagus of porphyry in the crypt of St. Paul's Cathedral, London. His victories *have been won*. His

statesmanship *has been* exercised. His great deeds *have been* done. As an influence, but as that only, springing out of what he was and what he did, the Duke of Wellington may be said to be present among men. But he may be said to be present thus only by figure, not in the way of fact. He is not a presence as he once was. He is dead. He is buried. He has carried his presence into the eternities.

Yes, he lies there dead amid the world's most splendid tomb. Its glittering dome is over him. His tattered battle-flags are grouped around the great stone coffin in which he lies, the marbles beneath it glow with the names of his 'great triumphs—Marengo, Lodi, Austerlitz. But with the aged and trembling and rapidly decreasing remnants of the Old Guard who yet stand sentinel about his tomb, the great Napoleon is not present as he once was when his voice thrilled them and his glance kindled their swift enthusiasm, and his sword pointed out the path of victory.

Wellington's great antagonist also has been. He is not now in the world a presence.

But now our Christ is not as are dead heroes. Our Christ is. The Holy Spirit is the Omnipresent Christ. "Lo I am with you alway—even unto the end of the world" is the majestic promise. In as veritable a presence as when His feet touched the waves of the storm-smitten sea of Galilee is Christ with us. Nor is He simply with us as a thought. He is with us as a life. Brother still is He. Companion still is He. Nay more—in the person of the Holy Spirit, Indweller, Sanctifier, Comforter is He; nearer than whisper, nearer than thought, Dweller and spiritual Presence in the heart's most withdrawn and secret deeps.

Ah, friends, here *is* a source of strong, brave, cheerful comfort in the soul. Through whatever valleys of death-shadow I may be bidden to pass, I can sing it if I will sing it, and I may know I am not singing figure and but poetic metaphor, but sublimest fact. *For Thou art with me.*

But in the second place, the soul may get such comfort from a *Defence*. Sings the singer, "Here, amid the valley of the death-shadow, *Thy Rod* comforts me."

Get a true idea of this word translated *rod* and at once this beautiful meaning of defence comes out. The word means literally, club or mace. It is a great, stout bludgeon, a most formidable weapon of defence. It was made usually of the tough wood of the oak. Swelling out from the handle was a great, thick, rounded head. This head was often further armed by the driving into it of heavy iron nails. Grasped by a strong hand and wielded by a strong arm, the bludgeon or mace, as you can see, would be a quite appalling weapon with which the shepherd could beat off assailants of the flock. And the shepherd had need enough to use this mace, for his flock had many enemies. Fierce Syrian bears and powerful hunting leopards prowled often through those valleys of death-shade. Hyenas screeched and jackals yelled through them. The *cobra di capello* and also the *cerastes*, or horned viper, would often dart up from the rocks of the wilderness and strike suddenly at

some member of the shepherd's flock. There were also lurking about great yellow vipers and whitish-yellow scorpions. And sailing through the air and hovering over the flock and vigilant for chance to swoop upon some tender lamb and bear it off to some eyrie in the mountain heights, wheeled with strong flight and watched with keen eye the immense and formidable lammergeyer or vulture. Besides, as well, banditti threatened. The Bedaween—their hand against every man and every man's hand against them—those rangers of the wilderness and ambuscaders amid its rocks, who lived by pillage, were a constant menace to the shepherd's flock. He had need enough then for his stalwart club or mace, which in the Psalm is translated *rod*. He must smite at bears and leopards and hyenas and jackals with it. He must dash down hissing serpents with it. He must beat back sharp-taloned, vast-winged vultures with it. He must stand between his flock and prowling, predatory banditti with it. This mace in the shepherd's grip was his flock's defence.

So the singer in the Psalm takes up the figure and sings of a strong, glad comfort in his heart, notwithstanding he must walk amidst the valley of the death-shade, because the Jehovah-Shepherd's mace is his defence.

And now what source of inward comfort here! The Shepherd-Lord *defends*. He defends by the mighty and masterful mace of His atonement. There is no need that I wait to tell of the dangers threatening—the prowling, predatory world, flesh, devil, the smiting penalties of sin. But between God's saints and the dangers crowding round them is the mace of their Lord's atonement. What comfort for them in the fact that that is their defence!

I frankly confess to you I cannot understand the force of that objection so often made against our Lord's atonement, that it is out of the analogy of things and contrary to the order of things, and therefore cannot be believed and so cannot yield inward comfort. On the other hand it seems to me the one thing which fits precisely in with the analogy of things—is precisely that which was to be expected from a loving God.

Did you read the other day in the newspaper of brave Kate Shelley, whom the Legislature of Iowa has lately honored so righteously by purse and golden medal? On the 6th of July, 1881, just as the sun went down, a most devastating storm of wind and rain smote the country around the town of Boone, Iowa. In an hour's time the Des Moines River rose about six feet. Before the fierce force of the wind many buildings fell. Kate was looking out of the window of her home and saw, through the darkness and the storm, a locomotive head-light. In a second it dropped suddenly from sight, and Kate Shelley knew that the Honey Creek bridge was gone, and that that train had plunged into the emptiness. There was no one at home except her mother and her little brother and sister, and she herself was barely turned sixteen. She knew that the thundering express-train was due in a little time, and that if it were not warned of the destroyed bridge over Honey Creek it would go too plunging down into the abyss. She hurried out into the storm. She gained the railroad track, and fast as the awful force of the terrible wind would let her, struggled on toward Moingona, a station about a

mile from Honey Creek. To reach Moingona she must cross a trestle bridge over the Des Moines River, standing unsheltered in the teeth of the storm, and full five hundred feet in length. She crept upon the bridge. The wind flew at her; the rain dashed at her; the lightning flashed around her; the thunder seemed to tread the very timbers to which she clung and shake them. She almost lost her balance. She just escaped falling through into the awful raging waters. It was pitch dark. The only light was the lightning's lurid flash, revealing for an instant the slippery timbers and the seething, dashing, roaring flood below. Not a moment was to be lost. Brave Kate Shelley crept swiftly on; she gained the ground on the other side; she sped to the station; she gasped out her story; she fell unconscious. Telegrams flashed along the wires—"Honey Creek bridge is gone." The express-train, crowded with men and women and little children, thundering on, was stopped in time. Brave Kate Shelley had saved them all.

And now as you think of her crawling along the wet and slippery timbers of that trestle bridge, amid the pitch blackness of the night, and the flash of the lightning, and the roar of the thunder, and against the savage fury of the hurricane, do you not see how she did really vicariously take upon herself all the awful, threatening danger about that crowded train, and uprearing the mace of her devotion between it and the danger, did defend from the hovering, hungry danger the crowded train? It was not out of reason that she should do it. It was in accordance with noblest, sublimest, even celestial reason.

Why should men object to that in the great atonement to which they do not object in a case like this? No, friends, in a way so real that this taking upon herself of the danger of that crowded train by Kate Shelley is but the faintest possible type and shadow of its reality, the Good Shepherd bore our sins in His own body on the tree, took them upon Himself, received upon Himself their doom, expiated them; and now between those who trust Him and the death and danger of their sin, uprears the mighty mace of His complete atonement, and oh how perfectly defends them.

Here is comfort for the threader of the valley of the shadow of death—over him is lifted the defending mace of the divine atonement.

Also amid the valley of the death-shade there is the defending mace of the Divine Providence.

Just before the civil war, when things looked at their very worst for the poor black people, Frederick Douglass addressed a despairing company of them countenancing a bloody insurrection as the only hope of liberty. It was a terrible speech full of denunciation, despair, urging on with wonderful power to bitterest and desperate revolt. "Directly in front of the platform," as one has described it, "sat a tall, gaunt figure, black as the night that Douglass had depicted; a woman, who, had she lived in Africa, might have passed for a sorceress or a sibyl, but who had won repute among her people as a prophetess taught of God. Fastening upon the speaker her keen black eye, now fired with a holy indignation, and raising her finger as in prophetic admoni-

tion, Sojourner Truth cried, in a voice that pierced every ear, '*Frederick, is God dead?*'" No. God was not dead—with what defence He appeared for the poor black people you and I know well enough.

That is a question which everybody ought to think of when the storms are high and the way is rough and the sky is black and the air is chill and the valley of the death-shadow flings down its glooms. Soul of mine, is God dead? No, He is not dead. He lives. He defends. If I but trust Him and wait upon Him, there shall be surely over me the defending mace of His Good Providence.

Surely source of strong, glad inward comfort here, since I may be sure of divine defence, and sing in any valley of death-shade, "O Jehovah-Shepherd, Thy defending mace, it comforts me."

But in the third place, and in the last, and very briefly—the soul may get this strong inward comfort from a *Guidance*. Sings the singer, "Here amid the valley of the death-shadow, *Thy Staff* comforts me." This staff is the shepherd's crook. The staff is a guidance in the sense of *pointing out the way*. Whither the shepherd's staff pointed were the flock to follow. And what a guiding staff for us amid any valley of death-shade is the *example* of our Lord. How safe and sure our path if we but loyally follow that. Men and women, amid the perplexities of life, the doubts of it, the intersecting, tangling ways of it, the torments of decisions as to whether to do this or that, or that, or that with which it is sometimes filled, I know no such staff of guidance, I am sure none such can be found, as this is question prayerfully asked and honestly answered and genuinely carried out in practice—How do I think, amid such circumstances as I now stand in, Jesus Christ would do? You can get answer to that question if you will. Whither the staff of the honest answer to it points, go—that is the path for you, the safe path, the path of deliverance, the path of comfort.

The staff is guidance also in the meaning of *guiding help*. The way is rough. There are high stones in it to be climbed, there are gaping ravines in it to be leaped. The lamb waits helpless. Of itself it cannot scale the rock or jump the chasm. Then the shepherd, putting under it his crook and lending it his strength, helps it up and helps it over. Such helping guidance is ours too from the Shepherd-Lord. He helps always when we try to follow. "Fear them not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness"—this is the promise of guidance amidst rough places of the Shepherd-Lord.

The staff is guidance also in the sense of chastisement. Sometimes the flock wander forgetfully, get heedless of the true way, stray off into the danger. Then with his staff the shepherd guides by *driving* back into the safe way. But it is not in bitterness, not in wrath He guides thus *driving* by the staff of chastisement. That is a true hymn we sometimes sing:

My times are in Thy hand;
Why should I doubt or fear?

My Father's hand will never cause
His child a *needless tear*.

That is a true Scripture—"Now no chastisement for the present seemeth to be joyous but grievous; nevertheless, afterwards, it worketh out the *peaceable fruits of righteousness* to them that are exercised thereby."

Presence, Defence, Guidance—are not these sources of strong, glad comfort amid any valley of death-shadow?

This closing word to the Christian. Be girded then with this glad and inward comfort. It is yours. Scruple not to take it. Scruple not to claim it. Be brave to use it. Through what defiles of sorrow you must pass, still shall go with you a divine Presence, a divine Defence, a divine Guidance. Through the great valley of the shadow of death, to open sooner or later before us all, even in that you shall not miss this inner comfort. He shall be with you. Over you shall be His defending mace. Before you His staff of guidance shall point the way. Believe toward victory. Refuse to believe toward defeat. Expect to triumph now, then. *Sursum corda*. Lift up your hearts. For you there is strong comfort.

To the Unchristian a closing word. Is it not strange folly, is it not the very insanity of sin to refuse the comfort of this Presence, this Defence, this Guidance and to choose rather to go on into life's sorrows and into life's end *alone*?

WEAKNESS A SOURCE OF STRENGTH (*For when I am weak, then am I strong*.—II. COR. xii., 10).—Paul deals in paradox. Two things, a weakness and a strength, both real and existing in the same man and the weakness in some sense the cause of the strength. I. Paul's weakness. This was one of the most distinctive preparations for his work. It was not a characteristic of his mental equipment, nor of his moral fibre, but of his physical frame. He had to contend with some distressing bodily infirmity, as his writings show, and as may be inferred from having Luke, the beloved physician, in his missionary band. He was his permanent medical attendant. Paul was afflicted also with some defect in utterance. This must have been a constant trial to him as a public speaker, and this may have caused his depression of spirits at Troas and Rome. II. The connection of Paul's weakness with his strength. There was a strength in his weakness. God thus compensates. Woman's weakness is a plea against assault. So with a child. So with Paul, the earthliness of the vessel was so apparent that the power was manifestly of God. There was strength as the result of weakness. His weakness led him to cast himself unreservedly upon the divine help, and it led him to have great sympathy towards his fellow-men. He was gentle as a nurse, and wept frequently. His attachments were beautiful and his salutations affectionate. There was strength surmounting his weakness. He labored as though he had no infirmity. He was impelled by faith and gratitude. He moved in the midst of unseen realities and he felt he owed everything to Jesus. Our feebleness may make us care more for Christ. Much can be accomplished notwithstanding weakness. Weakness can only be overcome through faith and a consecration like Paul's.—*Wm. M. Taylor, D.D., LL.D., N.Y.*

ZION'S AWAKENING.

BY R. V. FOSTER, D.D., PROFESSOR IN CUMBERLAND UNIVERSITY THEOLOGICAL SCHOOL,
LEBANON, TENN.

Awake, awake, put on thy strength, O Zion.—ISA. lii., 1.

THE word Zion designates primarily the south-west hill of Jerusalem, the older and higher part of the city; often called the city of David because there he resided and established the sanctuary of God. Hence the name Zion becomes also a name of the sanctuary itself. In the next place, it is employed to designate the Israelitish nation which in those days was also the Church. And in the third place, as at least most commentators are agreed, it is used typically to represent the Church under the New Testament dispensation.

It is used in one or all these senses eight times in the short prophecy of Zechariah; nine times in the shorter prophecy of Micah; and seven times in the still shorter one of Joel. Jeremiah uses it twenty-seven times; the Psalms thirty-eight times, and Isaiah, the most ecclesiological as well as the most evangelical of the prophets, uses it forty-seven times. There is much of the Church, and of the Gospel thereto, in the Old Testament. The phrase "my people" is used at least twenty times by the divine Speaker in the writings of Isaiah alone, to say nothing of the frequent use of equivalent phrases. And how much of Zion there is in the hymns of the Church! The word even occurs in twenty-five of our "Bible Songs," and some hymn-books of the Church have been expressly called "Songs of Zion." How many a local society has christened itself Zion! There is one in almost every Presbytery, to say nothing of its use by other denominations. Precious Old Testament name for the Church! "Awake, awake, put on thy strength, O Zion." But is not Zion already and always awake? Alas, no. Her condition of inaction, of apparent stupor, of desolation, at the time when Isaiah, in God's name, sought to arouse her, is only too truly typical of her condition many times since then. Only two or three centuries after the death of the last of the Apostles, history informs us, Christians were scarcely distinguishable from pagans. The golden-tongued and spiritually-minded Chrysostom would go home on Sundays from his pulpit in Antioch in Syria only to weep bitterly over the indifference of the Church and its defection from its first love. And even John the Divine long before had written to the seven churches of Asia, saying that on account of their lukewarmness their candlestick should be taken away; and nearly from that day to this the churches of Smyrna, and Sardis, and Pergamos, Thyatira, Philadelphia and Laodicea have been chiefly known as six of the seven churches of Asia from whom the golden candlestands were taken away because of a cold indifferentism.

One has only to glance at the history of the Church during the middle

ages to see that through all those dark centuries the Church was about as dark as the world, and but little less corrupt. The common people universally were forbidden to read the Bible and would not have been able to read it had they been permitted to do so. Popes and cardinals, archbishops and bishops and all the lower orders of clergy had but little more hesitancy in committing murder, and all the sins in the catalogue, than they had in attending mass. The Savonarolas who stood up here and there and preached a better morality and a purer gospel may be counted on the fingers of one hand. And the Church manifested its gratitude to them by burning them at the stake. The only reason why Luther did not share the same fate was because the devil in handling the Church had gone so far as to outwit even himself, and the time had come in the course of divine providence for God to make the very wrath even of the devil and the pope to praise Him.

The Church, by reason of the heavenly element in it, is like a tree of the forest—tenacious of its life; when the old trunk dies a fresh twig springs from its roots; and when this decays another fresh twig springs up in its turn. So Luther and his collaborators, by the grace of God, evoked from the dead Church of the middle ages a fresh and vigorous Protestantism. So Wesley and his co-workers evoked from the deadness of the later Anglicanism a still fresh and vigorous Methodism. The Presbyterian Church of John Knox also grew old, and has had its athletic offshoots. "Awake, awake, put on thy strength, O Zion"—and Zion after the awakening is never the Zion of the pre-awakening.

"Awake, awake, put on thy strength, O Zion." Is the injunction obsolete? No, by no means, it is not obsolete. And the Church-catholic to-day is in the act of obeying it. Zion is clothing herself in strength; Jerusalem is putting on her beautiful garments. Let us notice two or three significant indications:

I. Never in any period of the world's history has the Bible been more universally and intensely studied than it is now. And the study of it is far, very far, from being prevailingly hostile. Infidelity is in the minority. Theology is becoming less and less dogmatic, in the bad sense of that term, and more and more biblical. What does the Bible say? is the question. There is less of creed-making and more of truth-seeking; and the minister of the Gospel who does not study the Bible, and who does not study *about* the Bible, assiduously and thoroughly, will, not many days hence, find himself in the rear of a first-rate Sunday-school class.

The time was when the Bible was used to large extent as a storehouse of proof-texts, in which each his dogma sought and in which each his dogma generally found. Men came to its study with their minds already made up as to what the Bible ought to teach, and thereby unconsciously abused and perverted it. Then came the reactionary study known as Pietism, which in its turn also soon became one-sided, overwhelming the Bible, as it did, with edificatory reflections and practical applications, thereby confounding Scripture explanation with Scripture application, or what the Scripture is intended to

teach with what the Scripture merely suggests. Practical application has its proper place, and an important one it is, but explication is also indispensable. Teach the word.

Another reaction came, of course, still more dangerous perhaps than the other, known as Rationalism, confounding that which is above reason with that which is against reason, making the human understanding the ultimate test of the believable. Then another reaction known as the Spiritualistic study, and based on the supposition that the Scriptures can be understood only by the aid of the divine Spirit. So far it is eminently sound. It asserted that in order to be understood the Scriptures must be read and explained in the spirit in which they were written. So far also it was eminently sound. But it degenerated into reverie; it ignored the human means which God had made necessary to a thorough and assured understanding of the Scriptures. It asserted rather than searched; it sought to be wise not merely up to, but beyond, what is written. So true is it, even in the study of God's Word, that one extreme of human thought begets its opposite extreme. Allegory and mysticism gave way to dogmatism. But because the allegorical and mystical were once the fashion, allegorists and mystics are still occasionally found. Dogmatism yielded to pietism; but because the dogmatic study was once the prevailing fashion, there are still those to whom the Bible is mainly an arsenal of proof-texts. Pietism fell before rationalism; but because the University of Halle once made pietism prominent, there are still those who abuse the excellent features of this method of Bible study. But, after all, we live in another and better day, surely. The Bible now is not merely the scholar's book; it is also the people's book. It is not merely the people's book; it is also the scholar's book. It is the inexhaustible book; and to-day it is not only more universally studied, but also more intelligently, more diversely, and from more points of view, than ever before since there has been a Bible. The allegorical, the dogmatic, the pietistic, the spiritualistic, the natural, the supernatural, the human and the divine elements are each beginning to be recognized in their due proportion; and both theologically and exegetically men can now say, "Work out your own salvation with fear and trembling." And they can also say both theologically and exegetically, "For it is God that worketh in you to will and to do of His own good pleasure." The Bible study of to-day is indeed one of the signs of the times. Zion is putting on her strength; Jerusalem is clothing herself in beautiful garments.

II. As another indication of this fact I quote the old saying, "In union there is strength"; especially is it true when other essential elements of strength are not wanting. It is well known that the divisions which occurred in early Protestantism did much to hinder the Reformation in the sixteenth century. Melancthon was not quite in harmony with Luther. Calvin was in perfect harmony with neither. Zwingle headed another fragment of Reformers; and later the Remonstrants, or Arminians, broke off. More than one attempt at union was made, but without avail. Neither would yield to the other, each, like children, saying to the other, "I am right; you are wrong."

Neither would meet the other even half way. There is nothing to which a man is so wedded as to his opinions. With the heart man believeth unto righteousness. With the heart, sooner or later, he believes unto other things besides. This is right; and it is also wrong—when abused. The devil has not infrequently taken advantage of the abused fact to strip Zion of at least a part of her strength. The Presbyterian Church of Scotland, founded by John Knox, has during its not very long life, been divided into many fragments. The Church founded still more recently by John Wesley has since his day been split into a score or more of parts. In this day, however, there is a visible tendency toward union. *Consensus*, rather than *dissensus*, is the word used; points of agreement rather than points of difference; organic or fraternal union, rather than polemics and disunion. The Evangelical Alliance of all the Protestant Churches is a fact to-day; but it was scarcely a possibility some while ago. All the Methodists of the world are now united in an Ecumenical Council, the last meeting of which was held in London. That is brotherly, and probably something more. All the Reformed Churches of the world are also united in fraternal relation in a "Pan-Presbyterian Alliance," the next meeting of which is to be held in London. I can not now discuss, even in brief, the various utilities of these several unions, but one thing is certain: they cause the Christian denominations to fight each other less, and the great common Enemy more. They sink minor differences further out of sight, and magnify the essential and saving elements of the Gospel. If not unwisely pressed they will result in something more than fraternal union.

The union of the Old School and New School Assemblies, North, was an honor to our age. The speedy organic union of the Presbyterian Churches, North and South, ought to be one of its next greatest honors; and, "All the world for Christ," should be the motto of the union. The time of inter-denominational and inter-Christian dissension is happily gone by. It is to be expected that wolves should devour sheep; but that sheep should despise, bemean and devour sheep is astonishing and monstrous. And yet, has not many a sheep in the shape of an evangelical religious denomination been despised and bemeaned by other sheep? The fact that the Incarnation of the Son of God did not occur sooner in the world's history is due in part, viewing it from the human side, to the failure of the Church under the Old Testament to fulfil its mission more speedily and fully, as it might have done. And is not the delay of the final coming of Christ without sin unto salvation due, in part at least, to the failure of the Church under the present dispensation to fulfil her Messianic mission more speedily? In a sense it is true, that it is for the Church to say when Christ shall thus come. Christians often pray, "Thy kingdom come; Thy will be done on earth as it is in Heaven;" but how many of them really desire the prayer to be speedily answered? How many lend such helping hand thereto as they might? Perhaps I have no right to answer the question; but I fear, not all. Many doubtless have a vague apprehension that the speedy answer of the prayer would involve such a radical change in the present economy of things, that they would rather not

have the kingdom come just yet. They are conservative by nature and would rather not now be disturbed. The Church is made up of individuals, and if the Church really desires the will of God to be done on earth as it is in Heaven, it can have it so; or at least it can contribute more to that end than it has hitherto done. "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem!" Come back from the captivity of lukewarmness; come back from the captivity of ecclesiastical narrowness; come back from the captivity of sin. The seventy years are fulfilled. The edict of the return is gone forth. Rebuild the broken walls, and the temple, and let there be no more discord within. Awake, awake, clothe thyself in strength, O Zion; put on thy beautiful garments, O Jerusalem, the city of His holiness; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise from thy prostrate humiliation, and sit down, O Jerusalem. Loose thyself from the bands of thy neck, O captive daughter of Zion.

And she *is* rising—and the bands are falling from her neck—and the uncircumcised and the unclean are departing from her midst.

III. Another indication of which is the rapid progress in mission work. Some seventy-five years ago there was no Foreign Bible Society at all; since then one has been organized and the Bible has been translated into two hundred and fifty or more heathen languages or dialects. Has the mission work made slow progress? The Church has been aroused, nevertheless, and that is much. She no longer lies in the dust, and the bands are no longer about her neck. Some seventy-five years ago the Moravian was the only Protestant Church that had a missionary in the foreign field. Now every large branch of Zion has her missionary organization, ten thousand in all, perhaps, including the local ones, which we have no right to omit from the estimate. Four thousand missionaries are in the foreign field, assisted by some twenty thousand native preachers. The Gospel is preached in not less than fifteen thousand localities in heathen lands, and more than ten million dollars are collected annually to sustain these missions. Not less than six hundred thousand converts are enrolled in Africa alone, and not less than seven hundred thousand in Asia, to say nothing of other parts of the world. Is not this something? Nor does it include whatever of missionary work the Roman Catholic Church has done. Zion is awakening, but she has not yet put on all her strength. Dr. Gilfillan relates a scene which he in common with thousands of others once witnessed in Edinburgh. It was when the Queen visited that metropolis in 1842. "Scarcely had the twilight darkened into night, when, from every hill surrounding that most magnificent of cities, there seemed to rise simultaneously a crest of fire. Each mountaineer lifted up in his hand a torch; and from Berwick to Fife, and from Fife to Stirling, the great firth was illuminated. It was a witness to the people that their sovereign had come." So when the gospel beacons are lit from California to Japan, and from Japan far over the other sea to India, and from India over all the hills of Africa, and from Africa round the world to California again, it

will be the signal to earth that the Kingdom of Christ is fully come. Then Zion will have put on her strength and Jerusalem her most beautiful garments. The Bridegroom will Himself adorn her, whom He Himself has ransomed, with all manner of precious apparel, and shall lead her into the temple of God; and she shall live with Him in that beautiful city, and go no more out forever.

Exegetical Comments

THE GOLDEN CENSER IN THE HOLY OF HOLIES.

BY PROFESSOR E. J. WOLF, D.D., THEOLOGICAL SEMINARY, GETTYSBURG, PA.

THE writer of the Epistle to the Hebrews in enumerating the sacred furniture of the tabernacle speaks, in chapter ix., 3, of the Holy of Holies "having a golden censer." That is, he says this according to both the accepted and revised versions. That this translation is ordinarily a proper rendering of the original term (*thumiaterion*) is beyond dispute. And besides our English translations, such authorities may be quoted for it as Luther, the Douay version, the Vulgate, Peschito and others. That this translation is, however, inadmissible here follows from three insuperable difficulties.

1. Nowhere in the Old Testament is there any mention of a particular censer, specially designed for the services on the great day of Atonement and laid away permanently for that purpose in the Holy of Holies. Had there been such a censer the fact must have been well known to the readers of this Epistle, for their familiarity with the Levitical ritual is everywhere presupposed. It is spoken of here in connection with the ark of the covenant, therefore of like importance with it—an essential feature of the most holy place, yet not a reference to any such censer was contained in their literature.

2. Had the censer required by the high-priest on the day of Atonement been kept within the Holy of Holies, we cannot see how it could possibly have served its purpose on that day. Admission to that part of the sanctuary was forbidden on pain of death to all but the high-priest, and to him it was accorded only on that great day and then only on condition of his holding a smoking censer before him that the ascending cloud might protect the mercy-seat from his gaze "so that he die not." If "censer" be accepted as the proper term here, then the first act of the high-priest on that great day must have been a dreadful profanation of the sanctuary. For without any screen before his eyes he must go within the veil to bring out the censer, before he can have this vessel in which to place the burning coals from the altar before the Lord and the beaten incense with which to approach the Shekinah on the mercy-seat. To get the censer, without which he dare not enter the most holy place, he must first enter it in order to get the censer!

3. Grant that the term censer is here the proper equivalent of the original and we are confronted with the amazing and inconceivable alternative that the Apostle, while undertaking to enumerate the sacred furniture of the two divisions of the sanctuary, fails to mention the golden altar of incense—in some respects the most important article within the sacred enclosure; for besides its daily use in the offering of the morning and evening incense, the blood of the higher grades of sacrifice was always put upon the horns of the altar of incense, and once a year, the very day the high-priest entered the most holy place, the blood of the Atonement, part of which had been sprinkled toward the mercy-seat, was also applied to the horns of this altar and sprinkled seven times at its base, the ritual in connection with the altar of incense corresponding with the procedure within the veil. What took place at the mercy-seat is virtually repeated at the altar of incense. So nearly of the same rank are these two constituents of the sanctuary. Surely we must have a satisfactory explanation for the absence of this altar from the Apostle's inventory of the tabernacle, before we can consent to translate "*thumiaterion*" by censer—if it admits of any other translation.

This it does admit of. This very term is the common designation with both Philo and Josephus for the altar of incense, and the style of the author of this epistle bears, at all events, in many respects a close resemblance to that of those Jewish writers. Instead, then, of using here the word censer, a vessel of incense, let us employ the term *altar* of incense, and all the difficulties named will vanish.

But this only confronts us with a new difficulty, more formidable and perplexing at first sight than those involved in the censer. The "*thumiaterion*," says the text, is contained in the Holy of Holies, whereas the altar of incense stood in the holy place in front of the inner curtain. Surely the writer could not have been ignorant of this fact. And for us to translate this word "altar of incense" seems to be a square contradiction of his statement. But we have here possibly a case where the letter must not be strained at the expense of the spirit. There is no greater perversion of the Scriptures than a method of exegesis which sacrifices to the letter the obvious sense and intent of the author. Although its local position was in front of the curtain, the Apostle had good grounds for connecting this altar with the apparatus of the Holy of Holies. We have already seen what an important relation it sustained to the innermost part of the sanctuary on the greatest and most solemn festival of the year, the only day on which even the high-priest could pass within the veil. The incense, under the rising cloud of which alone he dared to approach the Shekinah, must be taken from this altar, and the atoning blood of the sacrificial victims which was sprinkled before the mercy-seat was also applied to it.

The altar of incense really *belonged* to the one Service which was annually conducted in the Holy of Holies. On that day of days it was to all intents a part of the most holy place—was indispensable to it. For this very reason, probably, it was put directly in front of the ark of the covenant, "before the

veil that is by the ark of the testimony," "before the mercy-seat that is over the testimony"—placed in such close proximity to the latter that it might be most conveniently used in conjunction with it in the supreme act of expiation made for the people on the day of Atonement. This view is confirmed by I. Kings vi., 22, where just as here the altar of incense is connected with the Holy of Holies. It is there designated "the altar that was by"—"that belonged to" (Rev.) "the oracle." Like our text this passage regards the altar as properly belonging to the Holy of Holies, although it was necessarily stationed in the holy place that the priests might have it for the daily offering of incense and for the application of blood in connection with some of the individual sacrifices.

It must be remembered, too, that the chief aim of this epistle is the elucidation of the types and symbolism of the Old Testament so as to fortify the wavering faith of the Hebrew Christians. The Holy of Holies with its divine presence is the symbol of Heaven, and incense is the standard symbol of prayer. The heavenly scene disclosed in Rev. viii., 3, 4, shows a golden altar before the throne and the smoke of the incense with the prayers of the saints ascending up before God. This is in striking harmony with the position maintained in this paper. And this confirmation becomes yet stronger when we notice the Old Testament as well as the New speaking of an altar in Heaven. (Is. vi., 6.)

Following now the inspired analysis of the sacred symbolism, recognizing the golden altar in Heaven as the antitype of that in the sanctuary of this world (the pattern was given to Moses on the Mount) and remembering, too, that the eternal High-Priest in entering the true Holy of Holies rent asunder forever the separating veil, we may readily understand how the Apostle conceived the idea of connecting the typical altar of incense with the typical Holy of Holies upon earth. The latter had, accordingly, not the *censer*, but the *altar* of incense. It is indeed very surprising that the revisers did not revise this passage.

PRESENT SUFFERING AND FUTURE GLORY IN CONTRAST (*For I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us.*—ROM. viii., 18).—"Present time" may mean the suffering of any one at any time; or of any one during his whole life, or of all persons during their life; or still again, of all persons consolidated in their experience of one person. "Glory" is splendor, magnificence. Then, as according to the text, suffering is not to be compared with the glory, they must be placed in contrast. I. As to their origin, the one from sin; the other, from God. II. All suffering is mixed; glory is unmixed. III. Suffering comprehensible; glory incomprehensible. IV. Suffering ends; glory never—it is everlasting. To be like Christ; to be with Christ; to be equal heirs with Christ—this is glory. And yet we cannot travel to the end of such infinite glory. Is there not enough in this view of our text to inspire the Christian with zeal and devotion and to send the sinner weeping to the cross?—G. R. McCall, D.D. (*Baptist*), Georgia.

❖*TIMELY SERVICE—DECORATION DAY*❖

MEMORIAL ADDRESS DELIVERED AT QUINCY, MASS.

BY REV. J. L. HARRIS, PASTOR OF TRINITY CONGREGATIONAL CHURCH,
NEPONSET (BOSTON).

Commander, Soldiers and Fellow-Citizens:

ONE year ago we were met in this hall for the same noble purpose that convenes us to-day. By the overruling of a kind Providence the Angel of Death hath not been permitted to enter your Post; and after the vicissitudes and joys of another year, it is our privilege on this beautiful May-day to meet again to perform the same sacred service, and pay the same tribute of respect and gratitude to our patriot dead.

While I fully appreciate and desire to thank you for the honor you have conferred by the invitation you have extended me to address you, I cannot but feel that it would have been more befitting the occasion to have chosen one of your own number—one who, when the trumpet called our nation to battle, went out, forsaking all, to fight for his country—one who endured hardness as a good soldier. Such a man might stand where I stand, and speak as I cannot speak. He might, indeed, stand mute, uttering not a word, showing simply an empty sleeve, or the battle-scars on his face; and no address that could be made by human lips would touch your hearts with an eloquence like that.

I cannot address you as a fellow-soldier and comrade—as one who fought with you side by side; but as a civilian, with no laurels on my brow such as you wear on yours. I would that I could boast of such an honor. But since I cannot, I come to this service wishing to lay a portion of the humble words I may speak as a memorial offering upon the graves of your buried brothers; and the other portion, if my humble address be worth dividing, I would have you accept as an expression of gratitude and honor to yourselves.

To the *Christian* Christmas is a *holy* day. To the *Puritan* Thanksgiving is a *joyful* day. And to the sons and daughters of the old soldiers of the Revolution, the birthdays of Washington and of American independence are most sacred. But to the patriot of the *present* there is *no other* day, save the birthday of Him who is the Prince of Peace, around which cluster so many hallowed associations—so many sacred and tender memories as around this Memorial Day. And it is certainly very fitting that our nation should, by enactment, have written it upon the calendar to be henceforward consecrated to a service so noble, so patriotic, so *sacred*. It is a kind of *national Sabbath*, gratefully consecrated by patriotism to the commemoration of the noble dead who, for their country's sake, counted not their lives dear unto them. With this day there seems to blend with exquisite grace the beautiful trio of gratitude, delicacy and affection. What an appropriate day upon which to work

out the beautiful conception which this floral occasion suggests to every mind ! A day when Nature is dressed in her gayest apparel, crowned with beauty and perfumed with the fragrant breath of the summer morn ! A day when the foliage is freshest, the flowers sweetest, the grass greenest, the day balmiest and skies the bluest ! How suited such a day to symbolize that eternal springtime in which the glowing sunlight of joy and glory perpetually shines ! And what *thrilling* associations, too, are connected with it ! We are carried back in memory a score of years, when the bugle's notes were sounding over our hills, along our valleys, and across the plains, calling *us*, calling our sons, our brothers, our fathers, our husbands to the field of strife. We see them again to-day, as we look back through the eventful years, coming from field, and shop, and store, and school, and pulpit—we see them putting on their coats of blue, and bidding a tearful farewell to home and friends. We hear the roll of the drum, the tread of armies, the roar of cannon. We see a thousand banners waving, the smoke of battle, the retiring armies, the fields covered with the slain; and then the long line of new-made graves.

But turning away from these sad sounds and scenes, we behold a brighter picture. We hear the shout of victory, we see the boys mustered out and returning home crowned with honor and covered with glory.

Some of them came home, it is true, only to receive the last sad rite of sepulture. Tenderly we laid them in their graves by the side of those they loved. Since then we have builded them monuments. We have visited their graves at the early hour while the birds were singing their morning songs; and at the evening hour when the gentle dews were weeping, as it were, tears of sorrow as a tribute of love and honor.

And now, on this bright Memorial Day, with all these memories—sad, thrilling, sacred and inspiring—clustering around us, we come to build *another* monument—a monument of *flowers*, upon the graves of our patriotic dead. Nature, it is true, seems to have been a little tardy on this occasion in furnishing her annual tribute of flowers. But we have gleaned what there are; and if the gift has been smaller than usual, we have sought to compensate for this by the wealth of affection which we have mingled, as sacred incense, with every flower.

And what more fitting expression than this could we give? We might raise the lofty marble shaft, polished, carved, and covered with glowing eulogies; but this expression would be far less tender; indeed, it would be *cold* and unsympathetic compared with the beautiful expression given by this floral offering.

From time immemorial, loving hands have gathered fragrant flowers and choicest garlands to strew upon the graves of those they loved. Away down the ages, the Greeks and the Romans wreathed the cradles of infancy with flowers, and bound garlands upon all their altars.

And do not we crown our *marriage* altars with flowers, and lay them as a fragrant offering upon the altars of our *churches*? With them we beautify our homes. We heap them in rich profusion upon the casket lid; and the incense

from censers swung by angel hands seems not more sweet than the perfume of those sacred symbols of truest love and holiest affection.

No more precious offering, then, can we bring to-day to lay upon the graves of our fallen heroes than these floral emblems which so strikingly type to us that beautiful land where

“ Everlasting spring abides,
And never-withering flowers.”

This to *you*, soldiers, must, on many accounts, be a day of intense interest. It comes to you freighted with a thousand thrilling memories. Some of them are *pleasant*, doubtless, while others may be sad beyond what human words can tell. The shadowy forms of those with whom you fought side by side seem to pass once more before your vision, so that you almost reach out to grasp again the once warm and strong, but now vanished hand. The day carries you back to the scenes of your camp-life—to your long and weary marches, to the camp-fire, midnight picket, hospital and prison, to the field of battle, to the sight of your brothers slain, to the cry of defeat and to the shout of victory.

The poet, I imagine, expresses very nearly your feelings and experience when he says :

“All o'er the tranquil land,
On this Memorial Day,
Coming from near and far,
Men gather in the mimic guise of war.
They bear no polished steel.
Yet by the elbow's touch they march, they
wheel,
Or side by side they stand.
They *now* are *peaceful* men, fair Order's
sons;

“But as they halt in motionless array,
Or bow their heads to pray,
Into their dreams intrudes
The swift sharp crack of rifle-shots in woods;
Into their memory swells
The trumpet call, the screaming of the shells;
And ever and anon they seem to hear
The far-off thunder of besieging guns,
All sounds of bygone war, *all* memories of the
ear.”

But there is *one* thought, one association connected with the scenes of this day which brings to every one, and especially to members of the Grand Army, a tinge of sadness. It casts a shadow which neither the flowers, the beautiful sunshine, nor the bright hopes of our coming national glory can dissipate. I allude to the fact that whilst almost *all other* organizations look forward to growth, prosperity and PERMANENCE, the Grand Army can only anticipate a gradual decadence.

To-day there are two great divisions of the Grand Army—one of the *living*, the other of the *dead*; one encamped on the shores of time, the other on the plains beyond the river. The one that has crossed over is already perhaps much the larger of the two; and its ranks are daily being reinforced by accessions from the division whose tents are still dotting the earthward shore.

Veterans, as I look upon your faces, I see that time is writing his autograph upon your brows. Your ranks are yearly growing smaller. In a little while, with *all* the long march will be ended; all life's battles fought, all its victories lost or won.

There is not a day but that some of your comrades are stripped of their uniform, divested of their arms, and transferred to the other division to receive

instead, we trust, the robe of white, the sceptre and the crown. And it will be but a few years when, at the solemn roll-call, there will be but a single voice, and *that* the voice of the caller himself, to answer "Here"—a single foot to step to the beating drum—a solitary soldier left to place the flowers on his comrades' graves.

And now, I think I hear you anxiously inquire, "Will Decoration Day then cease to exist? Will the nation blot it out of its list of holy days?" No, soldiers, I hope not. And yet I believe that its perpetuity depends *much* upon the use that we now make of it. If we regard it as a mere holiday or gala-day, it *may* cease to exist when those who cannot remember the scenes of the war, are required to make arrangements for the proper observance of the day. But if, when we meet as to-day we are met to strew the graves of the nation's patriot dead with flowers, we impress upon the minds of the people, especially the *young*, the great fact that we honor the memories of these men *not* because they were brave and were killed in battle, not because they died in hospital or in prison, but because they fought and died for a *principle*—the principle of eternal right, of self-government and liberty—if we teach them that every man became a soldier, not because he sought for conquest, but because he was inspired by a patriotic devotion to his country—if we thus teach, I say, and impress these essential facts upon the minds of our youth, thus planting and nourishing the spirit of true patriotism in the hearts of the generation now rising, and each generation to the one that is to follow, then will they not only become better citizens, but they will intelligently and from purest principle perpetuate our Memorial Day. Then, soldiers, we will teach our children to observe it, so that they will come and strew flowers on your graves when you have passed over the river. Yes, when the last member of the Grand Army shall have been carried from the field, and joined his comrades in the shout of victory on the other shore, then shall this whole land, on Memorial Day, rise up to honor you, and to join in perpetuating your memory.

We have said that your ranks are constantly being depleted. In the past year many a brave and noble soldier who marched and fought as a private, and who bore manly scars, has fallen from your ranks and richly deserves an enduring monument. They also have fallen from the higher ranks.

No partisan feeling, and very much less any sectional feeling can have place with us to-day. We hold no enmity against any of our Confederate brethren who have become loyal and true to the stars and stripes. We honor them, who this day honor as we do, their noble dead. We ask them not to forget the graves of their heroes. And could I this day go forth over the battle-fields, and through the cemeteries of the North and the South, and drop a flower on the grave of every man who fell in his coat of blue, I would also drop one on every mound that covers a soldier who fell in his coat of gray. Many of them are now sleeping peacefully side by side in Southern graves. The strife is ended. Together they fought, together they died, together they rest beneath the cypress and the palm. And now, as we stand separated a

score of years from those sad scenes of sanguinary strife, let us try and learn such lessons as will bind us together in the fraternal bonds of peace, and make us to feel that we are citizens of one common country—brothers of one common family.

I hope, then, that to-day, all over our land, your comrades will strew their flowers generously, lovingly, forgivingly—remembering the Blue, and forgetting not the Gray; for, as the poet hath said:

“ By the flow of the inland river,
Whence the fleets of iron have fled,
Where the blades of grave-grass quiver,
Asleep are the ranks of the dead.
Under the sod and the dew,
Waiting the judgment day;
Under the one the Blue,
Under the other the Gray.

Under the sod and the dew,
Waiting the judgment day;
Under the roses the Blue,
Under the lilies the Gray.

“ So with an equal splendor,
The morning sun-rays fall,
With a touch impartially tender
On the blossoms blooming for all.
Under the sod and the dew,
Waiting the judgment day;
Brodered with gold the Blue,
Mellowed with gold the Gray.

“ These in the robings of glory—
Those in the gloom of defeat;
All with the battle-blood gory.
In the dusk of eternity meet.
Under the sod and the dew,
Waiting the judgment day;
Under the laurel the Blue,
Under the willow the Gray.

“ No more shall the war-cry sever,
Or the winding rivers be red;
They banish our anger forever,
When they laurel the graves of our dead.
Under the sod and the dew,
Waiting the judgment day;
Love and tears for the Blue,
Tears and love for the Gray.”

“ From the silence of sorrowful hours,
The desolate mourners go,
Lovingly laden with flowers,
Alike for the friend and the foe.

Fathers, mothers, wives, brothers, sisters and children of the noble dead, think ye that we have forgotten you in the service of this day? Nay, we have not forgotten you. We would not if we could, we could not if we would. The sacrifices which many of you made in giving up your loved ones to your country—your months and even years of anxiety, waiting and watching and weeping, were quite as great as those made by the soldier who went to the tented field. Among the memories of each recurring Memorial Day there will mingle those of your heroic virtue which led you to lay upon your country's altar those offerings that were dearer to you than life. To your devotion, patriotism and self-sacrificing spirit we owe much for the privileges and blessings we this day enjoy. I desire, therefore, on my own part and also in behalf of all our citizens, to express our high appreciation, the lively and tender sense of gratitude which we do and ever shall cherish for you by reason of the noble sacrifices you so cheerfully made in the dark days of our nation's struggle and peril.

Soldiers and veterans, we owe much to you—a debt which we know not how to repay. If money were an equivalent we might, possibly, meet our obligations. But a currency purer and richer than that of silver and gold is required. Neither will compliments nor high-sounding words of praise be a sufficient return. And yet words of praise should be spoken to you, and will this day be spoken all over the land. It is not the dead soldiers alone who are to receive our offerings to-day, but the living as well. True, there seems to fall a kind of sanctity upon the memory and upon the graves of our fallen

heroes, which inclines us to emphasize more strongly the virtues of the dead than of the living. But why should we not honor those who still live as highly as those who have already fallen? The mere accident that one has gone while the other remains does not allow us to make any distinction. In the beginning one did as much as the other in giving himself to his country. During the war they dared the same, took the same chances of danger, of life and death; and hence the recognition of worth and heroism is as justly due to you who still survive as to your brothers who laid down their arms and their lives on the battle-field. We can reward you, soldiers, only by bestowing upon you, upon your families and upon all you love, the true honors you have so nobly won.

Then, in behalf of the citizens of Quincy I desire to express to you our high appreciation of your noble services, your patriotic and undying devotion to your country. As your names have already been inscribed upon your country's altar, so shall they be enshrined in our memories. And as one by one you lay aside your armor to leave the battle-field of life, may you be received by the great Captain of the armies of the skies, and be permitted to join your comrades on the peaceful plains of the land immortal. Not, however, to be armed with sword and spear, and shield and helmet; but to be crowned and sceptered, bearing palms of victory as the faithful warriors and conquering heroes of God.

A word with regard to our country. The war in which you fought plowed long, deep furrows over the face of our beautiful land; and for many a day the deep, red scars were seen on her hills and in her valleys. But the war-cloud has been lifted; our cannon have been rolled into their resting-places; our ironclads have disappeared; our camp-fires have gone out; and lo, on our hill-tops, with the beams of every morning sun, there appear the foregleams of our nation's rising glory. The eyes of all the nations are upon us. Some, doubtless, are rejoicing in our prosperity, while others are watching us with envious eye. They watched us closely while we were marching through the fires of a wrathful war, and have seen us emerge from the terrible strife chastened and wiser, perhaps, but also purer and stronger than ever. And I believe that we shall yet give to Europe and Asia, yea, to all the Old World and to the islands of the sea, such a sublime view of true republicanism, of American Independence, and of the royalty of private citizenship as shall lead them up with rapid step to civilization higher, brighter and purer than any of which their statesmen, reformers or poets have ever dreamed.

Ours is a goodly heritage. How immense in extent, how limitless in resources! Our railroads, extending from ocean to ocean and reaching from the lakes of the north to the seas of the south, are freighted with the products of millions of busy and cunning hands; while our mighty lakes and majestic rivers bear upon their bosoms the ever-increasing commerce of the new empire, pouring it into the lap of well-nigh all the cities and kingdoms of the earth. See our beds of coal, our fountains of oil, our mines of iron, of silver and gold, with their uncounted wealth—our growing villages, our teeming

cities, our boundless prairies, with their rapidly increasing population and untold treasure! But greater than all, we have with this heaven-given heritage an educated and enlightened citizenship, all of which seem unmistakably to proclaim that this our land has a special mission to fulfil—that it is hers to show the onlooking world to what lofty heights a nation may rise whose foundations are based upon the eternal principles of liberty and equality.

The life, the growth, the permanency of our young republic rest wholly with the people. It is ours to decide whether it shall rise or fall, flourish or decay. A republic must have a peculiar soil—a rich soil—rich in intelligence, in virtue, in purity of principle—rich in philanthropy and in the knowledge and Word of Him who is the God and Ruler of all the nations. A government like ours can find a solid foundation only in the intelligence and virtue of the people. These are our true, our only safeguards. We would have no king nor throne to bind our states together—no iron chain of despotic power to encircle them; but would bind them with the golden chain of virtue, affection and universal brotherhood.

For more than a century our nation has stood, breasting like a young giant the world's heaving tide of opposition. Statesmen have predicted its overthrow, kings have scoffed and parliaments have hurled their bitterest denunciations against it. But still, amid storms and execrations, shafts of vengeance, political commotion and financial revulsion, it has stood unmoved—unscathed, even by the fiery ordeal of civil war. In queenly beauty, in matchless dignity, and clad in garments of truest royalty, it stands like an adorned bride among the nations of the earth. Then let us do our duty; for never did there devolve on any generation of men higher trusts than those now committed to us. Let us raise our conceptions to the magnitude and importance of the duties to be performed. Let our comprehension and our purposes be as broad as the country for which we act. Let party strife be forgotten; and all be united on the broad platform of one common brotherhood, without sectional lines or local affinities. Let us keep our Constitution and the Bible ever before us. By the lights they give us, with the aids of an enlightened religion, and an ever-improving Christian philosophy, let us march onward and upward in the great highway of political, social and religious progress. Then shall the North and the South dwell together. Strife and contention shall nowhere be heard. The glad song of peace shall swell to a chorus, full, deep and long, and the prophecy of our own immortal Webster, when speaking of the ultimate destiny of our nation, shall be fulfilled: "One country, one constitution, one destiny forever."

" The Star-Spangled Banner—
Long may it wave,
O'er the land of the free,
And the home of the brave."

But, soldiers, while peace has brought to you in one hand the victor's wreath, with the other she points you to new and numerous duties. You have higher and holier duties than those which you owe purely to your country. The service which you have so faithfully performed as members of the Grand

Army does not absolve you from the service which the great Captain of the hosts below and the hosts above requires at your hands. You have been true to your country; see that you be true to your God. You have been loyal to the stars and stripes; see that you be loyal to the banner under which the Prince of Peace now asks you to march.

To-day you take your comrade and brother by the hand once more, and pledge to each other a lasting friendship, tried and true. This morning you buckled on your uniform and armor afresh, but this evening you will lay it off and become again a private citizen. The memories of your soldier life have been very fresh and vivid to you to-day. They have carried you back to tent and field, to hospital and prison, to the sad, slow step of the funeral march, to the solemn beat of the muffled drum, and to the mournful requiem for your brothers slain. But to-morrow these will all fade again into the dim and shadowy past. No roll of drum nor bugle call will wake you on the morrow. The thrilling memories of war which are now trooping around you will again seem to you as a dream of the past, and you will go forth to engage in the stern and varied duties of life, until you are ordered by the Divine Commander to pitch your tents for the last time on Heaven's eternal camping-ground.

We thank you, fellow-citizens of Quincy, members of the Lodges, of the Churches and the Sunday-schools, for your presence and influence here to-day. May the smile and blessings of Heaven be upon us all, and upon our children, into whose hands all the interests and responsibilities of this great nation will soon be placed. Let us endeavor to show to them and to the world what it is to be honest, loyal, patriotic and true, so that our influence and memories shall be precious to those who shall live in the generations to come. We have turned aside on this festal day from the labors and cares which rest upon each one of us, to pay the public homage to our patriot dead, by placing these floral offerings on their graves.

And now, having performed this office of love, we leave their bodies to rest in peace; believing that every true and loyal heart will endorse the beautiful sentiments of one of our own American poets, who says:

“Cover the thousands who sleep far away,
Sleep where their friends cannot find them
to-day,
They who in mountains and hillside and dell,
Rest where they wearied, and lie where they
fell.
Softly the grass-blades creep round their re-
pose,
Sweetly above them the wild floweret blows,
Zephyrs of freedom fly gently o'erhead,
Whispering prayers for the patriot dead.
So in our minds we'll name them once more.
So in our hearts we'll cover them o'er.
Roses and lilies and violets blue,
Bloom in our souls for the brave and the true.
Cover them over, yes, cover them over,
Parent, husband, brother and lover,
Think of these far-away heroes of ours,
And cover them over with beautiful flowers.

“When the long years have rolled slowly away,
E'en to the dawn of earth's funeral day,
When at the archangel's trumpet and tread
Rise up the faces and forms of the dead;
When the great world its last judgment awaits,
When the blue sky shall swing open the gates,
And our long columns march silently through,
Past the great Captain for final review,
Then, from the blood that has flowed for the
right,
Crowns shall spring upward, untarnished and
bright,
Then the glad ears of each war-martyred son
Proudly shall hear the glad tidings, ‘Well
done.’
Blessings for garlands shall cover them over,
Parent, and husband, and brother, and lover,
God will reward those dead heroes of ours,
And cover them over with beautiful flowers.”

❖❖ INDEPENDENCE DAY. ❖❖

TRUE FREEDOM.

BY CHANCELLOR JOHN HALL, D.D., LL.D. (PRESBYTERIAN), N. Y.

If the Son, therefore, shall make you free, ye shall be free indeed.—JOHN viii., 36.

MANY men have listened to John B. Gough as in eloquent words he described and denounced the evils of intemperance, who approved, and even applauded, the statements made, and then have gone and renewed their servitude to the very sin that was denounced. I have known men who attached themselves closely to a minister, and approved his preaching until he said or did something that they did not like—either socially, politically or in some other way—and then they have left the church and lost all interest in the preaching that they formerly approved. Thus does poor, fickle human nature illustrate its folly in a thousand ways. The words of the text come from a narrative of human fickleness drawn from the ministry of our Lord. He had been setting forth His views in an effective manner, as His hearers are described as believing Him. But mere assent to truth is not everything. It did not satisfy our Redeemer, so He said, “If ye continue in My word, then are ye My disciples indeed.” This was the point where they broke with Him. They would not tolerate the expression. I presume if the sophists of that day had been pushed with this query, whether they had ever been in bondage, they would have said that *de facto* they had been under the yoke of others, but never so *de jure*.

The men of the world to-day reason in the same manner. When you say to them that they are the slaves of lust, strong drink, or any other form of sin, they will say, “We know the evil of which you speak as well as you do. It is true that we have indulged in it, but it is not holding us in bondage. We can break the chain at will.” That is what the Hebrew hearers would have said, but our Lord made clear this idea: “If ye continue in My word.” He that is faithful to the end receives the crown of life. Am I speaking to any who say, “There was a time when I had a deep religious conviction”? I say to such a one, “Backslider, lose no time in getting back that conviction.” Continuance in the truth is necessary.

True liberty, liberty from the yoke of sin, comes from a knowledge of this truth. “Ye shall know the truth, and the truth shall make you free.” Jesus was not speaking of Egyptian bondage, of Syrian or Roman bondage, but slavery to sin. It is well to remember this fact, that the one element which is lacking in the writings of all the philosophers and contained only in the truth is a motive power. I am not my own, but am bought with a price. Observe in the text the varied phraseology of the words “If the Son”—the son means the heir. If the son or heir gives freedom to the bondsman, there is a guarantee of the perpetuity of the freedom thus bestowed. We can learn

a valuable lesson from the hearers whom we are considering. There are multitudes of men to-day who regard our Lord as a perfect example, an elevator of human society, a noble instructor, a profound thinker; but mention Him as their Saviour and they turn their backs on you. They do not need to be saved, they think; a conclusion founded on their ignoring the law that we have all transgressed—the divine law. We may revere in Christ all the human attributes and yet stop too soon.

“Ye shall be free indeed.” The last word suggests the possibility of there being a spurious or inferior freedom. There are many forms of freedom. There is a kind of free living which almost invariably produces the natural result—debt, disgrace and often imprisonment. Men refuse to be held in bondage to the moral law. They will be free at any cost. There is also free-thinking, which in its present adaptation implies that we as Christians are not free-thinkers. That is a mistake. We Christian people are free-thinkers in the truest sense of the term. But we believe in evidence—“Prove all things; hold fast that which is true.” We are as free as any who appropriate to themselves the claim of being free-thinkers, with this difference, that we believe in appropriate evidence. If we are dealing with a historical truth, we apply historical evidence; with a scientific truth, scientific evidence; with religious truth, religious evidence. Is that unreasonable? But some say that we are biased by our early education, by our home training, by the instruction in the Sunday-school, and necessarily biased by our calling. It is never considered honorable in good company to impute motives. If it were, could I not say to such a man, “You, too, are biased by your surroundings”? I have as much right to do so as he has to accuse me of being prejudiced. Some people consider the non-committal of themselves by a religious profession to be freedom. For a moment imagine a man, living in this country at the time when the sister colonies were seeking to obtain their independence from the mother country, reasoning thus: “I do not mean to break the laws of the land, but I will not take any part in the present conflict, but will wait until I see on which side I had better risk myself.” In that case the man might have succeeded, for politicians are sometimes venal, but not so is He with whom we have to deal. He has said, “Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in Heaven,” and the sentence will be “I never knew you; depart from Me ye that work iniquity.” Brethren, avoid this non-committal policy that seeks to row in two waters, and to serve two masters.

Dismissing, then, these forms of freedom, let us look at the real and positive freedom of which our Lord spoke—the freedom from the penalty of a broken law, the guilt and the consequences of transgression; freedom from the yoke of violated justice. Free from the curse of sin for sufficient reasons.

A man was recently charged with a terrible crime, and although after a trial he was acquitted by the jury, the people in the place were so indignant at the result of the trial that they hanged both him and the jurymen in effigy. His freedom was in no sense like that which the Son gives, because He makes

atonement for the guilty person. He pays the debt and stands in the sinner's room.

This freedom given by the Son is great in quantity and great in quality. The future historians of this country will no doubt make much of the great act of liberation whereby four or five million human beings received their freedom, but it is not probable that they will call it an act of grace. And the people thus liberated have had a hard time of it in the twenty years or more that have already elapsed since they were made free. There is much work needed to be done yet in their behalf. No such limitation is known in the perfect freedom mentioned in our text. We shall have "an inheritance incorruptible and undefiled." There was an act of liberation, in another country, still greater than ours, by which forty million persons received their freedom, but no historian will call that an act of grace. Russia was forced in a beneficent, providential way to release the serfs, but still there are many drawbacks on this people as well as on the negroes; and I suppose in the nature of things it must be so. But not so when the Son makes us free. Oh, the magnitude of this liberation! We only begin to comprehend it when, in the prophecy referring to Christ, we read that "He shall see of the travail of His soul, and shall be satisfied." This freedom applies to the individual as well as to the multitude. Conscience will be free. No longer will I say, "Thou hast sinned, and the wages of sin is death," but I will say, "My Father, I am at peace with Thee." And not only is the conscience free, but also the reason and the imagination, the affections and all the other faculties of the mind. If you would have freedom you must not only come to the Son, but you must also stay with Him. You must be kept by Him. If I want to be safe I will say, in the words of the familiar hymn, "Nearer my God to Thee, nearer to Thee." If I wish to feel secure I will say,

"Hide me, O my Saviour, hide,
'Till the storm of life is past."

Should I fear that I might lose the freedom thus gained, I would put it in my Father's hand, as a little child might put its treasure in your hand, saying: Keep it for me. God does not by a sudden act push the divine law aside, but gives His Son to satisfy. Yea, magnify the law. Between grace and law there is no quarrel; they are made one in Christ. No one finds fault with natural law because it is arbitrary; why should they with moral law? The ocean encircles the globe; what could we do without it? And yet it is governed by an unchangeable law. You fling human beings into it and what is the result? You plead in vain for their lives, crying out, "Oh, cruel and ruthless Ocean, spare them, so fair, so good. Let them not perish." But they do perish, because the law of the sea causes them to perish. Who quarrels with the Almighty for stamping that law on the sea? In this land of national and civil institutions we should proclaim to all nations our civil liberty. Let it be instinct with the higher freedom that it may carry spiritual life and everlasting liberty to the tribes and kindreds of the human race. God help us to do this, and to Him shall be the glory forever.

The Pulpit Treasury

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

E. B. TREAT, Publisher,

771 BROADWAY, NEW YORK.

Vol. IV. JUNE, 1886. No. 2.

Yearly, in advance,	-	-	\$2.50
Clergymen.	-	-	2.00
Single Copies,	-	-	.25

FREE, to Clergymen as follows: For a club of three new subscribers (Clergymen, \$2.00, Others, \$2.50), we will forward **THE PULPIT TREASURY** one year **FREE**.

These rates include postage.

RENEW! If your subscription has expired; and you have been advised of the same by the Publisher please

RENEW!

Parental Training.—This is what the children of the homes of the present day greatly need. Not merely training in etiquette, in intellectual culture, in habits of industry and economy, but in biblical truth and in religious tendencies. But this cannot be done by parents who are themselves neglectful of the Bible and of the sanctuary. And we fear that many parents who are even professors of religion and members of evangelical churches are sadly negligent of both. The pressure of worldly business and fashion squeezes religious life from the home, leaves the Bible to occupy its undisturbed place on the shelf, and the children to grow up with no practical religious training from father or mother and to entertain no serious thoughts of their sinful condition before God, or their need of a Saviour. We almost seem to hear God's words to Jeremiah repeated to parents of this generation: "How shall I pardon thee for this?"

Thy children have forsaken Me. . . . Shall I not visit for these things? saith the Lord, and shall not My soul be avenged on such a nation as this?" Oh for a revival of home religious training!

The Gossipy Habit.—No infirmity of a pastor is more injurious to the peace and prosperity of his field of labor than that of retailing from house to house in his round of visits the tattle of the neighborhood. A gossip, whoever the individual may be, is a fomenter of evil, and should be avoided as would an animal with incipient hydrophobia; but for a preacher of peace and good-will to become the habitual common-carrier of floating personalities is to degrade the ministry, destroy the usefulness of his pastoral visits, and to become a disseminator of discord. No minister of the sanctuary who has formed the gossipy habit can be a good minister of Jesus Christ. He must be numbered with those of whom Paul writes to Timothy as likely to arise in a lapsed condition of the Church, and whom he styles "teachers with itching ears."

Clean-Cut Statements.—There seems to be a peculiar necessity for lucidity in pulpit utterances, especially when the great doctrines of the Bible are discussed. They are so often assailed in such plain terms by their opponents, or so loosely defined by those who may be called evangelical sceptics, that those who "hold fast the form of sound words" should demonstrate their loyalty to Bible truth by words and phrases of unmistakable import, so that the idea may be represented in words as truly as a person's face and figure are imaged in the purest mirror. This lucidity of statement will place the speaker in a clear-cut intellectual attitude before his audience, save him as far as possible from misrepresentation, give his hearers definite views of truth which the memory is more likely to retain, and will be on the speaker's part a fulfilment of the Scripture prediction,

"When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him."

Hand to Hand Work.—Among the many methods adopted to bring the churchless to the sanctuary there is none more likely to yield more blessed fruits than personal effort. The frequent visits to the family, the kind, sympathetic words, the little deeds of kindness, and, when allowed, the brief but earnest prayer are sure to tell in the end upon those who appeared at first the most careless. There is something that is irresistible in genuine, Christian, personal persistency when put forth for the salvation of a soul. God honors it with success.

Social Tyranny.—This species of depravity seems to pervade every strata of society and even those persons who are of the same stratum. It is in one aspect a remnant of barbarism and in another phase a barnacle of civilization. Various forms are assumed at different times and seasons by this offensive excrescence, but the origin of all is the same despotic spirit. It crops out in dress, in equipage, in festive decorations, in social calls, and in a multitude of insignificant ceremonies that are as silly as they are belittling. Employers display its inherence when they do not give to the employed that which is "just and equal," as Paul phrases it, and employes manifest its arbitrary sway when their remunerative demands are unreasonable or sought to be gained, as Milton has it, by "brute force and proud tyrannic power." We can easily imagine ourselves listening to the great dramatist addressing each and all of these classes of society and saying to each, "You have contrived to wind yourself into a power tyrannical." How applicable the words of the Great Teacher who came to "undo the heavy burdens" are, to all corporations and capitalists and manufacturers who oppress the hireling in his wages and rob him of sufficient hours

for refreshment and sleep? "Woe unto you, for ye lade men with heavy burdens greivous to be borne, and ye yourselves touch not the burdens with one of your fingers;" and how different the spirit which the Gospel inculcates, to all "boycotting" methods of inflicting displeasure or of accomplishing the end sought? Christ's own "golden rule" is the true panacea for all social tyranny.

Devising Liberal Things.—The Church is awaking to the great necessity and privilege of planning on a more generous scale than hitherto, for the preaching of the Gospel to the outlying population of all Christian lands and to the heathen in every land. Surely these plans should not only be followed but be accompanied with prayers for larger blessings, for the conversion of *millions of souls*, for such an outpouring of the spirit that a "nation shall be born unto God in a day." God is waiting for these liberal prayers. His word is pledged to answer such prayers. Else, what means the promise, "Open thy mouth wide and I will fill it"? If systems of false religion in every land are tottering to their fall, the hosts of the Lord should not only muster all their forces for an immediate and persistent attack upon the crumbling edifices, but many earnest, importunate and world-embracing prayers should ascend to Him who only can give the victory, and whose words are "Not by might nor by power but by My Spirit saith the Lord of Hosts." Not only millions of dollars for the treasury, but millions of souls for the Redeemer's crown.

STILL FOUND WANTING.
—The Publisher of "The Pulpit Treasury" will be obliged to any one who will exchange the February number for any other which may be designated. He is still deficient in copies of that number for binding. PLEASE FORWARD.



MEMORIAL BAPTIST CHURCH.

Corner Broad and Master Streets, Philadelphia, Pa.

Church organized 1868. Main Church edifice erected 1875. Church edifice dedicated February, 1876. Cost of lots and building, \$200,000. Seating capacity, 1,500.

REV. WAYLAND HOYT, D.D., Pastor.

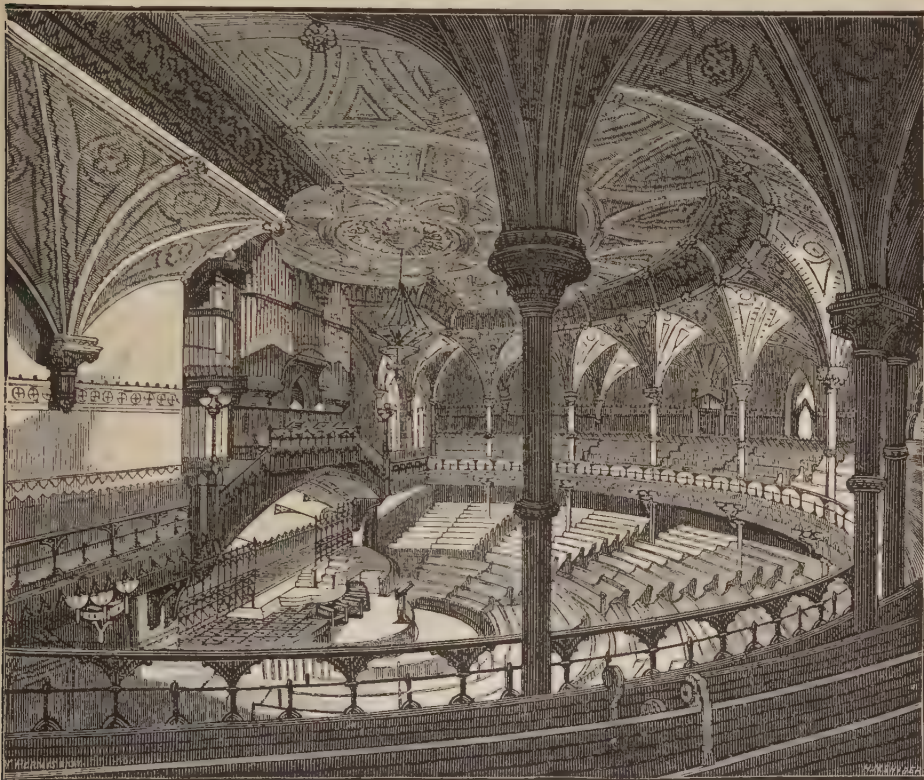
→*NOTED PREACHERS*←

Wayland Hoyt, D.D.

BY ROBERT T. MIDDLEDITCH, D.D.

Wayland Hoyt, D.D., is a native of Cleveland, Ohio. His father, the Hon. James M. Hoyt, LL.D., soon after his

with the duty of devoting himself to the ministry, and while yet quite young this became his settled purpose. He entered on collegiate study at Madison University, at Hamilton, N. Y., in 1858, and in his junior year went to Brown Uni-



INTERIOR VIEW OF MEMORIAL BAPTIST CHURCH, PHILADELPHIA.

marriage to Miss Mary E. Beebe, removed to Cleveland from Utica, N. Y., and speedily became prominent as a lawyer and conspicuous by activity in Christian work. The home influence, coming alike from father and mother, who both yet live to rejoice in their son's usefulness, led Wayland to an early consecration to Christ. The father's prosperous position promised the son a smooth career toward success in secular pursuits, but he was impressed

with the duty of devoting himself to the ministry, and while yet quite young this became his settled purpose. He entered on collegiate study at Madison University, at Hamilton, N. Y., in 1858, and in his junior year went to Brown University, graduating in 1860. He returned to Hamilton and took his first year's study at the Theological Seminary there, afterwards entered the Rochester Theological Seminary and completed his course in 1863. He received the doctorate in divinity from the University of Rochester in 1877.

Before leaving the Theological Seminary Dr. Hoyt was called to Pittsfield, Mass. There he was ordained to the ministry and

during his pastorate there married Miss Maude Mansfield, of Salem, Mass. In a little more than a year he accepted a call to the Ninth Street Baptist Church, Cincinnati, justly regarded as one of the most important congregations in the denomination. In October, 1867, he yielded to the desires of the Strong Place Baptist Church, Brooklyn, whose officers had through many months been seeking a favorable response to their overtures, and he entered on pastoral work with that people. He continued in this relation with great and growing success till 1873, when he accepted the call of the Tabernacle Baptist Church, in the City of New York. He was induced to make this change by assurances that a spacious edifice would be built for his ministry affording facilities for large evangelistic work. The pledges made him were not fulfilled, and, though large congregations had attended his preaching in Steinway Hall on Sunday evenings, at the end of the year he decided to accept the call of the Shawmut Avenue Baptist Church, Boston. He was laboring in that city with great acceptance when in the latter part of 1876 his former charge, the Strong Place Church, Brooklyn, whose "unanimous judgment" was against the severance of his pastoral relation when he left them, recalled him. Yielding to the "old love" he resumed his pastorate with them. Their beautiful edifice soon witnessed, as aforetime under his ministry, full and often crowded congregations. Large accessions were received to the membership and all interests prospered. After another six years' service in Brooklyn, in June, 1882, Dr. Hoyt felt constrained to accept the call of the Memorial Baptist Church, Philadelphia, and from the beginning of his labors there to the present time the large church has been thronged and has frequently failed to accommodate all who have desired to hear him. "Much people have been added to the Lord," and in liberality and all good works there has been a constant advance.

Dr. Hoyt is renowned for the superiority of his elocution, beauty and uniqueness of diction and splendor of illustration. His descriptive powers are peculiarly good.

His sermons show careful investigation and thought, and very frequently what might be regarded as a hackneyed theme is presented in a novel and most unexpected aspect. No "uncertain sound" is heard from his pulpit. He shows an abiding faith in the divine revelation and its adaptation to human wants and woes. He is addicted more to practical than speculative themes. He can find enough that is certain in the sacred volume without preaching either his own or other men's opinions. To expound, illustrate and enforce the truth as in Jesus is his evident aim, and so his discourses have point and power. His enthusiasm is marked. Few men have more of that soul-power which is found in those who "believe and therefore speak." He always utters himself with the boldness of conviction. He is unsparing in the denunciation of wrong and when stirred to protest against evil he utters himself in "words that burn," reminding one of the rays of the sun when focussed upon a single point.

The old canon that the first sentence of a sermon should have a direct relation to the text was never learned by Dr. Hoyt. Generally the introduction to his sermon is far away from the text. Oftentimes an historical event, a description of some city or building, or an incident of news, is presented in chaste yet affluent rhetoric, and the hearer is surprised to find with what potency it is afterwards made to enforce the preacher's theme. From beginning to end there is intense earnestness and the impression made is aided rather than hindered by peculiarities of expression. Oftentimes, by the slow repetition of a verse of Scripture or by a pause after the word "but," a truth is so engraved on the memory that it can never be forgotten. His sermons all show that he believes God's word is a hammer, and by stalwart blows he drives the nail in a sure place and gives it an undoubted clenching. In his morning service Dr. Hoyt generally uses his manuscript. He is, however, never a slavish reader and his hearers know not what monotony means. In the evening he commonly preaches extemporaneously.

Those who, like the writer, have had the privilege of having Dr. Hoyt for a pastor will bear enthusiastic testimony to the helpfulness of his ministry in solid, continuous instruction. A service conducted by him is always homogeneous. In the reading of the Scriptures and especially the Psalms, which invariably form part of the services, he is accustomed to give a brief exposition, and the "Bagster" he is wont to carry into the pulpit is rich in notes for elucidating the sacred text. His reading of hymns and Scripture, it may be remarked, is strikingly good. Few can give the sense with such force and beauty. Although the prayers in the Sunday services must be in great measure for the same mercies and helps and blessings, yet the pulpit devotions led by Dr. Hoyt are always marked by freshness and variety of phraseology, combined with childlike earnestness and simplicity.

Dr. Hoyt is especially at home in the chapel. Prayer-meetings under his leadership are helpful and inspiring. No man can show more tact in finding some good thing which may divert attention from the unwise utterances of an impulsive or ill-informed brother. For several years in Brooklyn his Saturday afternoon "Conversations for the Culture of the Christian Life" proved remarkably attractive beyond the bounds of his own congregation. This feature of his ministry has been maintained in Philadelphia with great acceptance to Christian people of all denominations.

Dr. Hoyt seems to have had the one guiding principle through life to make as much of himself as possible, so far as incessant study and unwearying observation in any department could help him. Constantly on the alert for everything that can be made to enforce the truth, he gathers information from all sources, secular or religious. When he turns from his books he delights in the revelations of the microscope, in geological study or kindred sciences. In him concentrativeness has a very full development. He devotes himself unceasingly to anything

which interests him. Sometimes it is well-nigh impossible to withdraw his attention from his present topic of thought. He allows himself but little respite from study, but is an enthusiastic disciple of Izaak Walton, and many a sermon has he thought out while spending his Monday morning with a fishing-rod. In his vacations he delights to visit the newer parts of the country. Thus he has gathered from the Yosemite and rarely visited regions a wonderful treasure of fresh illustration.

From the beginning Dr. Hoyt was heard gladly and his services as a preacher were eagerly sought beyond his own pastoral charge. No man in his denomination has been called more often to preach at the dedication of churches, for societies connected with colleges and theological seminaries, and at the anniversaries of the national organizations of the Baptist churches for missions and kindred objects. He frequently lectures in the theological schools and is in great demand for platform services.

Dr. Hoyt has written much for the press, both in his denominational and other religious papers. Scarcely any name appears oftener than his at the foot of articles and extracts copied into religious journals both in this country and Great Britain. He has published several small books; among them may be named, "Hints and Helps for the Christian Life," "Present Lessons from Distant Days," "Gleams from Paul's Prison" and "Along the Pilgrimage." These have had an extensive and continued sale. Dr. Hoyt may be said to be in the very prime of life. Gray hairs are here and there upon him, but his face still has the ruddy glow of boyhood. Not tall, he is compactly built. He has a good head and ample brow, and peculiarly expressive and kindly eyes. Scarcely any one can look on him without feeling, as one said of John Howe, "There is that in his looks and carriage which discovers that he has something within him which is uncommonly great, and tends to excite admiration."

❖ Leading Thoughts of Sermons ❖

The Angel Face in Man.

BY P. S. HENSON, D.D. (BAPTIST),
CHICAGO.

And all that sat in the council, looking steadfastly on Him, saw His face as it had been the face of an angel.—ACTS vi., 15.

A strange and beautiful phenomenon was that of which we have here a record, and yet not without parallel in Bible history, and even in modern Christian experience. Of Moses it is written that when he came down from the mount his face so shone that the glory of it was insufferable, and when Christ was transfigured before Peter, James and John, His countenance to them was resplendent as the sun. Something like unto this, though with less palpable manifestation of supernatural brightness, all of us at times have witnessed. Nor is it difficult of explanation. It is the shining forth of the new nature, that must have a heavenly brightness because of its heavenly birth.

We speak of a man "with two faces" as if such a man must inevitably be a hypocrite, and yet every Christian is such a man. The face is the expression of the nature, and having two natures he must needs have two faces. That he still has the old, depraved, Adamic nature is a fact too palpable to be denied. He himself is painfully conscious of it, and as every now and then that old nature asserts itself, and flashes in the eye, and flushes the cheek, and possibly finds unguarded expression on the lip, beholders see anything but celestial beauty in the passion-clouded face, and are only too apt to conclude that such a man's religion is a delusion and a lie.

And yet there is another side to his character, and another nature within him struggling for supremacy and destined to attain it, and every now and then it beams upon us with a beauty like unto that which lighted up the face of Stephen as he stood before the council.

And one of the occasions on which we

see it is, when a man is encompassed, as Stephen was, by foes inflamed with hottest hate, and yet can confront them, not only with calm, unflinching courage—a stoic might do that—but with a prayer of divine compassion on his lips, and the light of divine love in his eye. The face that he turns upon them is not a natural human face, but as it were the face of an angel.

The like is seen wherever Christian men and women give their lives as Jesus did, to merciful ministration. And there are more of these than we sometimes think—far more of truth and goodness in the world than the miserable pessimist would have us believe. Truth and goodness go quietly upon their God-appointed mission, while crime comes with startling crash. We hear the terrific tread of the cyclone, and see the fierce flash of the thunderbolt, but we hear not the distillation of the dewy night, nor the footfalls of the sunbeams, nor the winged lightnings that over the continents and under seas are bearing our messages of business and love. Sometimes we are inclined to fear that this old world is rapidly growing frightfully worse because we hear so much of crime, but we must remember that the world never before had so many "sounding-boards"—so many telephones to whisper, so many telegraphs to flash, so many presses to print the sad, sad stories of our sin and shame. Sin is patent, palpable, red-handed and loud-mouthed. Goodness is like our gracious Lord, of whom it was prophesied, "He shall not strive, nor cry, neither shall any man hear His voice in the streets." Real Christians do not sound a trumpet before them as the hypocrites do, and you hear not the echo of their steps as they come and go, for their feet are "shod with the preparation of the Gospel." But they are coming and going all the while. In every hospital and asylum, in every jail and penitentiary, wherever the wounded lan-

guish, wherever black-winged pestilence broods, there Christian men and women may be seen flitting to and fro along stone corridors where criminals are shut in, kneeling by sick beds, and whispering to the faint-hearted words of heavenly consolation. O! there are many John Howards, and many Florence Nightingales all unknown to fame, and thousands of sisters of charity that do not bear the name, and as they come with loving deeds and gentle words, the poor, the sick, the suffering look up and see in each, not a human face, but "as it were the face of an angel."

Not only in merciful ministration is this manifestation discernible, but in times of revival. The child of God is not always on the mountain-top—God's only begotten and well beloved Son dwelt not continually on the Mount of Transfiguration, but presently went down into the gloom of Gethsemane, and of Him whose face at one time shone as the sun, we read that "His visage was more marred than any man, and His form more than the sons of men." And the disciple must not expect to be above his Master, nor the servant above his Lord. The Christian must expect to drink of Christ's cup, and be baptized with His baptism. But now and then he has a time of refreshing. Now and then the pilgrim comes to Elim. Now and then Elijah comes out from under the shadow of the juniper tree and stands upon the side of Horeb. Now and then Jacob comes to Bethel. And ever and anon David shouts, "And now shall my head be lifted up above mine enemies round about me."

In such a time of revival and refreshing old hearts grow young again, and faces that were shadowed with sin and sorrow shine with celestial beauty as if each were "the face of an angel."

Nor in revivals only, but sometimes in the midst of scenes of peculiar trial and hardship, of gloom and anguish, when you would expect anything rather than such a revelation of beauty and of glory.

Here, for example, is one, of the genuineness of whose religiousness you had very serious doubt, and apparently with reason, for in his noontide of prosperity there seemed no glow of gratitude, no

consciousness of the responsibility of stewardship, no savor of spirituality. But now he has been brought low by blow upon blow of God's stern and solemn providences, and he kisses the hand that smites him, and glorifies God in the midst of the fires. The tracery of grace was in sensitive ink, and the fire has made it legible. The gold was there, but so alloyed that its preciousness was scarcely recognizable. The fire has refined it, and now it shines with a lustre which before was all unknown.

Here is one that loved not wisely, but too well, and the earthly idol has been torn from his clinging embrace, but instead of rebellious murmuring there is sweet submission, and as by the grave-side you hear the trembling lips saying, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," you turn to look at the face of the mourner, and lo it is radiant as the face of an angel.

And the same strange beauty many of us have had the privilege of seeing as we stood by the bedside of the dying, watching, waiting, weeping, as we saw the deathly pallor overspread the cheek, and the death dew gather on the marble brow. And then when the farewells had been said, and there was nothing left but to watch and wait, even as we looked, the eyes of the sufferer dilated as if in glad surprise at some vision of supernal splendor, and the pale face lighted up as if a gleam of glory from the pearly gates had fallen upon it, and it seemed to us "as the face of an angel," and we rejoicingly exclaimed, Truly this is none other than the house of God, and the gate of Heaven! So shone the face of Stephen, ere he fell in cruel martyrdom! Very eloquent was his speech, but still more eloquent was that shining face. That young man, Saul, certainly never could forget it.

O, brethren, what the world wants is not so much argumentation—certainly not denunciation—but the quiet shining of the angel face. "There was one thing that overmastered and unmanned me," said a young man who had been wild and wayward, but was now happily converted, "and that was my dear old mother's heavenly face. There she sat in the 'amen

corner' of the church, and there I sat where I was obliged to see her. I scarcely saw the minister, or heard a single word he said, but her face, every now and then, was turned towards mine, with a look of infinite tenderness in it, for there were glistening tears in her eyes, and then it would be lifted towards Heaven, while her lips moved as if in prayer, and that face broke my heart." And hearts everywhere may be similarly broken.

Do we wish to wear such an angel face? We know which way the martyr Stephen was accustomed to look—for we read that "He, being full of the Holy Ghost, looked up steadfastly into Heaven, and saw the glory of God," and that glory was reflected in the shining of his face.

Moses' face grew radiant, while communing with the Lord, and of Jesus on the mount we read, that "As He prayed, the fashion of His countenance was altered;" while Paul declares that "Beholding, as in a glass, the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord." Communion with God is the real secret of the shining face. God grant that we may so be filled with grace that shining through us the wondering world may see the glory.

The Ideal Christian.

By REV. J. S. BRECKENRIDGE SIMPSON,
METHODIST EPISCOPAL CHURCH,
BROOKLYN.

Be strong and of good courage, and fear not, etc.—DEUT. xxxi. 6.

Those words were Moses' valedictory to the people of Israel, whom he had led for half a century and with whom he had suffered hunger and thirst, pestilence and war. Then the land overflowed with milk and honey. Strength and courage should be coveted more than any other qualities. By strength is meant not exactly intellectual vigor or spiritual force, but a kind of persistence, strength of will, steadfastness. Some people seem to have very little steadfastness. They are wafted about with every wind. They remind one of the flies in the summer time, who are always buzzing but don't know where they're going. Strength is obtained

by a knowledge of the truth as it is in Jesus, an overwhelming conviction that we have been born of God. Have you been born again? Are you certain that you have passed through death into life? Then you are strong, in the scriptural sense, in the doctrine of regeneration. The man who has only a superficial knowledge of God, who is not quite certain about his relations with God, is weak. It is only positive men who stir communities and help or mar the world. Nothing helps a man as much as determination. Let us no longer allow the question of our loyalty to God to remain open. Let us find out what we are to do, where we are to do it, how we are to do it and then get about doing it.

The Power of Christ's Resurrection.

By REV. JAMES MCARTHUR (BAPTIST).

Though He was crucified through weakness, yet He liveth by the power of God.—II. Cor. xiii. 4.

All have seen pictures, perhaps have them, of dear departed ones. They are very dear to those who possess them; money is no temptation to part with them. Now what is a picture? It is the wonderful blending of shadow and light, by which expression is given to the countenance of the person it represents.

Here are two great thoughts: Christ crucified for sin, crucified in weakness, we call the shadow; Christ raised and glorified by resurrecting power, we call the light.

It was the wonderful blending of these two great thoughts, weakness and power, their shade and light, that showed the Apostle "Jesus as the resurrection and the life." When he expressed the wish, "that I might know Him and the power of His resurrection," he wanted Christ *photographed* on his soul, that he might ever draw inspiration from Him. Day by day he opened his soul to God and said, "Let this wonderful blending of shadow and light come into it that it may reveal Christ to me."

It is as if he would say, "In the shadow of His weakness let me see the glory of His power." In the shadow of His humiliation let me see the light of His exaltation. In the shadow of His great sorrow let me see the light of His eternal joy. In the

shadow of the cross, and Jesus nailed to it, let me see the throne of Heaven and the Son of Man seated thereupon. In the shadow of His shame let me see the honor that cometh from God, only.

In the shadow of His death—the concentration of all death—let me see the light of His resurrection, the conquering power of Jesus. And rising from the shadow of my personal sin I shall possess the Light of Life. Jesus shall become the sun, the life of my soul, and by faith I shall enter into the life everlasting.

Afterwards referring to his apostolic life he speaks of meeting with “honor and dishonor,” of “evil report and good report,” as “dying” but behold He lives, as “chastened, but not killed,” as “sorrowful, yet always rejoicing.” What do we see here? The same shadows and lights in their wonderful blending, that revealed Christ to him, in turn reveal the Christian, the Christ-likeness in Paul. The same powers of evil that crucified Christ assail him and would crush him. The same resurrecting power delivers him and lifts him up day by day.

There was an every-day sense in which he needed to know the power of Christ’s resurrection, and in knowing it, it became the presage and assurance of the final victory.

The Drawing Power of Christ.

By PRESIDENT JAMES HARPER, D.D.,
UNITED PRESBYTERIAN THEO-
LOGICAL SEMINARY, XENIA,
OHIO.

And I, if I be lifted up from the earth, will draw all men unto Me.—JOHN xii., 32.

1. *The indispensable condition*—If I be lifted up from the earth. By this Christ’s death is made an essential part of His work and atonement. Hence the “moral theory” of the atonement is unscriptural.

2. *End or aim of this attraction*—to draw, not to a certain Church or creed, but to Himself. Christ draws by *means* of the Word, but by *agency* of the Spirit.

3. *Extent of His drawing*—“all men.” Many and divers people. Men of all nations, classes, etc. The word rendered *draw* may mean both to draw by force and compassion, and by the attraction of

love. It is limited in this connection to the drawings of love. The “all” is correspondingly limited to those who are drawn by love. No universalism in the text.

The Children of God.

By REV. WILLIAM T. SABINE (REFORMED
EPISCOPAL), NEW YORK.

Beloved, now are we the sons of God.—I. JOHN iii., 2.

The term “sons of God” is never in the Scriptures applied at random to mankind at large.

Human philosophy may ask, Have we not all one father? And our reply would be, Yes, in one sense we have, but in the scriptural sense we have not, as the Word of God only recognizes the regenerated as sons of God. Suppose there are two boys in one family, and one of them, though the son of the head of the family, is wicked, while the other, though in no way related to the family by physical ties, is good and kind. Which of them is the true son? The good boy, of course. It is in the mind and not in the body that we must look for relationship. Those alone are the sons of God in whom the spirit of sonship resides. Humanitarianism, when it talks glibly about the divine fatherhood, is altogether astray, and is condemned alike by Scripture and common sense.

As there is a likeness between human parents and their children, so there is a likeness between God and His children. And as human parents will protect their children, so God will protect all who have acknowledged Him as their father. Of course a child of God must expect to be chastised, just as children must expect to be punished when they do wrong. I think, however, it is better not to speak of God’s punishment, but of His chastening love.

Consider for a moment the power of the word “father”! How much greater it is than the power of all the eloquence of Demosthenes or Cicero. When the Danish missionaries were at Malabar, one of the natives, who was engaged in translating the Scriptures, exclaimed, when he came

to the words "sons of God," "Oh, no, it's not possible; it must mean 'They shall be permitted to kiss His feet.'"

I know that all of us would like to feel that we are the sons of God. And this privilege may be ours, provided we are

willing to receive Him as our Father. The Bible tells us how we can become the children of God, and it will be your own fault if you disregard its teaching. In the name of God, therefore, I offer you this sonship.

THE THEATRICAL TENDENCY.*

BY PROF. ALEXANDER VINET, D.D.

Why has language failed to make provision for one of the most universal and emphatic tendencies of human nature?

The system of Gall, of which I know almost nothing, makes no mention of the theatrical tendency. And although, as it is possibly true, this tendency with man is not primordial, *primi ordinis*, yet, does it not come very near belonging to one of the constituent elements of his moral being? I have no *penchant* for craniology, but I have a fondness for human nature, and I have often met with what for want of a better title I call the theatrical tendency, and on this subject I am going to submit a few thoughts.

There is among all nations, and I think among all men, a natural taste for spectacles; that is, for striking and extraordinary events, accidentally or artificially arranged, so as to make a vivid impression on the imagination or the heart. And since ordinary life, even at the period of the most intense excitement, rarely furnishes such spectacles, there arises a sphere for artificial combinations, some of them dramatic, and some of them not so. Costumes, gestures, masquerades, decorations, ceremonies, processions, displays, assemblies, tragedies, all are spectacular; interest and captivate in all periods of civilization. Up to this age no nation has dispensed with them; spectacles have even been subjects of legislation. Everywhere laws have provided that the nurture of the ideal should not be wanting to the people.

This fact will not be denied even by those who attach a narrow and especial

sense to the word *spectacle*—a sense in which we do not use it. Everybody would agree that if society should consent to limit itself literally to the reality in everything, social life would at once take on another aspect, of which the style of the Quaker in its purity would be a fair enough representation. Take another comparison: suppose, if possible, a language absolutely without images—a language still more severe than that of the science of algebra—and you have some conception of the system we describe.

This last comparison appears especially fitting, since social life is as really a language as a life. Its different actions are not only facts, but also the expression of certain general thoughts, in which society finds its aliment. It is necessary, from time to time, to give these thoughts serious expression; this expression is especially needful for sluggish souls, of whom there are great multitudes and whom only pictures can awaken. When the reality touches us without recourse to any intermediate symbol, when this artificial language of society is done away with, we shall be more civilized than we are now, and, perhaps, the true civilization of any people is in inverse ratio to the number of conventional symbols with which it clothes its social thought.

We are compelled to see, in the different applications of the element of which we speak, the necessity for spectacular taste. It is so in human language. There is a spectacular eloquence; but why lose the advantage of our neologism? Let us admit that there is a theatrical eloquence;

* Translated from the French for THE PULPIT TREASURY by J. E. Rankin, D.D. Alexander Vinet is one of the most acute thinkers the literature of France, one of the ablest preachers her pulpit, ever produced. It is plain to see that in this paper the writer was thinking of France, as the translator was compelled to think of his own America.—[TRANSLATOR.

let us remind ourselves that the degree of the elevation of this eloquence is the measure of social culture, or civilization. Spectacles also affect art. There are rhetorical paintings; paintings declamatory. Finally, at certain epochs, poetry itself is one spectacle.

But the triumph of the theatrical tendency is then, it is said, the theatre proper. Here the truth demands certain distinctions.

In representing the theatrical tendency and civilization as the two scales of a balance, the descending of one of which makes the other ascend, and conversely, we have not intended to represent the poetic development of a people as hostile to their social development. The poetic element, in our estimate, crowns the man. Poetry is not the attire of a people; it is their inmost idea, or at least it is the pursuit of that idea, which, perhaps, was present and striking to the eyes of man before sin had obscured his spiritual vision. Taken by itself, abstracted from its application, the poetic element corresponds to the best portions of our being, and cannot, therefore, be forfeited, in proportion as the social state becomes ideal; for one truth cannot contradict another truth.

But the theatrical taste is of another nature. It is a necessity of looking at life as life is not; it is a craving to look at the true proportions of objects under an illusion. It is the ascendancy of the emotional part of our nature over the spiritual. The emotional part has rights, but its rights are those of a servant and not of a master. It is for the service of the spiritual part, to promote its benefit and in its interest, not for its own.

It had its legitimate use, doubtless, when in the immense theatres of Greece, kinds of forum, temples more venerable than those devoted to the country's divinities, it conspired to maintain, to awaken in all souls the great political ideas which constituted the life of the state. It is not the place to discuss the excellence of those ideas; it is enough for the time that they were ideas of public religion, and, in a relative sense at least, the theatre was respectable so long as it imparted

body to these ideas, and perpetuated them sensibly to the memory.

But the moment the theatre is relished merely as the theatre, when a whole people receives its spiritual food through dramatic emotions, then it seems to me there is room for sad reflections upon the nature of this tendency, and sad anticipations as to its consequences. We do not need to treat these two points separately; they involve each other; the tendency and its consequences are only an action and a reaction, in their nature identical. Take now a people passionately fond of theatrical displays. This will always indicate the origin of the theatrical passion and the effects of it.

Such a people is a theatrical people. It is a people which carries everywhere the inclination which it carries to the theatre and which links it with the theatre, namely, a thirst for emotional impressions, dramatic effects, scenic representations. The reality of things inspires it, according to what they are, with aversion or esteem; but these sentiments have intensity only as the imagination lays hold of them, and the imagination is aided by the senses. Soon, even it becomes accustomed to give little attention to what is not emphasized by this accompaniment. That which is indistinct, silent, deep, does not affect it, does not even reach it. It hears only what comes through a speaking-trumpet. It sees only what it finds in the microscope. It judges of a thing only by the pomp in which it is decorated. It cannot be wakened to enthusiasm by pure reason, nor can it withstand sonorous demands, nor defend itself against the prestige of words. Virtue, which does not pose, which does not make a scene, which is not dramatic, which is not put on exhibition, appears frigid; in morals the beautiful affects it more than the good; it sees no use in being just, if one cannot be sublime; in being true, if one is not striking; in being firm, if one is not imposing. It is like an ear deaf to moderate voices, and only open to shrieks.

In order to succeed among such a people it is evident that a man must advertise himself, raise a laugh, start a scene.

Men who wish to become distinguished

convert themselves into actors. In the forum, in books, in journals, in society, one is more occupied with the *role* he is playing than with the conduct of life. The theatre is no longer in certain buildings—it is everywhere; it usurps public life. When the country becomes a theatre, the citizens become actors.

The history of such a people is a long drama, in which one marks with satisfaction each day as a new theatrical sensation. The patient continuity of a wholesome social development attracts his attention slightly; but he is mainly captivated by brilliant emergencies. A few wish to be just, a greater number useful, all glorious. The happiest successes, if they are not beyond the standard beautiful, are little appreciated, and the proud and disgusted imagination goes into raptures over that only which it can embellish and dramatize.

It is difficult to say to what extreme this spectacular taste may have influence upon the progress of public events. To do this it is needful to take into account all that the emphasis, the theatrical effect adds, not only to truth, but also to error; all that it does in critical moments to determine the emotion of a striking and unexpected spectacle. The history of certain nations, while it does not allow us to call in question the reality of these electrical effects, yet does not provide us

with known facts to estimate its value or its reach.

It is not in this that I find national existence poetical. Poetry is more comprehensive than this. It is to be found everywhere, because it is everywhere. It is especially in the joys, the sorrows, in the very sadnesses of the home fireside; in the long drama, monotonous but sweet, of family life; in the regular occurrence of that which awakens humble hope; in the gracious episodes, sad or affecting, which Providence introduces into each of our lives; in the reverential recollection of the real and practical virtues of our ancestors; in respect more than in glory; in a deep love for our native land, of all its children, of all its interests; in the inner life of the heart, that great and profound theatre where in a solemn twilight move so many thoughts and sentiments, so many imaginations, so many realities, so many memories and hopes; finally, in a religion, without which all poetry is false or imperfect, and which, while it gives imperishable value to that which is not seen, so elevates and glorifies whatever is seen. A poetic people has little need of spectacles; for such a people, at any rate, the simplest are the best; for it those are sufficient which picture and consecrate its serious, active, tranquil life.

THE FINAL JUDGMENT.

BY PROFESSOR T. W. HUNT, PH.D., PRINCETON COLLEGE, NEW JERSEY.

Archbishop Butler, in his suggestive treatise on Natural Religion, states that he deems it worthy to begin the discussion with that which is the foundation of all our hopes and all our fears—the future life. This question, he argues, is one of vast importance to us by reason of our capacity for happiness and misery which themselves stand so entirely dependent upon our present character and acts.

Such thoughts as these we find fully confirmed in the biographies of eminent saints, while they may be said to have a large place in every well-developed Christian experience. Hence it is that the ser-

mons of the holiest men in the ministry have been full of the doctrine. 'Twas so with the preaching of Baxter, Howe, Whitfield, Edwards and Payson throughout the course of their truly apostolic service, while the grace-growing disciple is ever more and more impressed with unseen realities and living daily for the life to come. It is not our purpose, in this connection, to attempt to prove either from natural or revealed religion this solemn fact of final judgment. Suffice it to say that reason, conscience, providence and Scripture separately and conjointly teach it so that to every rational

and candid mind it must seem conclusive.

Viewing it as an accepted fact, we may briefly note the grounds of its special solemnity.

I. The first of these is, that it is *final*. It is the great day of consummation to which all others have pointed and in which they lose themselves. We are bidden to do with all our spiritual might whatever our hands find to do, in that beyond the grave no further opportunity will be given us. "It is appointed unto all men once to die and after that the judgment." It cannot be regarded, therefore, as strange that men in their sinfulness and consequent dread of divine wrath have aimed to argue otherwise than the language of Scripture would justify, making the future judgment but temporary in its decisions and conditional in many respects upon future moral action beyond the period of this earthly life. We see no basis for such an argument as this in revelation or in common reason, or anywhere else save in the depravity of the human heart. Should it be conceded that the reformation of sinful character in the future life would be followed by remission or modification of penalty, where, it may be asked, is the moral possibility of such reformation? All human analogies are against it. Even the righteous are "scarcely saved." With all the present appliances of grace and all the helps of a Christian civilization, the life of faith is a struggle. "We are saved so as by fire." "The Kingdom of Heaven suffereth violence and the violent take it by force." Were the gracious restraints of divine mercy removed for a single moment, no believer, however mature, would be spiritually safe. What, it may be asked, from such reflections as these, would be the probable future of sinners condemned as such at the tribunal of God? The eternity of the Scriptures is not made up of a series of probations, of successive moral amendments and revisions of penalty, but is irrevocably final from the day of doom onward and, as such, as comforting to the righteous as it is alarming to the wicked. The opening scene of the life beyond is that of judgment and judg-

ment once for all. "He that is holy let him be holy still. He that is unjust let him be unjust still." It is its *finality* that gives it unspeakable solemnity.

II. A further element of its solemnity is that it is *personal*.

It will be a searching and sifting and testing of character to which on earth there was no possible precedent. As the Apostle states it, "So then, every one shall give account of *himself* to God." All will be brought into the light—sins of ignorance and of wilfulness, secret and presumptuous sins, sins of youth and of riper years, sins against God and against our neighbor. Every idle word that we have spoken will be noted, and every vain imagination be exposed. So scrutinizing and individual will be the judgment that each separate soul of the assembled millions will be made to feel that this is the day of reckoning for him and that he stands as if absolutely alone on trial before his Maker. In the intense personality of the hour, God and the soul will confront each other and naught else will be seen. There are places of retreat on earth from the scrutiny of men, there are possible devices by which the sinner may hide himself from the presence of God, but at the Great Assize every man will be revealed externally to himself and from the searching exposure of character and innermost nature no escape can be made. The doctrine of Final Accountability is the doctrine of Personal Accountability.

III. The possible *nearness* of this Judgment Day is an additional element of its solemnity. Whatever the merely chronological distinction may be between death and judgment, the day of the one is morally the day of the other. The character with which we die is the character with which we appear at the final bar and on the basis of which our destiny rests. Despite the drift of modern opinion in the opposite direction, this, as we interpret it, is the teaching of Scripture: "After death the judgment." Hence the uncertainty of the hour of our departure and its possible nearness are enough in themselves to induce a spirit of moral sobriety on the part of the most indifferent. "The day of the Lord so cometh

as a thief in the night." "What I say unto you I say unto all—Watch." All the injunctions to repentance, sanctification and Christian activity are founded upon the uncertainty of the approach of death, impressing thereby the necessity of immediate preparation. Such exhortations are solemn alike to saint and sinner, and in the startling suddenness with which the very friends at our side are called from earth, can be heard the divine summons to be ready for our final account. The most solemn thing in this world is Death and in the next, the Judgment, and each is solemn because of the solemnity of the other.

Here, then, is a fact well authenticated from within and from without—a truth as true as any truth—that of a judgment final, personal and near at hand. From its decisions there is no appeal; at its bar there is for us, out of Christ, no substitute, and ere the setting of the sun our souls may be there. "There is, in the present age," says an eminent writer, "a certain fearlessness with regard to the hereafter which nothing short of stolid atheism can justify." Such a statement would seem

to be confirmed in the wild recklessness of some and the settled apathy of others, while within the moral area of nominal Christianity itself the doctrine of the hereafter is less sharply defined and less profoundly felt than in the days of Edwards and Payson. The popular philosophies of the time either ignore or decry it; the current liberal theology substantially modifies its meaning, while amid the passionate absorptions of this earthly life thousands of our fellow-men live as if the world to come had no existence save in the imagination of the devout. The greatest moral need of the century in which we are living is a more biblical and controlling conviction of the reality of the future life, and of things eternal. Our dogmatic theology must impress anew the facts of eschatology. The ministry of the Word must teach with increasing faithfulness the truths concerning the *last things*. The Christian Church must refortify herself against the gradual decline of faith in the hereafter while the signal mark of personal holiness must ever be seen to be that heavenly-mindedness which is begotten of the Spirit through faith in the unseen.

DOES IT PAY TO STUDY HEBREW?

BY REV. J. W. PAYNE, M.A., MORGAN PARK, ILL.

It costs something to acquire any sort of skill. The outlay of money may be small; but in general the time spent and the labor performed will be considerable. Before one starts out, therefore, to get a specific skill which for any reason may seem attractive to him, he ought to inquire whether usefulness or enjoyment, or advantage of some sort, will result in sufficient measure to warrant the necessary outlay of time and money and labor. In short, it stands him in hand to know, approximately at least, whether the investment will pay. The question of returns will not necessarily be one of money; but it certainly will be one which shall concern itself with definite advantages to be derived. While, therefore, one may or may not think about money when he asks the question, Does it pay to study Hebrew?

he must think about profits. Remotely there may even be money in the study of Hebrew, if I may be allowed to bring together so ill-mated a pair of ideas. At all events the man who grows in intelligence will certainly grow in value; and the world will sometimes recognize a value by means of the tangible commodity just mentioned. But enough of that.

What now are some of the profits which the study of Hebrew pays? I mention as the first, that it opens the way to an intensely interesting and prolific field of scientific study to those who are attracted by the phenomena of language, inasmuch as the Semitic group of languages is so rich in ethnological and archaeological associations. To offer this as one of the advantages to be derived from the study of Hebrew, to many will seem like putting

the subject in a light not very prepossessing. At the best, but few comparatively have found enough attraction in oriental languages to make the study of them one of their main employments. It is even true that a great many believers in the Bible look with a kind of contempt upon those who are absorbed in Semitic subjects, including Hebrew. So shortsighted are these believers as not to see how deep is their debt to Semitic explorers, a debt which bids fair to be vastly augmented in the near future.

To be sure, it must be admitted that only those will be the most likely to give themselves to large study of this kind who have a natural facility for learning language, who with some readiness can acquire a vocabulary, and who possess a faculty for appreciating linguistic laws. Indeed it seems to be quite a prevalent thought that they are the only ones who ought to attempt to learn Hebrew. It is natural to suppose that they will be the most certain to get returns which will overbalance expenditures of time and labor and money. And if they are the only ones for whom these returns are in store, then they are the only ones who ought to study Hebrew. But is it not already a foregone conclusion that, outside of this class who have in them the making of what are called specialists, there is a great host who would be richly reimbursed for all that they might perseveringly do towards an acquaintance with Hebrew?

I think it is safe to say that there is but one class of persons likely to read these lines who, with any show of reason, might be dissuaded from the study in question on the ground that they might not get back an equivalent for what they would have to give to become Hebraists. That class consists of those who have always found the learning of language overwhelmingly difficult. Every college has a student, perhaps a man of striking ability in mathematics or the sciences, who to all appearances perpetually finds an impregnable fortress beetling between himself and all approaches to the meagerest acquaintance with Latin and Greek. But even he, if spurred on by zeal to in-

crease in the knowledge of God's Word, might obtain a decidedly helpful mastery of Hebrew, though shut out from the other languages just mentioned. For Hebrew is not anything like as difficult to learn as Latin and Greek. Such students might derive but little immediate profit from the scientific investigation of Hebrew as it stands related to Semitic tongues in general and to ethnology and archæology. But there are other ways in which returns to them would be considerable.

Another profit which Hebrew pays its students is the training which it affords them. It may be objected that when one reaches this study he is no longer in training; that so far as discipline is the object of linguistic study, the Latin and Greek of college days abundantly sufficed. But can one be said ever to have graduated from the necessity of training? If one would perpetuate the benefits of college drill, he must needs keep up some measure of its practice. The advantage of Hebrew in this regard, as it is now coming to be taught, is, that it not only keeps us in the army, but it introduces us to a new arm of the service. It is language still, the embodiment of thought and emotion and life in words and sentences. In so far it holds us to certain general methods of mental concentration which perhaps have been followed for years. But he who enrolls himself in any of the schools of the American Institute of Hebrew does his work inductively, and so is put through a series of movements which to many are a delightful novelty and to all a most valuable exercise. Moreover, there is the exhilarating sense of doing a thing right, and of being at one with the great principle which underlies the general progress of the age. Not to be ignored also is the continuation of the minute, painstaking accuracy which we learned was so necessary in the study of Greek, and which still holds us down to business in the Hebrew. But how different the one from the other in the refinements which demand this accuracy. In the Greek there were the refinements of rigid logical consecution of thought. In the Hebrew there are the refinements of outer form, leaving the thought wonder-

fully free. Thus we seem to be divinely taught that the duty of seeing aright is just as imperative as the duty of thinking aright. The seer's province is no less important than the logician's.

Another paying feature in Hebrew study is the lightness of its charges. I have in mind here not so much the small cost of the student's helps (which I may speak of hereafter in another connection) as the comparatively small labor-tax which it levies. Hebrew is a study which any one of average ability can readily enter into with good prospects of satisfactory results. This may seem to neutralize what has just been said about the training which it affords. But let it be remembered that physical training will be better secured by the average man in the swinging of medium weights than in the swinging of heavy ones. This rule holds good in mental gymnastics. Hence Hebrew is no less a good discipline for being easy to get hold of. Its favorable comparison in this regard with Latin and Greek has often been noticed. Dr. Harper's words will put this comparison in its best light: "The Hebrew grammar has but *one* form for the relative pronoun in all cases, numbers and genders; but *three* forms for the demonstrative pronoun. The possible verbal forms are about 300 as compared with the 1,200 found in Greek. It has practically no declension." Add to this the small number of particles, the connective *and* expressing relations which, in the Greek, require numerous conjunctions. To quote again, "As much knowl-

edge of Hebrew can be secured, with the same method, under the same circumstances, by the same pupil in *one* year, as can be gained of Latin and Greek in three years."

This article ought not to be closed without something more than the bare allusions already made to one of the great centres of supply for the most approved aids in Hebrew study. On December 31st, 1884, a representative body of American Hebrew professors organized in New York what is known as "The Institute of Hebrew." The series of events leading up to this consummation are of a most interesting character, but there is no space for the details concerning them. What is this *Institute* doing? It is placing it beyond a doubt that attention to Hebrew is to cut a significant figure in American Bible study. According to the first annual report of Dr. Harper, the Principal of the schools of the Institute, the correspondence school alone has a total of 683 students. If this is the enrolment now, what must it be presently, when the fourth and most interesting course in the fourfold curriculum shall be inaugurated! The summer schools for the coming season are to number five—at Philadelphia, one beginning June 7th; at Morgan Park, Ill., another beginning June 28th; a third at Newton Centre, Mass., beginning July 21st; a fourth at Chautauqua, beginning August 2d; and a fifth at the University of Virginia, Va., beginning August 16th. Surely if it pays to study Hebrew there is no lack of opportunity.

✠ LIGHT FROM THE ORIENT ON BIBLE TEXTS ✠

Sennacherib's Account of his Expedition against Hezekiah,

By REV. M. LINDSAY KELLNER (EPISCOPAL), LONDON.

There is in the British Museum an hexagonal clay prism which was found in 1830 at Koyunjik, the site of ancient Nineveh. This prism is covered with cuneiform characters, which, on being read, gives us

the name of the monarch Sennacherib (B.C. 705-682), in the ruins of whose palace the prism was found. It gives the historical record made by the royal annalist of the first eight years of the reign of this boastful and vainglorious king.

The account given of his third campaign is of peculiar interest to the Bible student, since it gives a record which parallels and amplifies that of II. Kings xviii., 13; xix.,

36; II. Chron. xxxii. After treating of various previous subjugations, Sennacherib says (Rawlinson in his "Cuneiform Inscriptions of Western Asia," vol. I., pp. 38, 39, col. ii., line 58 ff., gives the original text): "Zedekiah, king of Askalon, who had not submitted to my yoke, the gods of his father's house, himself, his wife, his sons, his daughters, his brothers, the family of his father's house, I tore away and unto the land of Assyria I carried them. Sarludari, son of Rukibti, their former king, over the people of Askalon I appointed, and the giving of tribute, a sign of submission to my royalty, I laid upon him and he bore my yoke. In the course of my campaign, Beth-Dagon, Joppa, Bene-berak, Azur, cities of Zedekiah, which had not promptly submitted to my foot, I besieged, I captured, I carried off their booty. The governors, the princes, and the people of Ekron, who had cast Padi their king, the lord of obedience and an oath with respect to the land of Assyria, into bonds of iron and had given him up to Hezekiah of Judea (who, like an enemy, shut him up in darkness), feared in their hearts. The kings of Egypt, the soldiers, the archers, the chariots, the horses of the king of Upper Egypt, troops without number, they called forth and they came to their help. In sight of the city Eltekon, the line of battle was drawn up before me; they — their weapons. By the help of Assur, my lord, I fought with them and accomplished their defeat. The lord of the chariots and the sons of the king of Egypt together with the lord of the chariots of the king of Upper Egypt, my hand captured alive in the midst of the battle. The city Eltekon (and) the city Timnath I besieged, I captured, I carried off their booty. To the city Ekron I approached, the governors (and) princes, who had committed sin, I put to death and hung up their dead bodies on stakes around the city. The citizens, who had committed sin and evil deeds, I reckoned as booty. The rest of them, who had not committed sin and a deed worthy of death, whose wickedness did not exist, their innocence I announced. Padi, their king, I brought forth out of the midst of Jerusalem, on the throne of dominion over

them I caused him to sit, and tribute of my dominion I placed upon him. And as for Hezekiah the Judean, who had not submitted to my yoke, forty-six of his powerful cities, fortresses, and innumerable small cities of their territory, by trampling down of the wall and attack of the battering ram(?), by the battle of the storm of the foot, by strategy(?), by mining (the walls)(?), and ———, I besieged, I captured. Two hundred thousand one hundred and fifty people, small (and) great, male (and) female, horses, mules, asses, camels, oxen and innumerable sheep, out of their midst I brought and reckoned as booty. As for himself, like a bird encaged within Jerusalem his royal city I shut him up; towers against him I erected, and those who went forth from his city-gate I turned back to his discomfiture. His cities which I had captured from the midst of his land I cut off and gave to Mitinti king of Asdod, Padi king of Ekron and Siller-Bil king of Gaza, and reduced the size of his land. In addition to the former tribute, the yield of their land, the tribute of submission to my royalty, I added and laid upon them.

"As for Hezekiah himself, the fear of the brilliancy of my royalty overthrew him; and the Arabian and his troops who were favorable (to him), whom for the strengthening of Jerusalem his royal city he had caused to enter and had granted wages, with thirty talents of gold, eight hundred talents of silver, precious stones, —, —, large gate-stones(?), a bed of ivory, stationery(?), thrones of ivory, an elephant's skin, an elephant's tusk, —, wood, —, whatever its name, a great treasure(?), and his daughters, the ladies of his palace, male and female musicians to the midst of Nineveh, my royal city, after me he sent and despatched his messenger to do obeisance."

Compare this account with the biblical, and we find that the two complete and supplement one another. Yet we must conclude that Sennacherib claims to have performed more than he did in fact. He states that he "erected towers" against Jerusalem and prevented any one from passing out. As has been said: "This is in flagrant contradiction to the words of

Isaiah (II. Kings xix., 32), that the Assyrian king should not shoot an arrow into Jerusalem, nor assault it under cover of shields, nor cast a bank against it."

There is a seeming discrepancy, but none in fact, between the number of silver talents stated by the Bible as paid by Hezekiah to Sennacherib at Lachish in the vain hope of buying off the siege of Jerusalem and the number the Assyrian invader claims to have received. There were two standards of value. Hezekiah's three hundred talents were equal to eight hundred, when reckoned according to the standard which obtained at Nineveh in Sennacherib's day.

Sennacherib, as was characteristic of the Assyrian kings in their annals, passes over the terrible disaster which befel his army in his Judean campaign, and which prevented his taking the revolted city and inflicting punishment on Hezekiah. With the same motive he transfers Hezekiah's tribute at Lachish and represents it as the culmination of a successful campaign. However, we never find him undertaking another expedition to Palestine. In the next year he is in Babylonia, then he fought a campaign with the Cilicians; but never again did he venture near Jerusalem.

→* SUNDAY SCHOOL CAUSE *←

LIGHT ON THE INTERNATIONAL LESSONS.

BY REV. ALFRED H. MOMENT (PRESBYTERIAN), BROOKLYN, N. Y.

June 6.

Jesus the Bread of Life.—JOHN vi., 22-40.

1886.

Bread had been made by a miraculous act of Jesus, to feed the great multitude. On the day following He spoke to the same people, declaring Himself to be the Bread of Life. Learn from this wonderful discourse.

I. The selfishness of men regarding Jesus Christ. Vs. 22-24. The people before us, having "come to Capernaum seeking Jesus," desired Him only for a temporal benefit. This is like many in our day. They go to church, pretend to be religious, make a show of piety, because it is fashionable, profitable for trade or a convenient method of getting "bread" without toil. The pious fraud is a more dangerous enemy to Christianity than outspoken infidelity.

II. Men's selfishness in religion rebuked. Vs. 25-27. (1) By having the shallowness of their pretensions exposed: "Ye seek Me not because ye saw the miracles but because ye did eat of the loaves and were filled." How keen-cutting these words are! And so it is everywhere in the Bible—hypocrisy is condemned with severity. Any one who would speak for Jesus must not be afraid to rebuke the pretender. (2) Our Lord's second method of chiding the carnal spirit in religion is by a presentation of the true motive: "Labor not for the meat which perisheth

but for that meat which endureth unto everlasting life" (v. 27). We must be sincere in seeking Christ as the Saviour of the soul, *i. e.*, "Everlasting Life" must be with us a deeper consideration than the life of the body. To give this Eternal Life, or Righteousness, unto the world was the purpose of Jesus' coming here: "For Him hath God the Father sealed"—*i. e.*, set apart and given authority to perform the high office of imparting to all believers the Bread of Life. To secure this salvation must be our only motive.

III. Belief in Christ man's supreme work. Vs. 28, 29. It is in the human heart to think of salvation as a matter of "works." "What must we do that we may work the works of God?" (v. 28). The Scriptures everywhere declare that to be saved, *i. e.*, "to work the works of God," we must believe on the Son of God (v. 29). Man's good works exclude this belief. But true belief, or faith, includes good works (Eph. ii., 8-10; Jas. ii. 26). Both Jesus and Paul declare that *faith* saves the soul. James explains the *kind* of faith that saves.

IV. Man's unwillingness to accept Jesus. Vs. 30, 31. From the miracle of the loaves, the multitude would gladly have received Him as a king, but, being informed that they must believe on Him as

a Saviour, they demanded more evidence (vs. 30, 31), intimating that Moses, in giving the manna for long years, was greater than Jesus, only furnishing them with one meal. Such conduct is true to all times: men are always willing to exalt Christ as a great personage—"make Him a king"—but O how reluctant to receive Him as *their* Redeemer! Yet He must be this or nothing.

V. Jesus urges this high claim. Vs. 32, 33. He admits of no comparison with any other person. As to Moses, he did not give the manna (v. 32). Moreover, that manna did not secure life (v. 49). Jesus Himself came from Heaven and He gives eternal life. "I am the bread of life" (vs. 35, 41, 48, 50, 51). Christ's Atonement reconciled God to man and secured for man the Holy Ghost to work in him regeneration or the *new birth*. To experience this second birth is to enter into eternal life. This is what Christ means

when He says: "I will give My flesh for the life of the world" (v. 51). Mark His high claim.

VI. The conditions of securing Jesus as our life. Vs. 34-36. There are two: (1) The divine condition—the Holy Ghost must convict, enlighten, "draw" (vs. 37, 45). (2) The human condition—man must come of his own free will; must believe on the Lord Jesus; "must eat the flesh of the Son of man" (vs. 35, 36, 53). Salvation is a matter into which the co-operation of both God and man must enter.

VII. Jesus the executor of the Father's will. Vs. 37-40. This "will" was to secure eternal life to all that would believe on Him and would be drawn to Him by the Spirit. The Spirit strives with every man, hence all who do not take Jesus as the source of life, perish through their own unbelief. All who do, are kept in *perfect safety*. This is God's will. Christ is able to execute it!

June 13,

Jesus the Christ.—JOHN vii., 37-52.

1886.

This lesson is well named. It presents to us a series of proofs for Jesus being the Christ, the Saviour of the world. We will group these together.

I. Jesus' claim to divine fullness. Vs. 37-39. (1) It was tabernacles. The last day had come. It was Sabbath. All hearts overflowed with joy. With water from Siloah the priest came, pouring it upon the altar in the presence of all the people. That water was a symbol of salvation. (Isaiah xii., 3.) Seeing it, Jesus makes, regarding Himself, this proclamation: "If any man thirst, let him come unto Me and drink." How emphatic the word "thirst." It means all the needs of the soul and the deep cravings of mankind. The word "drink" is equally strong. Jesus here offers Himself as a complete *satisfaction* to man. The claim here set forth is one and the same thing with Isaiah lv., 1. The same person speaks in both places. Jesus thus declares Himself to be God, *i. e.*, the Christ. (2) The same thing is claimed in v. 38. The believer, having received Jesus, becomes himself a fountain of eternal life—rather is he a channel through which the grace of God flows to bless other hearts. This is the effect of the regenerating and sanctifying work of the Holy Spirit. This Spirit is secured for the sinful world by the atonement of Jesus Christ. The cross has two sides—one turned towards God the Father, reconciling Him to man a sinner; the

other turned towards man, securing for him the Holy Ghost. Under these two aspects Christ's sacrifice is always presented in the Bible. It is to the last of these that vs. 38, 39 refer. Hence Jesus declares Himself the Christ.

II. The people claim Jesus as Christ. Vs. 40-44. (1) Some declared that He was "The Prophet." (Deut. xviii., 15.) The person here spoken of was held by the Jews to be the coming Messiah. (Acts iiii., 22, 23.) (2) Others were bolder, pronouncing His name: "This is the Christ" (v. 41). (3) A third party, while they seemingly rejected Him, bore a testimony to His being the true Messiah (vs. 41, 42). He had both the lineage and birthplace which they required to convince them. Only their own ignorance stood in the way. Observe: (1) It was Christ's strong claim regarding Himself that won Him confessors. So in teaching, we must present the truth in strong terms, leaving results with the truth itself. (2) A little ignorance often prevents men from receiving the Gospel (v. 42). (3) Anything for an excuse is the motto of some persons. The cry now is, "He is a Galilean"! If not this, then something else, equally untrue. (4) The plain teaching of the Word is apt to attract the attention of all and cause divisions among the people (v. 43). Nothing is talked about so much as Christianity. (5) No one can damage the truth, except so far as God gives him per-

mission, and then it is for a wise purpose, as the future will show (vs. 32, 44). His hour did come. Then He was crucified. The greatest crime secured the world the greatest blessing!

III. The officers claim Jesus as Christ. Vs. 45-49. Their testimony in His behalf is contained in these words: "Never man spake like this man" (v. 46). It was the same as saying: "His speaking is that of a divine person." Those hard men, that went to arrest Him, were overcome by the *love* shown in His speech; by the *truth* which impressed them; by the *persuasion* His words carried with them and by His *authority* as a teacher. These all were so marked that, returning, His enemies had to declare: "Never man so spake"—none, save God, could show such love, truth, persuasion and authority. (1) These are all divine qualities, man having them in proportion as he is "endued with

power from on high." (2) The Gospel has these four great elements: Love, Truth, Persuasion and Authority. (3) Those who will not receive the Gospel pronounce such testimony as this "deception" (v. 47). The belief of the humble-hearted is foolishness unto the intellectual-proud (vs. 48, 49).

IV. Nicodemus claims Him to be Christ. Vs. 50-53. The charge against Jesus by the Pharisees was that He claimed to be from God, the true Messiah. Nicodemus virtually said this: "You have not disproved this claim; nothing has been done to prove the falsity of Jesus' words" (v. 51). He might have made His testimony stronger. We must remember that a secret disciple is not bold in word or deed. The reply of the Pharisees was weak, showing that their cause was based on ignorance and prejudice (v. 52). Such is the cause of unbelief to-day.

June 20,

Jesus and Abraham.—JOHN viii., 31-59.

1896.

In a previous lesson the Jews sought to make a comparison between Jesus and Moses (John vi., 31-50). This time it is between Jesus and Abraham. In each case the result was to bring forth from the lips of the great Teacher some of His profoundest utterances. Observe:

I. The natural man is in bondage to sin. Vs. 31-36. Though the seed of righteous Abraham, yet the Jews were alienated from God, being the servants of sin. This is the underlying fact of these verses. The truth involved is that birth does nothing for a man before God. The children of the holiest parents are born in sin and servants to it. All continue in this alien condition except those made free by the Son (v. 36). This freedom is from the guilt and love of sin. To secure this, man must, first, believe in Jesus as his Saviour, and secondly, he must persevere in His faith and service (v. 31). The Word of God must be in us and abound (v. 32). We must have the Holy Ghost in the heart doing His work of sanctification. (II. Cor. iii., 17.)

II. The natural man is an enemy of Christ. Vs. 37-40. He is this, independent of his birth or profession. Jesus said to those Jews, "I know that ye are Abraham's seed, but ye seek to kill Me, because My word hath no place in you" (vs. 37, 39, 40). Again, though they declare God to be their Father, yet Jesus tells them that they do the deeds of their father who is the devil (vs. 41-44). The truth is one

of great practical significance in our day. If a man has not the spirit of Christ in his heart, he is a personal enemy, destroying the Kingdom of God, as the Jews of old sought to kill Jesus. To secure this spirit in the heart a man must have faith in the Lord Jesus Christ. Then will he be of Abraham's children and will do good as Abraham did (vs. 39, 40; Gal. iii., 7).

III. All men follow the bent of their nature—obey the law of their being. Vs. 41-44. Our Lord told the Jews, "Ye do the deeds of your father" (v. 41). "If God were your Father, ye would love Me" (v. 42). "Ye are of your father the devil and the lusts of your father ye will do" (v. 44). How plain it is, from these quotations, that before a man can serve God, he must be born of God. Who are the unregenerated mass of people but enemies of righteousness, doing the lusts of their father, Satan? I must make God my Father, through Jesus Christ, before I can love God (v. 42).

IV. The natural man is blind to spiritual things. Vs. 45-55. Such a person is ready to believe a lie, so long as it is opposed to the Gospel. The truth is that which he will not believe (v. 45). He has no appreciation of the truth when he hears it: "Why do ye not understand My speech? even because ye cannot hear My word" (v. 43). "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God" (v. 47; I. Cor. ii., 14). Of what weight

then are all the arguments of the unregenerated world against the Bible and Christianity? God reveals spiritual things to spiritual men. The new birth is the key to the meaning of the Bible. How clearly this spiritual blindness is illustrated in verse 48. Notwithstanding all they had seen and heard, yet those Jews declared Jesus to be possessed of a devil. "Woe unto them that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter!" (Isaiah v., 20.) Again, the great proclamation of verse 51 has no meaning to them, hence it is cavilled at and made the occasion of insulting remarks and irrational conclusions (vs. 52, 53). To all this our Lord answers with a reannouncement of the truth. He maintains His ground as to

His own high claims as being from God and honored of Him. We have only to preach the truth whether men will receive or reject.

V. All who are changed in heart rejoice in Jesus Christ and are glad in seeing His day. Vs. 56-59. This was the result of Abraham's faith. He looked for Christ's coming as his Lord God existing from all eternity. Here we close with a positive claim on the part of Jesus as to His divinity. "Before Abraham was I am." It was for this that the Jews sought to stone Him. Stones are to-day cast at this same claim. Against it is every effort that is made to destroy the Bible and Christianity. If Jesus is divine, both are true. This is our sure hope and must be the burden of our teaching and faith!

QUESTIONS OF THE DAY

Poor Laws of the Hebrew Commonwealth.

BY REV. J. M. VAN HORN.

One thing is very apparent to every careful reader of the statutes of Israel, and that is, that there is no provision for the vagrancy everywhere visible in our day. No vagrants or beggars are mentioned in the Pentateuchal statutes. These laws precluded soliciting alms from door to door. True, people became impoverished then, and often became poor and destitute, but the good Lord had taken care to provide for such exigencies. The idea of anticipating and preventing forms the basis of the whole system of poor laws enacted in the Pentateuch.

For the purpose of preventing the rise of pauperism God had to provide against two contingencies. The Israelites were an agricultural people, and the Promised Land of very limited area, therefore the law had to guard against a monopoly in land on the part of those who have to join field to field. Hence the law not only distributed the land in equal allotments among the people, but enacted that the lot thus appointed should be inalienable. Thus all the kindred of every tribe were provided for. (Lev. xxv., 13-23, 27.) Now, if the elements could have continued

in regular operation, and all the inhabitants remained healthy, and industrious, and righteous, cases of destitution could not have arisen. But God foresaw the ravages of war, famine, pestilence, flood, locusts, the influx of strangers, etc., etc. These causes gave rise to the five classes of poor mentioned so frequently, namely, the widow, the orphan, the stranger, the Levites, and *the poor*. God had, therefore, in the second place, to devise a kind of legal claim on the part of all the people to the produce of the soil. If anyone was compelled, from any of the aforementioned causes, to part with his land, it should, at the year of the Jubilee, revert back again and be his. Or, if his circumstances improved, the purchaser was obliged to sell it to him again, or to any of his kindred for him, "according to the same price which regulated the purchase" (Lev. xxv., 13-27).

Of the impoverished owners of houses we read Lev. xxv., 29-37.

In these passages we also learn of the provision for the poor Levite who had no inheritance in the land.

In the case of the poor man who possessed nothing but his own person, and who was driven by stress of circumstances

to sell himself as a slave, the law enacted that he should be set free in Jubilee. (Lev. xxv., 39-54.)

Therefore, apart from the fact that the impoverished servant could not be retained more than six years in servitude (Ex. xxi., 2), he could reclaim his liberty and that of his whole family at the time of Jubilee.

The law further provided that the poor should have a perfect right to a certain portion of the produce of the soil, and that when a man was hungry he had a right to go to any field or vineyard and eat as much corn or grapes as would satisfy his hunger. (Deut. xxiii., 24, 25.) Hence when Jesus and His disciples "were an hungered . . . began to pluck the ears of corn and to eat." (Matt. xii., 1.) Again, the farmer was not allowed to return to his field to fetch any forgotten sheaf, or to reap the corners of the field, or to gather all the grapes of the vineyard, or to beat the olive trees a second time;

these belonged to the poor. (Lev. xix., 9, 10; Deut. xxiv., 19-21.) In the Sabatical year the spontaneous produce of the soil was the heritage of the poor as well as the tithe every third year. (Ex. xxiii., 11; Deut. xiv., 28, 29.) Loans without pledge were also to be granted, and no usury was allowed from them (Deut. xxiv., 13; Ex. xxii., 25-27; Lev. xxv., 35-37).

Besides, at their festive repasts, the Levite, the stranger, the orphan and the widow were to be entertained. (Deut. xxi., 11-14.) Such laws precluded begging in the streets, and from door to door. And had Israel strictly observed the law, no beggars would have troubled the nation, and none of their poor could have had cause to suffer. If some of our legislators would take more pains to look into God's method of providing for the welfare of the commonwealth, a solution of many of the problems that are now taxing their ingenuity might be found.

— Mission Fields —

The Jews in Syria.

By H. H. JESSUP, D.D. (PRESBYTERIAN),
BEIRUT, SYRIA.

You ask me about the Jews in Syria. We are not brought into much personal contact with them, and yet they are always an object of interest. The number of Jews in Syria and Palestine is not very accurately known. I should estimate them about as follows:

Jerusalem, 20,000; Hebron 500; Safed, 5,000; Tiberias, 3,000; Damascus, 6,000; Beirut, 2,500; Aleppo, 4,000; other towns, 1,500. Total, 42,500.

I may have underestimated, but we can do little more than guess in a land where the census is rarely taken, and is utterly unreliable when taken.

The Jews in Damascus speak chiefly the Arabic, as do the older part of the Beirut and Aleppo Jews. But those in Jerusalem, Safed and Tiberias, and the recent addition to the Israelitish population in Beirut, speak Spanish, German, Polish

and Hungarian, and one must be a very polyglot to be able to have anything to do with them.

The Austrian Jews in Safed are proverbially quarrelsome, and keep the Austrian consul in Beirut in constant worry about them.

The Beirut and Damascus Jews, with those in Aleppo, that is, the Jews of Syria proper, are in general industrious, engaged in various trades and departments of business. They belong to families that apparently never left Syria, but have lived here since the time of our Lord. They speak Arabic and are old Syrians. Many of them are wealthy, and in Damascus they own magnificent houses. The Jew palace in Damascus is visited by all travellers. The Syrian Jews are bankers, money-changers, usurers, pawn-brokers, tailors, tinmen, cotton-beaters, bed-makers and merchants. Such a thing as a Jewish farmer has not yet been seen in Syria. Of the European Jews recently arrived, *i.e.*,

within the last twenty-five years, in Syria, the majority are importing and commission merchants, bankers, and wholesale and retail clothing dealers. They are so unscrupulous and shrewd that they give even the Arab merchants a close contest for the supremacy in trade.

In Palestine, the Jews are cursed by the worst form of religious pauperism and mendicancy. They are about as badly demoralized as the once lordly Sioux Indians are by our reservation system. Thousands of Jews have been sent through a series of years from central and southeastern Europe to the Holy Land and the Holy City, to live on the charity of European Israel and die on the sacred soil. Large funds are sent out annually to the rabbis of Jerusalem, who act as treasurers of this colossal almshouse. The wealthy Jews of Europe and America contribute largely to this fund. However decent a Jew may have been in Europe, it will not take many years of this almshouse *regime* to extinguish every spark of manliness and self-respect. Quarrels, jealousies, and bitter dissatisfaction are the natural and common experience of the colony.

Any Jew attending a Christian religious service, or becoming a Christian, is not only excommunicated, but cut off from all charitable help. As few of them have business, this amounts to driving them to starvation. You can imagine then the difficulties attending missionary labor in

Jerusalem for the Jews. Those converted have to be taught trades at once, and set up in business, or they would starve. The most of the olive-wood work brought from Jerusalem is made by these Jewish proselytes connected with the London Jews' Society.

Agriculture has been tried, to give them work, but they seem to hate the very thought of it. A colony of European Jews have a "Model Farm" near Jaffa, but they have not yet made it pay its way. The persecutions of Jews in Roumania and Southern Russia drove quite a number of them into Palestine, but the Turks took the alarm, lest a large influx of Jews should lead the Jews to claim Palestine as their own, and so the Sultan's government forbade their coming, and is trying to stop all Jewish purchase of land and building of houses throughout the Holy Land. The Turks see another "Bulgarian question" in this attempt to set up Jewish colonies, and think only of some new war for nationality. So the poor Jews, expelled from Palestine, have to "go West," and America is their only real Land of Promise.

A few Jews have been reached by the Gospel in Syria. There is in Jerusalem quite a congregation of Jewish proselytes. The English missionary in Jerusalem, Mr. Friedlander, is a very devoted and earnest man, and during our visit to Jerusalem in April, we heard much of his work. He is himself a converted Jew.

❖- HELPS IN PASTORAL WORK -❖

Unseen Results of the Pastor's Work.

BY REV. D. B. JUTTEN (BAPTIST).

While the faithful pastor is permitted to see results, small or great, from his labors, he does not by any means see them all. All that he sees is not all that he does. His unrecognized work may be as large as that which appears to his vision. Much of the effect of his ministry never comes in time to his notice, and he must

wait until that day when all the results of human work are gathered and reviewed, before he can know the full extent of the work he has done for his Lord. There are persons who attend his ministrations, perhaps but a few times, or it may be only once, whose faces he does not recognize and whose needs he does not know. They feel the helpful influence of his words, receive the stimulating impress of his hand, and then leave his presence to go

their ways, and he sees them no more. They have been blessed by his ministry though he did not know he blessed them. Unknown to him, they carry in their hearts a tender and grateful memory of him, and in their prayers thank God for the word that did them so much good. While, then, in the glad acknowledgment of some new born soul, saved by his endeavors, and in the tender expression of thankfulness from souls helped by his ministrations, the pastor has deep and abiding joy, this joy may be increased by the reasonable belief that others besides these have been helped and saved by his ministry.

Especially may this be true in the matter of conversions. The pastor is accustomed at times to count the number of conversions that he knows have occurred under his labors, and he considers these as the complete results of his efforts. But may there not have been more? May there not have been souls secretly born of the Spirit under his ministry and he did not see their faces nor hear their cry? When the Augustinian monk of Italy had finished his sermon, he did not know that his burning words had moved young Savonarola to decide to become a monk, and that thus he had directed to a course of life one who in following that course became the greatest reformer of the fifteenth century, the most powerful preacher of Europe and one of the saintliest characters of history. The illiterate layman preaching in a barn in Ireland and telling in simple words the moving story of the cross, did not know that young Toplady was one of his interested hearers, and that out of the experience of that hour there should be born one of the sweetest lyrics of the Church, "Rock of ages, cleft for me." And when the plain preacher in England, with uplifted hand and tearful eye, was exhorting his hearers to "look and live," he did not know that a heart long burdened with sin would find in his fervent exhortation the counsel that it needed and the peace it had so long desired. Neither did he know that the young Spurgeon who then "looked and lived" would become one of the most useful servants of the Lord and the might-

iest preacher of his day. Such are some of the unseen results of the preacher's work; such some effects that we must wait for the future to disclose.

Sometimes the results of the pastor's ministry come unexpectedly to his knowledge, and he is surprised and delighted at effects of whose existence he was not aware. A recent incident furnishes an impressive illustration of this truth. A pastor in an eastern city preached a sermon on the "Prodigal Son." It was prepared with care and delivered in hope, but so far as the preacher could tell it produced no result. Some time afterward a young girl called upon this pastor and made the following statement: "Last winter a friend of mine, Annie G——, made me a visit and we went together to hear you preach a sermon on the 'Prodigal Son.' Under that sermon Annie was converted to God. Soon afterward her visit ended and she returned to her home in a distant part of the city. A few days ago she was taken very sick, and one day she called her mother to her bedside and said: 'Mother, I am going to die; my friend whom I visited last winter will be at my funeral, and when she comes I want you to ask her, as my dying request, to go and see the pastor and tell him that I was converted under his ministry. Tell him, also, that I was a happy Christian, and died trusting in Jesus for my salvation.'" Of all this the pastor knew nothing; but oh, how it gladdened his heart to know that her precious soul was saved and saved through his ministry.

We know that the experience of childhood is a series of surprises. The new facts of nature, of science, of history and of domestic life that are revealed to us in that period, keep us in a state of continuous wonder. When the fact is one that causes delight, that delight is all the greater because it is a surprise. And so we believe that much of our joy in the other world will come from its delightful surprises. To meet there with one who was saved through our ministry; to greet another whose lovely character was developed through our instructions, and to look upon the face of another who in the trials and sorrows of life was sustained and

comforted by the words we spoke, though all unknown to us on earth—these things

will excite a joy that words are inadequate to express.—*Standard.*

Christian Edification

Christ Dwelling in the Heart.

BY PRESIDENT JAMES CULROSS, D.D.
(BAPTIST), BRISTOL, ENGLAND.

If Christ comes into a heart to dwell, casting out evil tenants, He does not come alone; He comes and brings with Him all those things that accompany salvation. I would just name three things by way of example. When Christ dwells in the human heart, He dwells there as a living power, not merely attracting all our other affections, but He is in us a living power, moving, renewing, sanctifying, moulding us according to His own idea, working His own pleasure in us, making men faithful in their daily business, true, righteous, strong for their daily service, for labor, for suffering, for sorrow, for waiting, for whatever Providence may appoint in the life of any of us; in the heart as a power fortifying against the temptations that beset men, the temptations of daily life, the temptations to meanness, temptations to untruthfulness, temptations to selfishness, no matter what kind or of what measure it may be, fortifying us against temptation, subduing evil desires and propensities, calming all unholy thoughts and desires. Just as we take Him in and make Him welcome, His power operates in such directions. Just as on that stormy night on the Sea of Galilee, He said to the stormy waves, "Peace, be still," so He calms distractions and tumults in the breasts into which He enters. He is in us as a living power, strengthening us for the heavenly Father's will, forming in us a character of nobleness and truth, lifting up our life above its old levels, enabling us to fight the good fight of faith, making us more than conquerors through His own life. The Apostle Paul understood this matter when he said, "I can do all things through

Christ strengthening me." That is one thing that comes about—I cannot explain how it comes about—but it does come about, when Christ abides by faith in a human heart; we find a new power within us against evil, and for truth and righteousness.

Then again, when Christ enters the human heart to dwell there, He enters it and abides as an undying joy. No sooner does Christ enter than joy begins. It removes those old dreads and disquietudes of conscience, that were occasioned by the sense of guilt, and He sheds abroad within us a sense of reconciliation to God, and an assurance of almighty keeping, and that gladdens. It is, to a very large extent, independent of temporal surroundings; it certainly does not need a man basking in the sunshine of worldly prosperity to find that Christ is joy to him. It needs only a stricken Lazarus, or a forgiven Magdalen, or a dying thief, a man hated of this world for God's sake, accounted as the filth of the world, the offscouring of all things. Outside there may be poverty, the chill east wind, the weary way of the wilderness, a dull, gloomy sky, dislike, even contempt, from men; but within—if Christ rules within—there is a quiet gladness, for when Christ enters, He enters whose presence makes men glad, and with Him come in pure thoughts, high desires, regulations of holy life, a peace that in very deed passeth all understanding. And it is a strange thing, too, that when Christ is in the heart, He somehow throws radiance over all that is around about us, brings light and beauty and gladness on things round about us. We all know this, that we make the world in which we dwell. Suppose a man goes out in the morning, full of hope, goes out on some business, and comes back a few hours later disappointed; what a gloom rests on all

around about him. And yet the outward scene is the same in coming back as in the going away; the difference is in the man's mood or mind. We make the world in which we dwell. And so with Christ ruling in us, the lowliest earthly dwelling becomes a kind of waiting-room in the palace of glory. Sorrow is transfigured to the heart that holds Him in it. The bounties of Providence all come to us with sweeter relish; the commonest cup of earthly comfort has a truly celestial flavor in it; the most ordinary sights, that seem commonplace or even worn out, are invested with a new charm; the starry magnificence of night has a loftier and calmer grandeur about it; and the very heavens seem to bend more sheltering and more

graciously over us. So it comes about when Christ abides within a human heart.

Just one other thing I would name. When Christ abides in a human heart, He is in it as an immortal hope. I cannot stay, for want of time, over this matter now, but I think the whole thing is contained in that verse so familiar to every one of us, "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." We, with these weeping eyes, with these sin-sorrowed heads, we shall be like Him, at whose glorified feet creation worships; "we shall be like Him, for we shall see Him as He is."

PRAYER MEETING SERVICE

Helps to Prayer.

BY G. A. NUNNALLY, D.D. (BAPTIST).

The first great help the prayer has is *God's promise*. "Whatsoever ye shall ask the Father in My name, He will give it you" (John xvi., 23). That promise cannot be broken. God is faithful. He never repudiates an obligation; but to make it doubly sure, Jesus, His Son, has endorsed the check. The banks of earth may fail through fraud or ignorance or mismanagement, but God's treasury is never injured by forged checks, for He never pays them; nor depleted by bankrupt creditors, for His collaterals are always good; nor strained by unwise investments, for He takes no risks and never "speculates in futures." His dealings are always "spot transactions." "Now," "to-day," are the dates on His calendar.

Another help to prayer is *God's providence*. The history of all ages, the record made concerning the prayers of Abel and Abraham, of David and Daniel, of John and James, of Paul and Peter, of Silas and Stephen, and the personal experience of every child of God sustains our prayer. Every answered prayer in the past is a

support upon which the present petition may lean. The prayers of the saints in companies and regiments and divisions, marshal themselves about the feeble prayer of every child of to-day and give it support, and cheer it to boldness and to victory. History is a help to prayer and history cannot be changed.

Another help to prayer is *God's nature*. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father in Heaven give good things to them that ask Him" (Matt vii., 11). God is our Father, and that helps us to pray. It is in His heart and nature to hear and answer. He cannot be deaf to the cry of His child. His child is near and dear to Him. If needful, He would let worlds burn up and all the material universe go to wreck, before He would let one of His children call in vain. Immutable in that relationship, the door to His presence is forever open and no man can shut it. The child's requests may be foolish and frequent, but the Father's love never tires of his complaints.

Another help to prayer is *God's Spirit*. "The Spirit also helpeth our infirmities;

for we knew not what we should pray for as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered" (Rom. viii., 26). What heart is now too weak too pray? The Spirit, possessed of all power, endowed with all wisdom, crowned with all excellence, enthroned in all majesty, "helpeth our infirmities." It is almost a blessing to be weak to have such transcendent aid. In our ignorance He indites the prayer; in our distance from God He

makes intercessions for us; in our lameness of speech He uses the eloquence of "groanings which cannot be uttered."

With such helps to prayer, there is no task in life so completely done by others, there is no duty so fully assumed by others, there is no expectation so perfectly assured by others. There should be no service more cheerfully or hopefully rendered. Remove the hindrances, accept the helps, and be assured your prayer cannot fail.—*Ch. Index.*

THE PULPIT TREASURY IN THE FAMILY.

Family Religion.

BY MOSES D. HOGE, D.D. (PRESBYTERIAN), RICHMOND, VA.*

The Rev. Mr. Anderson, of Bath, in a discourse characterized by great fervor and unction, remarked that we were educated not so much by the books we studied as by the people with whom we have intercourse; that while much important technical information was derived from books, the potent influences which shaped our characters and guided our lives came from the opinions of the men with whom we held familiar intercourse, and from the example of those with whom we are in constant association. This is a great and solemn truth. We are all sculptors, not like your great Thorwaldsen in shaping blocks of marble into forms of beauty, but in moulding the characters of those with whom we come in contact into those forms which they will wear through this life, and possibly wear forever. But if such is the power of the influences which fashion us in our intercourse with society at large, how much more powerful must the influences be which are daily and hourly exerted in the narrow circle of home; how much more complete the education of both mind and hearts which comes from the precepts and examples of parents in their intimate association with their children, who in the most impressive years of life are looking to these, their

natural teachers and guides, for counsel and direction.

Religion is a power in the world wherever exhibited, but how much more in the household where its daily lessons may be taught under circumstances the most favorable for making the deepest and most enduring impression. I was but seven years old when my father died, and when the funeral services were over, and when the strange, sad silence filled the house which is so impressive after the burial of one beloved, and when the evening of that mournful day drew on, our mother gathered us, her little children, in her chamber, and told us that she meant hereafter to take our father's place, as God might help her, as the head of the household, and would commence that night by conducting family prayers.

Were I to live beyond the age of the venerable President of this Alliance (Dr. Kalkar), I could not forget that scene; could not forget the manner in which she read God's Word, or the low and tremulous tones of the prayer in which she besought strength and comfort, and commended her children to the care and love of the covenant-keeping God. None of you, my English friends of this audience, are unacquainted with the tender lines of one of your own poets, "written on the receipt of his mother's picture," commencing—

"O that those lips had language! life has pass'd
With me but roughly since I saw thee last;"

*An unpremeditated address delivered before the Conference of the Evangelical Alliance Copenhagen.

nor have you forgotten the stanza in which he gratefully embalms the memory of those to whom he owed a debt never to be paid—

"My boast is not that I deduce my birth
From loins enthroned or rulers of the earth,
But higher far my proud pretensions rise,
The child of parents passed into the skies."

And as one quotation suggests another, you, my friends from another land, will allow me to remind you of the hallowed scene depicted by one of the greatest bards, not only of Scotland but of the world—the picture of "The Cotter's Saturday Night," when the family, gathered for the evening worship, formed a circle around the fireside, and when the old patriarch, having read a portion from "the big ha' Bible," and all together having sung a psalm, borne upward by "Dundee's wild warbling notes," or "plaintive Martyrs" or "noble Elgin"—

"Then kneeling down to Heaven's eternal King,
The saint, the husband and the father prays.
Hope springs exulting on triumphant wing,
That thus they all shall meet in future days,
No more to sigh or shed the bitter tear,
Together hymning their Creator's praise,
In such society, yet still more dear,
While circling time moves round in an eternal sphere."

There is a picture of family worship whose outlines will never grow dim, and whose colors will not fade.

Well was it said, "From scenes like these old Scotia's grandeur springs," and as long as piety in the household continues to be the characteristic of the life of the people of any land, it will never be without the patriot soldier to defend its rights, or the patriot bard to sing its glories. Then let family worship open the gates of the morning with praise, and close the portals of the day with peace; let the children grow up under the hallowing influences of household piety, and these salutary impressions will never be effaced. They will sink down in the heart of the child as the dew sinks down in the heart of the flower, giving refreshment and gathering sweetness. The good seed falling on the tender heart softened by grace, will not perish, but will spring up

to bear precious fruits in this life and perchance to flourish beautiful and immortal in the paradise of God.

If there is to be but one pious person in the family, let that one be the mother! She has the earliest and best opportunity with the child—the father's influence comes afterwards. The mother's teaching is remembered longest, and often is the last upon which the blessing of God rests. Were I now to make the appeal, would not hundreds of men rise up in this great assembly, gathered from all lands, and testify, if required, that, under God, they owe their conversion to a mother's tender importunity, or to the silent power of her example and the ever-present influence of her sweet and saintly life? It may be that she no longer lives on earth, but when I pronounce the word *Mother*—it matters not in what language—to some of you it is like a voice from Heaven—it is as if an angel spoke—and you hear it with the listening ear of the heart. And never can you forget the hours of childhood, when each night, before retiring to rest, she made you kneel down at her feet, and, taking your little hands in hers, or laying her soft hand upon your head—you can feel its gentle pressure now—she taught you to say, "Our Father which art in Heaven;" or that other prayer so familiar to all English-speaking people, commencing, "Now I lay me down to sleep"—a good prayer for a child, for a man, for a patriarch!

The Apostle sent his salutation to the "church in the house." So long as there are true apostolic, evangelic churches in households, there will be the same kind of churches in kingdoms, in republics, in all the world. Should the church in the house exist no more, then the church in the city, in the state, in the world will become extinct. But this will never be while Christian life is cherished and perpetuated in the family.

God bless every good mother in Denmark and every pious household represented here to-night in this great gathering of His people from so many nations of the earth!

← BEAUTIFUL THOUGHTS →

Following Christ makes any way pleasant.—*Leighton.*

Whenever you do what is holy, be of good cheer.—*Menander.*

If Christ departs from us, the blame lieth at our own door.—*Boston.*

Christ comes to supply what we lack, even in our most joyous feasts.—*Jacobus.*

Give because you love to give—as the flower pours forth its perfume.—*Spurgeon.*

Only a loving heart can effectually present a loving Gospel.—*H. Clay Trumbull.*

Our beloved must be His own mirror. None but Jesus can reveal Jesus.—*Spurgeon.*

The Christian will find his parentheses for prayer even in the busiest hours of life.—*Cecil.*

When Joy's day is over, Faith shines through the arctic skies like a midnight sun.—*German Author.*

Faith evermore overlooks the difficulties of the way, and bends her eyes only to the end.—*Bishop Hall.*

There is no part of a man's nature which the Gospel does not purify, no relation of his life which it does not hallow.—*Hare.*

When you have given yourself to Christ, leave yourself there and go about your work as a child in His household.—*C. S. Robinson.*

You must love in order to understand love. One act of charity will teach us more of the love of God than a thousand sermons.—*F. W. Robertson.*

He that puts a Bible into the hands of a child, gives him more than a kingdom, for he gives him a key to the Kingdom of Heaven.—*Dr. Buchanan.*

Whosoever would be sustained by the hand of God, let him constantly lean upon it; whosoever would be defended by it, let him patiently repose himself under it.—*Calvin.*

"What I do thou knowest not now; but thou shalt know hereafter"—is the unwearied language of God in His providence. He will have *credit* every step. He will not assign reasons, because He will exercise faith.—*Cecil.*

"God giveth grace to the humble." He pours it out plentifully on humble hearts. His sweet dews and showers slide off the mountains, and fall on the low valley of humble hearts, and make them pleasant and fertile.—*Leighton.*

Unction is the tongue of fire, and it is just the very gift which no universities, no degrees,

no amount of learning or critical attainment, no cultivation of the science of belles-lettres or rhetoric or elocution can bestow.—*E. Paxton Hood.*

Desire to have both your fashions and your stuffs from Heaven. The robe of humility, the garment of meekness, will be sent you. Wear them for His sake who sends them to you. He will be pleased to see you in them; and is this not enough?—*Leighton.*

When God intends to fill a soul, He first makes it empty; when He intends to enrich a soul, He first makes it poor; when He intends to exalt a soul, He first makes it humble; when He intends to save a soul, He first makes it sensible of its own miseries, wants and nothingness.—*Flavel.*

Since I have known God in a saving manner, painting, poetry, and music have had charms unknown to me before. I have received what I suppose is a taste for them; for religion has refined my mind, and made it susceptible of impressions from the sublime and beautiful.—*Henry Martyn.*

In what little, low, dark cells of care and prejudice, without one soaring thought or melodious fancy, do poor mortals forever creep! And yet the sun sets to-day as gloriously bright as it ever did on the temples of Athens, and the evening star rises as heavenly pure as it rose on the eye of Dante!—*Margaret Fuller.*

The practical life of the Christian comprehends three distinct elements. We have to do the will of God in our business; this is working. We have to oppose our sin, and resist temptation; this is fighting. We have to endure with cheerfulness and submission whatever cross the Lord Jesus lays upon us; this is suffering.

When a sudden sorrow
Comes like cloud and night,
Wait for God's to-morrow;
All will then be bright.
Only wait and trust Him
Just a little while;
After evening tear-drops
Shall come the morning smile.
—*F. R. Havergal.*

The continued existence of churches depends on the continued process of conversion to God. Whenever conversion becomes "a tradition" in a church, farewell to every other form of good. There may be wealth, growing numbers, name and reputation in the world, influence, and a thousand other things that men value and that Jesus Christ cares very little about; but—Ichabod!—the glory is departed.—*J. Culross, D.D.*

◆ ILLUSTRATIVE SELECTIONS ◆

8. The Spirit's Influence.

—SONG OF SOL. iv., 16.

A flower has been discovered in South America which is only visible when the wind is blowing. The shrub belongs to the cactus family, and is about three feet high, with a hook at the top, giving it the appearance of a black hickory cane. When the wind blows a number of beautiful flowers protrude from little lumps on the stalk.

9. The Great Intercessor.—JOHN xi., 42.

The bank note without a signature at the bottom is nothing but a worthless piece of paper. The stroke of a pen confers on it all its value. The prayer of a poor child of Adam is a feeble thing in itself, but once endorsed by the hand of the Lord Jesus, it avails much. There was an officer in the city of Rome who was appointed to have his doors always open in order to receive any Roman citizen who applied to him for help. Just so the ear of the Lord Jesus is ever open to the cry of all who want mercy and grace. It is His office to help them.—*Ryle*.

10. No Difference.—ROM. iii., 22.

A little black girl, eight years old, was setting the table, when a boy in the room said to her, "Mollie, do you pray?" The suddenness of the question confused her a little, but she answered, "Yes, every night." "Do you think God hears you?" the boy asked. She answered promptly, "I know He does." "But do you think," said he, trying to puzzle her, "that He hears your prayers as readily as those of white children?" For full three minutes the child kept on with her work; then she slowly said, "Master George, I pray into God's ears, not His eyes. My voice is just like any other little girl's, and if I say what I ought to say, God does not stop to look at my skin."

11. God's Workmanship.—EPH. ii., 10.

"If a piece of iron could speak, what would it say? It would say, 'I am black, I am cold, I am hard.' Perfectly true. Put that piece of iron into the furnace and wait awhile, and what would it say? 'The blackness is gone, the coldness is gone, and the hardness is gone'—it has passed into a new experience. But if that piece of iron could speak, surely it would not glory in itself, because the fire and iron are two distinct things that remain distinct to the last. If it could glory, it would glory in the fire and not in itself—in the fire that kept it a bright, molten mass. So in myself

I am black, I am cold, and I am hard, but if the Lord take possession of my soul, if I am filled with love, if His Spirit fills my being, the blackness will go, and the coldness will go, and the hardness will go; and yet the glory does not belong to me; but to the Lord, who keeps me in a sense of His love."

12. Directness in Prayer.—JOHN iv., 49.

A Scotchman's wife besought him to pray that the life of their dying baby might be spared. True to his old instincts, the good man kneeled down devoutly, and went out on the well-worn track, as he was wont to do in the prayer-meetings at the kirk. Through and through the routine petitions he wandered along helplessly, until he reached, at last, the honored quotation: "Lord, remember Thine ancient people, and turn again the captivity of Zion!" A mother's heart could hold its patience no longer: "Eh, man!" the woman broke forth impetuously; "you are aye drawn out for the Jews, but it's our bairn that's a-deein'." Then, clasping her hands, she cried: "Oh! help us, Lord, and give our darling back to us if it be Thy holy will; but if he is to be taken away from us, make us know Thou wilt have him to Thyself!" That wife knew what it was to pray a real prayer; and to the throne of grace she went, asking directly what she wanted most.

13. Love's Achievement.—ACTS vi., 15.

A century ago, in the north of Europe, stood an old cathedral, upon one of the arches of which was a sculptured face of wondrous beauty. It was long hidden, until one day the sun's light striking through a slanted window revealed its matchless features. And ever after, year by year, upon the days when for a brief hour it was thus illuminated, crowds came and waited eagerly to catch but a glimpse of that face. It had a strange history. When the cathedral was being built, an old man, broken with the weight of years and care, came and besought the architect to let him work upon it. Out of pity for his age, but fearful lest his failing sight and trembling touch might mar some fair design, the master set him to work in the shadows of the vaulted roof. One day they found the old man asleep in death, the tools of his craft laid in order beside him, the cunning of his right hand gone, the face upturned to this other marvellous face which he had wrought—the face of one whom he had loved and lost in early manhood. And when the artists and sculptors and workmen from all parts of the cathedral came and looked upon that face they said, "This is the grandest work of all; love wrought this!"

❖ MONTHLY SURVEY ❖

The *Congregationalist* of week before last reports 2,842 additions to the Church of its denomination.

The increase of native Christians in Siam and Laos was elevenfold between the years 1875 and 1885.

The Hon. Ion Keith Falconer, a distinguished Arabic scholar, in company with his wife, has established at his own cost a mission at Aden.

By the first census of Japanese Christians made by the government, they are numbered at 80,000, including Roman Catholic and Greek converts.

Both of the French chambers have passed a vote ordering the gradual removal of all Catholic priests and nuns from the government schools of France.

The census of 1881 showed that there were in Ireland 3,951,888 Roman Catholics, 635,670 Episcopalians, 485,503 Presbyterians, 47,669 Methodists.

Since the report of Bishop Hannington's death the Church Missionary Society has received twenty-six fresh offers of service—four from university men.

A question to Christian men: In the issue between Prohibition and License, on which side is the praying? Supposing you vote for License, do you pray for the perpetuation of the liquor traffic?

The report of George Muller's work for 1885 is summarized as follows: Last year, without applying to a single person, his receipts amounted to \$200,000. He has received in all from the beginning more than \$5,000,000.

The number of Christians in Japan from 1882 to 1884 increased from 5,000 to 10,000, and the government is favorable to the change. Persecution has been entirely done away and Christianity is advocated by the Japanese press.

Protestant mission-work commenced in China in 1799, when the English Baptist mission sent out the Rev. J. Marshman. Since then forty-two societies have sent out 813 missionaries, including 133 single ladies, but not including wives of missionaries.

Mrs. Spurgeon, though a great sufferer and confined to her room the most of her married life, has during the past six years conducted a society by which about 20,000 helpful volumes, besides clothing, have been distributed to deserving pastors in straitened circumstances in Great Britain.

The expulsion of Jews from St. Petersburg,

from places situated less than fifty versts distant from the frontier, and from villages, is still being carried on with the utmost severity. At the little town of Losonaja, near Odessa, the Jews were given till the 1st of April to quit; but from Tschernaja Ostrow (in the government of Podolia), they were expelled even without notice. In St. Petersburg the eviction of entire Jewish families is a matter of daily occurrence.

Mr. D. B. Sickles, who was for five years a resident of Bangkok as U. S. consul, writes of missionaries in Siam:

"The American missionaries in Siam, whom I have observed for several years, have accomplished a work of greater magnitude and importance than can be easily realized by those who are not familiar with its character and with the influence which they have exerted upon the government and the people. It is less than sixty years ago that the first of their number arrived in Siam, and there are those living in that country to-day who have witnessed changes which cannot be attributed to any other cause than their Christian influence and missionary labor. Largely through their influence slavery is being abolished; the degrading custom of bodily prostration, although still practised, is not now compulsory. Wholesome and equitable laws have been proclaimed; criminals have been punished by civilized methods; literature and art have been encouraged by the king and his ministers; an educational institution has been established by the government; reforms have been inaugurated in all its departments, and Christian converts have been permitted to enjoy the same liberty of conscience that they do in our own land.

"The missionaries themselves in Siam are, as a class, the most consistent, devout and diplomatic people among all the foreign residents in the kingdom. Although sincerely and energetically engaged in their work, they do not hold themselves so much aloof from the men of rank and the educated foreign residents as to make themselves unpopular. On the contrary, they are the general favorites in the entire community; and I never heard, during my residence at Bangkok of nearly five years, the expression of an unfavorable opinion in regard to their character or their work. At the palace they are more popular than any other foreign residents, and in the homes of the merchants of other nationalities they always find a welcome. Before I went to the far East I was strongly prejudiced against the missionary enterprise and against foreign missionaries; but, after a careful examination of their work, I became convinced of its immense value."

BOOK DEPARTMENT, Etc.

MY RELIGION. By Count Leo Tolstoi. Translated from the French by Huntington Smith. Revised edition. New York: Thomas Y. Crowell & Co., 13 Astor Place. Price \$1.25.

This is a remarkable book. The author is a Russian who until he was thirty-five years of age believed in nothing, yet he had read the New Testament from childhood and for a time was attached to the Church. But conscience was not satisfied, and he formulated a creed for himself grouped around the words of Christ, "Resist not evil." "His religion" is pervaded by this command and the meaning which he attaches to every phase of gospel truth is saturated with its spirit. The book is intensely interesting, full of remarkable thoughts expressed in burning words, but is an unsafe guide.

BACCALAUREATE SERMONS. By Andrew P. Peabody, D.D., LL.D., Preacher to the University and Plumer Professor of Christian Morals in Harvard College. Boston: D. Lothrop & Co.

There are nineteen sermons in this compact 12mo volume. Each sermon was prepared and delivered as his official position required before the students. They cover a period extending from 1861 till 1883, are worthy of their author, are packed with excellent ideas and deserve a careful reading.

PLATFORM AND PULPIT AIDS. New York: A. C. Armstrong & Son, 714 Broadway.

Nearly one hundred topics, distributed over "Home Work," "Foreign Missions," "Bible Distribution," "Temperance" and "Miscellaneous Section," are discussed in this volume by some of the most eminent Christian orators of the present and recent times. The thoughts find expression in choice language with many illustrations. It is a very helpful book for public speakers.

OLD TESTAMENT CHARACTERS. By Cunningham Geikie, D.D., with seventy-one Illustrations, Chronological Tables and an Index. New York: James Pott & Co., Astor Place.

The gifted author has condensed in these biographical sketches a vast amount of valuable information which must be most helpful to every student of Bible history. The illustrations are a valuable aid in understanding various features of Eastern life. The publisher has given good type, handsome paper and tasteful binding. The book deserves a large sale.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

THE FORUM, MAY, 1886. How I was Educated, *President F. A. P. Barnard*. The Future of Arctic Exploration, *Lieut. A. W. Greeley*. What Rights have Laborers? *W. R. Croffut, L. F. Post*.

CASELL'S FAMILY MAGAZINE, MAY, 1886. Some Facts about Suppers, *A Family Doctor*. An Hour at the National Portrait Gallery. The Impressions of a Noticing Eye—Characters in Hands. The Gatherer.

THE MAGAZINE OF ART, MAY, 1886. Benjamin Disraeli, Earl of Beaconsfield, *George Saintsbury*. An American Gallery, *Charles De Kay*. Russian or Scythian, *Vladimir Stasoff*. The Chronicle of Art.

THE POPULAR SCIENCE MONTHLY, MAY, 1886. The Economic Study of Mexico, *Hon. David A. Wells*. Development of the Moral Faculty, *James Scully, M.A.* Food Accessories and Digestion, *Dr. J. Burney Zeo*.

MAGAZINE OF AMERICAN HISTORY, MAY, 1886. Portrait of Horatio Seymour (frontispiece). Horatio Seymour, *I. S. Hartley, D.D.* Historical Colorado, *Catherine Hodges*. Shiloh—Second Day's Battle, *W. F. Smith*.

HARPER'S MAGAZINE, MAY, 1886. With the Blue Coats on the Border, *Rufus F. Zogbaum*. The London Season. The Home Acre, Part III., *E. P. Roe*. Portraits of our Saviour, *W. H. Ingersoll*. Editor's Easy Chair.

THE ATLANTIC MONTHLY, MAY, 1886. Weakness of the United States Government under the Articles of Confederation, *John Fiske*. Memories of London, *W. J. Stillman*. The Aryan Homestead, *E. P. Evans*.

THE ECLECTIC MAGAZINE, MAY, 1886. Ireland under her own Parliament, *J. L. Derwent*. France under Richelieu. Emilia, *F. S. Dilke*. Education and Discontent, *The Spectator*. The Pleasure of Reading.

THE MISSIONARY REVIEW, MAY-JUNE, 1886. France and Madagascar, *Rev. F. Vinton*. Hinduism, Past and Present. Plan to Evangelize the World. British Contributions in Foreign Missions in 1884.

THE CENTURY, MAY, 1886. American Country Dwellings, *Mrs. S. Van Rensselaer*. The Flour Mills of Minneapolis, *E. V. Smalley*. A Californian's Gift to Science. *F. Evans*. From the Peninsula to Antietam, *Gen. Geo. B. McClellan*.

THE SOUTHERN PULPIT of Richmond, Va., a Monthly Magazine, consolidates with
THE PULPIT TREASURY from and after July 1st, 1884.

Bound Vol., PULPIT TREASURY, 1st, 2d and 3d year. **\$3.00 each.** **TO PASTORS, \$2.50**
Non Subscribers

8 Page Circular of Contents & Catalogue sent on application. Forward Subscriptions on the following Blank

.....1886

E. B. TREAT, Publisher,
771 Broadway, New York

Yearly, in Advance, - \$2.50.
Clergymen, - - - 2.00.
Single Copy, - - - .25.

Enclosed find Dollars cents for one year's subscription to
THE PULPIT TREASURY, commencing with the number.
NAME. POST OFFICE. COUNTY. STATE.

.....
ALSO find Dollars cents for the following Books per your offer.
.....

Signed

PREMIUM OFFER.—BOOKS WORTH HAVING.

To Yearly Subscribers to "PULPIT TREASURY" the following books from our
Catalogue will be furnished at the reduced prices named :

	Regular Price.	To yearly subscribers.	Postage Extra.
THE HOMILETIC MAGAZINE of London, Eng., Undenominational.	\$3.00	\$2.00	.00
THE SABBATH; Its Permanence, Promise and Defence. W. W. Everts, D.D.	1.00	.60	.10
THE THEOLOGY OF CHRIST: from His own Words. By Rev. Joseph P. Thompson, D.D., formerly Pastor Broadway Tabernacle, N.Y.	1.50	.75	.12
HOURS WITH THE BIBLE; or, The Scripture in the Light of Modern Discovery. By Cunningham Geikie. Large 12mo. 381 p.	1.00	.60	.10
THE PULPIT TREASURY. Bound Volumes, 1st, 2d and 3d Year, each,	3.00	2.00	.25
CHRISTIAN THOUGHT. Bound Vol., 1st Year.	2.00	1.33	.20
THE PASTOR'S PERPETUAL DIARY and Pulpit Memoranda.	.50	.25	.00
REVIVALS, HOW TO SECURE THEM, as Taught and Illustrated by our most successful Preachers. 443 pages.	1.50	.75	.10
MEMORIAL TRIBUTES. Funeral Addresses by distinguished Clergy- men. Preface by John Hall, D.D. 500 pages.	1.75	1.00	.12
THE HOME BEYOND; or, Views of Heaven and its Relations to Earth. Edited by Bishop Samuel Fallows.	3.00	1.50	.25
BIBLE STUDIES AND READINGS Outlines of. By J. H. Elliot.	1.00	.65	.12
BURNING WORDS. A Cyclopeda of Quotations from the Religious Literature of all Ages. By J. H. Gilbert. 681 p. 8vo.	3.00	2.00	.25
FOOTPRINTS OF SATAN, or the Devil in History. By Rev. Hollis Reed, author of "God in History." 510 pp. \$3. Reduced to	2.00	1.00	.15
GLAD TIDINGS. Moody's Sermons, etc., delivered in New York. (Verbatim Reports.) 514 pages. 12mo.	2.00	.90	.10
GREAT JOY. Moody's Sermons, etc., delivered in Chicago.	2.00	.90	.10
TO ALL PEOPLE. Moody's Sermons, etc., delivered in Boston.	2.00	.90	.10
CURIOSITIES OF THE BIBLE. 5,000 Prize Questions and Answers. Introduction by J. H. Vincent, D.D. 466 pages. 12mo.	1.75	1.00	.12
AMERICAN PROGRESS, from the discovery of America. Edited by Rev. E. O. Haven, LL.D. 500 pages. Illustrated. 12mo.	2.00	1.00	.15
THE LOST CAUSE. A Complete Southern History of the War. Ry E. A. Pollard of Virginia. 762 8vo. pages. 24 Steel Portraits.	5.00	2.50	.25
CENTENARY ORATIONS-1876. Upwards of 100. Edited by F. Saunders, Librarian of the Astor Library. 935 pages. 8vo.	3.50	1.75	.25
THE LIFE AND TIMES OF GEN. U. S. GRANT. By Hon. J. T. Headley. Nearly 700 octavo pages, elegant steel and wood engravings, \$2.75, postage, 20 cents. Sold by subscrip- tion. On receipt of full price a copy and "Pulpit Treasury" six months free.			
MOTHER, HOME, AND HEAVEN. By 400 best authors. \$2.75. [Postage 25 cents.] Sold by subscription. On receipt of full price, a copy and "Pulpit Treasury" six months FREE.			
OUR HOME PHYSICIAN. A Cyclopeda of Family Medicine. By Dr. Geo. M. Beard. 1,506 royal 8vo. pages. Price, \$12. This 27th thousand reduced to \$6. [Postage 58 cents.] Sold by Agents, no discount to subscribers. \$6.58 will secure a copy and "The Pulpit Treasury" one year FREE.			

SEND MONEY BY CHECK, REGISTERED LETTER, POST OFFICE OR EXPRESS ORDER.

AGENTS WANTED. **E. B. TREAT, Publisher, 771 Broadway, New York**

SEND FOR TERMS AND CLUB RATES.

TESTIMONIALS.

I have examined the successive numbers of **THE PULPIT TREASURY**, and think the work well adapted to its purpose, fitted to benefit the ministry and to edify others.

JOHN HALL, D.D.
(Pres.) N. Y. City.

I like the book and matter of the new magazine very much. It fills a place which no other occupies, and I think fills it well.

CHARLES S. ROBINSON, D.D.
(Presbyterian) N. Y. City.

I have received the June number of **THE PULPIT TREASURY**. It gives splendid promise; is vigorous and versatile; a sort of periodical theological school in itself. May its readers multiply.

J. H. VINCENT, D.D. (Meth.), N. Y.

Your first number impresses me very favorably. It is bright, good and stimulating. If you keep up to this level you will certainly succeed.

R. D. HITCHCOCK, D.D.
Pres. Union Theol. Sem., New York.

I am much pleased with the soundly evangelical tone of your **PULPIT TREASURY**. The magazine occupies a field which deserves careful culture.

JOSEPH COOK,
(Cong.) Boston.

I will help it forward all I possibly can.

Bishop SAMUEL FALLOWS,
(Reformed Episcopal) Chicago, Ill.

The June number is received. Its list of contributors is guarantee enough for a rich presentation of truth. The taste, worth and fulness of the work must make it invaluable to all who love fresh thought and feeling in the pulpit itself, and on all that relates to able pulpit life.

THOS. ARMITAGE, D.D.
(Baptist), N. Y.

The first issue of **THE PULPIT TREASURY** indicates abundant resources and gives promise of extensive usefulness. Its contents are alike varied and valuable. If each succeeding number brings such a supply its circulation will soon be wide.

WM. ORMISTON, D.D.
(Reformed Church) N. Y. City.

Your No. 1 is number one in more senses than one. To the calm announcement in your opening editorial, "No apology is offered for this publication," I would add none is needed. It justifies its right to live by this first time that it breathes on us through so many gifted and godly teachers of the Everlasting Gospel.

J. L. WITBROW, D.D. (Cong.), Boston.

This evangelical monthly is, and promises in the future to be, a "treasury" and a "treat" to every class of Christian readers. In the number just issued there is a weight of thought in the briefest articles, and a combination of scholarship which the people of New York have learned to trust.

W. SAMSON, D.D., Pres. Bible Workers' College (Baptist) N. Y.

It will be a valuable auxiliary to pulpit preparation. I wish it a wide circulation.

Bishop M. SIMPSON,
(Methodist) Philadelphia.

I am pleased with both the plan and execution of the new monthly. It must prove very serviceable to clergymen and especially to young ministers.

PROF. W. X. NIXON, D.D.
Garrett Biblical Institute, Evanston, Ill.

It is invaluable to laymen as well as ministers.

CHAS. F. DEEMS, D.D., LL.D.
(Church of the Strangers) New York City.

I have examined **THE PULPIT TREASURY** with much interest. I think it well suited for its purpose. In variety of interest and suggestiveness; in catholicity and evangelicalness of tone; in readableness and in fitness to interest ministers and students generally, it is admirable.

JOSEPH ANGUS, D.D.
Pres. Regent's Park College, London, Eng.

Every preacher ought to have it.

CHAPLAIN C. C. McCABE, D.D.
(Methodist) Chicago.

I commend **THE PULPIT TREASURY** to our ministers. It works in a department of great importance. It does its work well.

A. A. HODGE, D.D.,
Princeton Theo. Sem'y, Princeton, N. J.

Have read with great delight the **TREASURY** and can commend its excellence.

WILLIAM NAST, D.D.,
Pres. Berea College, Berea, O.

I regard it one of the most important and useful additions to our literature.

JAMES H. FUQUA, D.D.
Bethel College, Russellville, Ky.

We consider it one of the best Evangelical Publications extant, and no one can read it without being benefited mentally and spiritually. It is the very thing needed by our preachers and theological students.

Rev. B. G. MARSH,
Theo. Dep't. Trinity College, N. C.

I am very much pleased with the publication—it is just what is needed and fills a place covered by no other.

Rev. R. S. ROWE, Baltimore, Md.

It is simply invaluable, for it contains the cream of the utterances and the best of the methods of the American pulpit, not alone in pure evangelical piety, but also upon the profoundest questions of Theology.

Rev. C. E. BECKER,
Pres. Benedict Institute, Columbia, S. C.

PRESS NOTICES.

It is rich in material.—*The New York Christian Union*.

The first number is so good that we trust it will command success for the enterprise.—*The New York Christian Advocate*.

It is crowded with suggestive religious matter, quickening to the pastor or teacher.—*The Chicago Watchman*.

The opening number is full of good things, and we trust that the periodical will have all the success that it promises to deserve.—*The New York Illustrated Christian Weekly*.

It has a large number of articles of great homiletic value. It opens well.—*The Philadelphia Presbyterian Journal*.

The contributions are by leading ministers of this country and England. It gives promise of proving a very valuable publication.—*The Methodist Recorder*.

Its table of contents is excellent, in which nearly all the evangelical denominations are represented.—*Christian Advocate (Detroit)*.

This new candidate for public favor certainly has merits of no ordinary character. The sermons are by leading men in the American pulpit and all the departments are edited with rare skill and ability.—*New Orleans Christian Advocate*.

It will be found of much value and interest to all who will peruse its pages. It can hardly fail of success with such contributors as Drs. Hall, Armitage, Deems, Taylor, Cuyler, Talmage, Chambers and others of note. The first number is full of promise.—*The Cincinnati Christian Standard*.

The general tone of the new publication strikes us very favorably. It is conservative, but aggressive; strictly evangelical in doctrine, but hospitable to whatever improved methods are found actually effective in promoting the success of the Gospel. Its editor seems to combine the piety and prudence of a zealous minister with the enterprise and skill of a trained journalist. The new magazine will be warmly welcomed in thousands of Christian homes.—*N. Y. Weekly Witness*.

Its sixty-four octavo pages are crowded with suggestive religious matter quickening to the pastor or teacher. \$2.50 a year; \$2 to clergymen.—*Zion Herald (Boston)*.

This is really a very instructive and helpful magazine. Conducted by a class of eminent clergymen.—*Religious Herald (Hartford, Conn.)*.

THE PULPIT TREASURY is a very promising monthly, and will be welcomed by pastors of all evangelical denominations.—*Baptist Weekly*.

The magazine is full of strong, rich thought on many topics.—*The Christian Intelligencer, (New York City)*.

If this were a weekly it would be the champion religious publication of the world. It does not come often enough—only once a month.—*Baltimore Methodist*.

It is an excellent monthly.—*Alabama Christian Advocate*.

It is filled with excellent articles.—*The Nationaz Baptist (Philadelphia)*.

If all our pastors read such literature, we should have much better work in the pulpit and pastorate.—*Episcopal Methodist (Baltimore)*.

We wish it, as it richly deserves, abundant success.—*Episcopal Recorder (Philadelphia)*.

We can cordially commend this monthly.—*Evangelical Messenger (Cleveland, O.)*.

A better monthly for preachers and students we have not seen.—*The General Baptist Magazine (London, Eng.)*.

It is altogether of a very stimulating character.—*Presbyterian Churchman (Dublin, Ireland)*.

Just the thing to keep preachers especially abreast with the times.—*Christian Messenger (Montpelier, Vt.)*.

A large amount of interesting and valuable matter.—*Presbyterian Banner, (Pittsburgh, Pa.)*.

It excels all similar publications.—*The Christian Messenger (Halifax, N. S.)*.

Crowded with suggestive matter, quickening to the pastor or teacher.—*The Watchman (Chicago)*.

We have examined it with great interest and can warmly commend it to our readers.—*The Morning Star (Dover, N. H.)*.

The table of contents is excellent.—*Christian Advocate (Detroit, Mich.)*.

A glance at its contents convinces us that each number of this monthly exceeds the previous ones in excellence. The magazine is well entitled to its name and all its readers should be both mentally and spiritually enriched.—*Herald and Presbyter (Cincinnati, O.)*.

We heartily recommend the TREASURY to our readers. It cannot be surpassed. So far as we have seen it has no equal in its field.—*Christian Herald (Oregon)*.

Its contents are varied and of rare excellence.—*The Central Baptist (St. Louis)*.

There are more than a dozen departments in this admirable magazine, all of which are full, rich and varied. It excels all similar publications, promises to surpass its present excellence in 1884, and the men who sustain it make no failures.—*The Christian World (Dayton, O.)*.

We cordially commend the TREASURY to our families and our ministers.—*Christian Advocate (Canada)*.



Reader, have you ever thought what you would do in case you should wake up at night and find the house on fire? The first moments are very important, as a fire gains much headway and often gets beyond all control by the time the firemen arrive, the neighborhood is aroused or water can be procured. The above illustration represents a case in point.

THE HAYWARD HAND GRENADE

is a glass globe holding about a pint of a chemical fluid which generates enormous volumes of fire-extinguishing gas when brought in contact with flame. In case of fire the Grenade is thrown in and breaks, thus liberating the liquid and creating an amount of gas in the presence of which fire cannot exist a moment.

PRICE, \$10 A DOZEN.

Hayward Hand Grenade Fire Extinguisher Co.,
407 Broadway, New York.

THE THEOLOGY OF CHRIST

From His own Words.

BY REV. J. P. THOMPSON, D.D.,

Late Pastor of the Broadway Tabernacle, New York

Introduction by WM. M. TAYLOR, D.D., LL.D.

This eminent Author and Divine has treated his subjects with great vigor and eloquence, crystallizing the teachings of Christ upon the various topics that enter into the Live Theological Questions of the Day and produced a volume that will be an invaluable aid to every Pastor and Christian Student in the investigation of truth.

The Philadelphia Presbyterian says: "Excellent in its plan and execution. . . . Has a healthy scriptural tone which peculiarly adapts it to the age."

The New York Observer says: "Written with such plainness as to render it a good manual for biblical instruction and religious education."

The Boston Congregationalist says: "The careful study of this volume would be of great benefit to almost any reverent and inquiring mind. We hope it will be used as a text-book for our Theological Institutions."

The New York Christian Intelligencer says: "The work is one that all biblical students, whatever their scholastic attainments or skill in exegesis, will read with equal pleasure and profit."

One Vol., Crown, 8vo., 310 pages, \$1.50.

E. B. TREAT, Publisher, 771 Broadway, N. Y.

MEMORIAL TRIBUTES.

A COMPEND OF FUNERAL ADDRESSES.

—AN AID FOR PASTORS.—

A Book of Comfort for the Bereaved.

Compiled from the addresses of the most eminent divines of the past and present age, both in Europe and America.

Edited by J. SANDERSON, D.D.,

Author of "Jesus on the Holy Mount," and Editor of "The Pulpit Treasury."

INTRODUCTION BY JOHN HALL, D.D.,

Pastor of the Fifth Avenue Presbyterian Church, N. Y.

The New York Churchman says: "It contains the words of wise men—such words as they have especially chosen for times of sorrow, and the bereaved may find in it that comfort which is the offspring of grief, and may learn to realize that they who mourn are blessed."

The New York Christian Intelligencer says: "There are few more delicate tasks falling to the lot of a minister than the conducting of what are known as funeral services. To have such a book at hand will prove a great advantage."

Charles F. Deems, D.D., Pastor of the Church of the Strangers, New York, says: "Dr. Sanderson has done a real service, especially to our younger ministers, in furnishing this volume of 'Memorial Tributes.' There is no family circle where much this book contains will not be appropriate and consolatory."

One Volume, Crown, 8vo., 500 pages, \$1.75.

E. B. TREAT, Publisher, 757 Broadway, N. Y.

THE PASTOR'S PERPETUAL

DIARY

AND PULPIT MEMORANDA.

Udenominational.

Perpetual in Character.

A CLERGYMAN'S INVALUABLE POCKET COMPANION.

It contains a Perpetual Calendar, Memoranda Pages, also pages for Cash Accounts, Receipts and Expenditures, convenient blanks for Hymns, Bible Readings, Texts and Subjects of Sermons, Prayer-Meeting Topics, Lessons, etc., with duplicates for pulpit use, and blanks for Hymns for the Choir, to be detached. By filling these blanks a minister can have always at command either for immediate use or reference a complete record of pastoral and pulpit information, with memoranda of items of current or prospective value to him.

The Pittsburgh Methodist Recorder says: "We have seen nothing of the kind more convenient than this."

The Philadelphia Lutheran Observer says: "It is both convenient and serviceable, and we commend it to pastors."

The Dayton (O.) Religious Telescope says: "It is a very excellent and practical book."

Price by mail, - - 50 Cents.

E. B. TREAT, Publisher, 771 Broadway, N. Y.

NOW, WHY IS IT

Dr. J. G. Holland, Author, and late Editor of *Century Magazine*, wrote the Author concerning the first edition:—"Your popular treatise, "*Woman's Hand-Book in Health and Disease*" is remarkably well adapted to popular use and usefulness. Such a book, I am sure, cannot be too widely disseminating among those for whom it is designed.

J. G. Holland

WOMAN'S HAND-BOOK

— IN —

HEALTH and DISEASE,

A Popular Treatise on the Functions and Diseases of Woman, with the most Approved Hygienic and Medical Treatment.

BY LUCIEN C. WARNER, A.M., M.D.,

Member of the New York County Medical Society, &c.

REVISED AND ENLARGED

BY A MEMBER OF THE MEDICAL STAFF OF THE N. Y. STATE WOMAN'S HOSPITAL, N. Y. CITY.

"My people are destroyed for lack of knowledge."—Hosea iv., 6.

This work treats of the different phases of woman's life, as girl, maiden, wife and mother, describing her peculiar organization and functions, and the hygienic means by which she may secure beauty, health and happiness. It also treats of the various diseases peculiar to woman, explaining at length their causes, means of prevention, and the hygienic and medicinal remedies adapted to their home treatment. The articles on puberty, menstruation, change of life, marriage, pregnancy, and the rearing of infants, are much more complete than anything upon these subjects yet offered to those not medically educated.

This book is offered to the public in the confident belief that it will be found much superior to any similar work yet published. We would especially call attention to the following features:

SCIENTIFIC ACCURACY.—The author is a physician of thorough education and extensive experience, and the facts which are here communicated have in nearly every instance been verified by his own experiments, observation or practice. No narrow hobby or pathy is advocated, but whatever is valuable in preserving or restoring the health is recommended without reserve.

MORAL TONE.—The most delicate topics are discussed with clearness, and yet with such chasteness of language that it cannot offend the most fastidious. No information has been given or illustration introduced, for the purpose of pandering to a perverted taste and corrupt imagination; nor, on the other hand, have any facts been withheld which are essential to the physical or moral well-being of mankind.

ADAPTATION.—The extensive experience of the author as lecturer upon physiology and kindred subjects, has brought him into intimate relations with the people and has enabled him to understand the wants of those for whom he writes better, probably, than any other physician in the country. Many of the topics treated in this book will be found in no other similar work.

THE STYLE is easy, chaste and attractive. Scientific terms are generally discarded, and the facts communicated are clothed in common, every-day language which all can understand.

CONDITIONS.—This book will contain 358 pages. Crown 8vo. Printed on fine paper, bound in the best English cloth. With numerous illustrations in a supplementary pocket.

PRICE, \$2.00.

AGENTS WANTED. Copies sent by mail on receipt of price.

E. B. TREAT, Publisher, 771 Broadway, New York.

Invaluable to Every Lady!



The Ladies' Manual of Fancy Work. A NEW BOOK, giving plain directions for Artistic Embroidery, Lace Work, Knitting, Tatting, Crochet Work, Net Work and all kinds of fancy Needle Work. This VALUABLE book is beautifully printed on fine tinted paper, has a handsome cover, and contains over

500 Illustrations, Price only 50 cents!

Comprising designs for Monograms, Initials, Knit Edgings, Cross Stitch Patterns, Point Russe, Berlin and Shetland Wool designs, Applique designs, Kate Greenaway designs for Dolls, etc., Handkerchief Borders, Macramé Lace work, Holbein work, Java Canvas work, Worsted Fringes, Turkish Rugs, Toilet Cushions, Footstools, Hat Racks, Pin Cushions, Ottoman, Work Baskets, Pen Wipers, Bed-Quilts, Lambrequins, Work Bags, Book Covers, Wood Boxes, Door Panels, Scrap Baskets, Sofa Covers, etc., and to Injured, Business Information, Law, Home Decorations, Art Work, Fancy Work, Agriculture, Fruit Culture, Stock Raising, and hundreds of other useful hints and helps. This book tells how to make and do everything needed in our daily wants. A very useful book for reference to all. Handsomely bound in cloth.

Every lady will find this book a useful companion and invaluable to all who love fancy work. Plain directions with each design.

Jenny June in her preface to this book, says: "The present volume does not pretend to furnish the theory or practice of the highest Needle work art, but it does aim to supply within its compass a greater variety of excellent designs—every one of which is useful for dress or household decoration—than have ever before been gathered within the leaves of one manual."

What Everyone Should Know!

A cyclopedia of Practical Information, containing complete directions for making and doing over 5,000 things necessary in Business, the Trades, the Shop, the Home, the Farm and the Kitchen. Vis: Recipes, Prescriptions, Manufacturing Processes, Trade Secrets, Chemical Preparation, Mechanical Appliances, and to Injured, Business Information, Law, Home Decorations, Art Work, Fancy Work, Agriculture, Fruit Culture, Stock Raising, and hundreds of other useful hints and helps. This book tells how to make and do everything needed in our daily wants. A very useful book for reference to all. Handsomely bound in cloth.

512 Pages.

A Few of the Many Things this Book Contains:

It gives Recipes for Liniments, Balsams, Balm of Gilead, Bitters, Syrups, Wines, Brandy, Harness and Boot Blackings, Blood Purifiers, Cauphor Tablets, Cements, Cherry Pectoral, Cholera Mixture, Chologogue, Cleansing Compounds, Cordials, Cough Cures, Croup Remedies, Price, Diaphoretics, Diarrhea Remedies, Diuretic Tincture, Dysentery Cordial, Dyspepsia Remedy, Eye Lotions, Felon Cures, Fever and Ague Cures, and many others.

It Gives Medical Prescriptions for Abscesses, Acid Stomach, Ague Curs, Asthma, Bald Head, Bad Breath, Bed Sores, Biliousness, Bites and Stings, Black Tongue, Nose Bleeding, Wounds, Blisters, Bolls, Bots, Bunions, Burns and Scalds, Cancer, Catarrh Tonics, Chapped Hands, Chicken-Pox, Chills, Cholera, Colds, Colic, Consumption, Convulsions, Corns, Costiveness, Whooping Cough, Group, Dandruff, Deafness, and many others.

It Tells How to Make Harp, Attar of Roses, Baking Powders, Barometers, Baby Baskets, Axle Grease, Beer, Bengal Lights, Blueing, Candles, Carpets, Castor Oil, Chewing Gum, Cologne, Copying Paper, Court Plaster, Mantel Ornaments, Curtains, Essences, Fire Kindlers, Fruit Extracts, and many others.

It Tells How to Clean Alabaster, Blankets, Copper, Brass, Silverware, Britannia, Crockery, Carpets, Ceilings, Chamote Skins, Chandeliers, Glass Chimneys, Clocks, Coral, Decanters, Engravings, Gilt Frames, Furniture, Furs, Gilt Cornices, Guns, Knives, Glass Marble, etc., etc.

It Tells How to Destroy Ants, Grubs, Cockroaches, Flies, Insects, Mosquitoes, Moths, Odds, etc., etc.

It Tells How to Mend Rubber Boots, Iron Vessels, China, Crockery, Glassware, Wood, Metals, etc., etc.

It Tells How to Knit Blankets, Laces, Shawls, Hoods, Leggins, Mittens, Muffs, Over Shoes, etc., etc.

It Tells How to Remove Grease Spots, Marks on Furniture, Freckles, Tan, Worms from Dogs, Superfluous Hairs, Stains, Dandruff, India Ink Marks, Ink Stains, Iron Rust, Kerosene Stains, Mildew, Paint, etc., etc.

It Tells How to Care for Canaries, Carriages, Rooms, Furniture, Carpets, Harnesses, the Health, Bees, Poultry, Gold Fish, Animals, etc., etc.

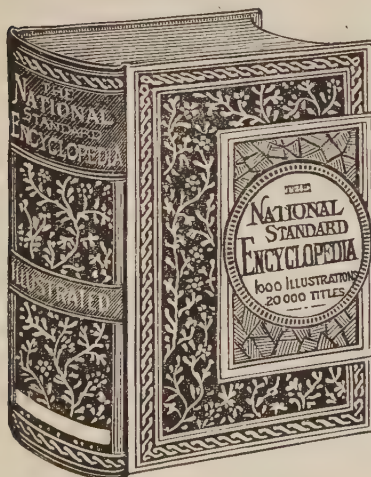
For House Keepers. It gives valuable information about Baby Food, to Restore Faded Colors, Dyeing all Colors, Butter and Cheese Making, Pickling, Canning, Preserving, Making Sauces, Cooking all Dishes, Dish Washing, Economical Hints, Facts Worth Knowing, Flower Culture, Fruit Drying, to prevent Glass Cracking, Hanging Baskets, Health, Household Laundry, Medical and Sick Room Hints, Home Comforts, House Cleaning, House Plants, etc., etc.

For Farmers It gives directions about Vines, to Destroy Bugs, Corncribs, Cows, Crops per Acre, Care of Farm Implements, Fence Posts, Fish Culture, Guano, Hot Beds, Artificial Manures, Care of bees, etc., etc.

In Handsome Cloth Binding, \$1.00, post-paid.



A Volume for Universal Reference!



THE NATIONAL STANDARD ENCYCLOPEDIA is a new and valuable book for popular use, compiled by competent editors, after consultation of the best authorities, printed from new, large, clear type, and handsomely bound in cloth. It contains information on every conceivable subject, and its reliability has been assured by the most careful preparation. It is of the greatest use in answering the ten thousand questions that constantly arise in regard to dates, places, persons, incidents, statistics, etc., etc. It contains

700 Pages and 20,000 Articles Pertaining to questions of—

Agriculture, Astronomy, Architecture, Biography, Botany, Chemistry, Engineering, Geography, Geology, History, Horticulture, Literature, Mechanics, Medicine, Mythology, Natural History, Physiology, and the various Arts and Sciences.

Complete in One Volume, With Over 1,000 Illustrations

This is an entirely new work, unlike any other, and the only ENCYCLOPEDIA ever published and sold for less than five dollars; it is indispensable to all who desire a work of reference for every department of human knowledge.

Handsomely Bound in Cloth, \$1.00, post-paid on receipt of price.

Address, **E. B. TREAT, 771 Broadway, New York.**

STERLING SILVER IMPROVED INHALING TUBE.

For lung and throat diseases and strengthening weak lungs by exercise and expansion. No drugs or liquids used—simply ordinary PURE AIR. Adds compass and strength to the voice, expands the chest and lungs. Nearly 20,000 sold.

"It is impossible to overstate the importance of this little instrument to those having weak or diseased lungs. It is a well-established fact, that there are cases known in which its use alone has cured true consumption. It is designed to inflate and strengthen the lungs; enlarge the chest, and cause the person employing it to use habitually more air. In all cases where there is any weakness of the lungs, tendency to take cold and have it go to the lungs, with cough, shortness of breath, pain or a feeling of stricture about the chest, or where the person has a small, narrow chest, or a stooping figure,—it should by all means be used. It should especially be used by all persons who belong to consumptive families, or who, from any cause, are inclined to lung diseases. Being made of pure Sterling Silver, it does not contract or hold impurities from the breath, is easily cleaned, and will last a life-time."—S. S. FITCH, A.M., M.D.

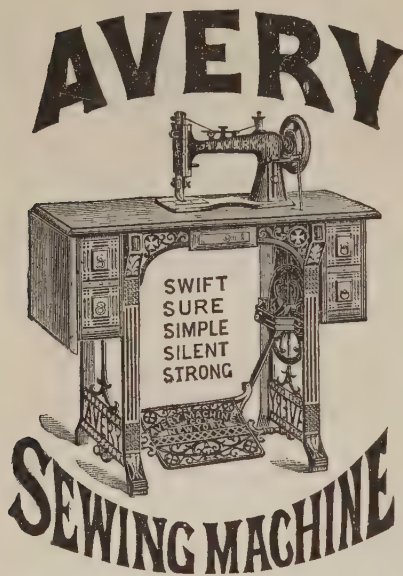
Every Clergyman should have one of these tubes for strengthening the voice, chest and lungs.

Sent Postpaid with Instructions, \$2.00.

GEO. P. PILLING, 101 South 10th Street.

PHILADELPHIA, PA.

Send for Circular.



*New Improved High Arm,
New Mechanical Principles
and Rotary Movements, Auto-
matic, Direct and Perfect Ac-
tion, Cylinder Shuttle, Self-set-
ting Needle, Positive Feed, No
Springs, Few Parts, Minimum
Weight, No Friction, No Noise,
No Wear, No Fatigue, No
"Tantrums," Capacity Unlim-
ited, Always in Order, Richly
Ornamented, Nickelplated, and
Gives Perfect Satisfaction.*

Send for Circulars.

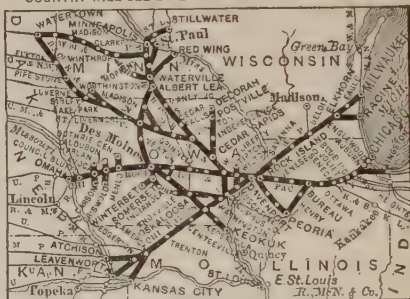
—Address—

AVERY MACHINE CO.,

28 Union Square, New York.

A MAN

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY WILL SEE BY EXAMINING THIS MAP THAT THE



CHICAGO, ROCK ISLAND & PACIFIC RAILWAY

By reason of its central position and close relation to all principal lines East and West, at initial and terminal points, constitutes the most important mid-continental link in that system of through transportation which invites and facilitates travel and traffic between cities of the Atlantic and Pacific Coasts. It is also the favorite and best route to and from points East, Northeast and Southeast, and corresponding points West, Northwest and Southwest.

The Great Rock Island Route

Guarantees its patrons that sense of personal security afforded by a solid, thoroughly ballasted road-bed, smooth tracks of continuous steel rail, substantially built culverts and bridges, rolling stock as near perfection as human skill can make it, the safety appliances of patent buffers, platforms and air-brakes, and that exacting discipline which governs the practical operation of all its trains. Other specialties of this route are Transfers at all connecting points in Union Depots, and the unsurpassed comforts and luxuries of its Passenger Equipment.

The Fast Express Trains between Chicago and Peoria, Council Bluffs, Kansas City, Leavenworth and Atchison are composed of well ventilated, finely upholstered Day Coaches. Magnificent Pullman Palace Sleepers of the latest design, and sumptuous Dining Cars, in which elaborately cooked meals are leisurely eaten. Between Chicago and Kansas City and Atchison are also run the Celebrated Reclining Chair Cars.

The Famous Albert Lea Route

Is the direct and favorite line between Chicago and Minneapolis and St. Paul, where connections are made in Union Depots for all points in the Territories and British Provinces. Over this route Fast Express Trains are run to the watering places, summer resorts, picturesque localities, and hunting and fishing grounds of Iowa and Minnesota. It is also the most desirable route to the rich wheat fields and pastoral lands of interior Dakota.

Still another DIRECT LINE, via Seneca and Kan-
kakee, has been opened between Cincinnati, Indian-
apolis and Lafayette, and Council Bluffs, Kansas City,
Minneapolis and St. Paul and intermediate points.

For detailed information see Maps and Folders,
obtainable, as well as tickets, at all principal Ticket
Offices in the United States and Canada; or by ad-
dressing

R. R. CABLE,

Pres't & Gen'l M'gr,

E. S. JOHN,

Gen'l T'kt & Pass. Ag't,

CHICAGO.

NEW BOOK for Bible Readers, Parents, Teachers, and Superintendents.

→ **CURIOSITIES** + OF THE + **BIBLE** ←

PERTAINING TO

SCRIPTURE PERSONS, PLACES, AND THINGS.

INCLUDING

NEARLY 5,000 PRIZE QUESTIONS AND ANSWERS, ENIGMAS, ANAGRAMS, ACROSTICS, PUZZLES,
QUOTATIONS, FACTS, AND STATISTICS, WITH MANY VALUABLE
READY REFERENCE TABLES.

FOUNDED UPON AND ANSWERED IN THE BIBLE,

WITH

Blackboard, Slate or Note Book Illustrations, Bible Studies, Concert Exercises.

AND

PRAYER MEETING OUTLINES.

Designed to incite in old and young a greater desire to "Search the Scriptures."—JOHN v. 39.

BY A NEW YORK SUNDAY SCHOOL SUPERINTENDENT.

WITH AN INTRODUCTION

BY REV. J. H. VINCENT, D.D.

THIS collection of treasures, new and old, is the grand summary of a large experience in devising methods and incentives to interest children and those of older growth in Bible study.

It contains only such questions or exercises as would excite in the mind of Bible readers and seekers after truth a curiosity to know how, when, where, and under what circumstances they occurred. To secure these, a vast range of Biblical literature has been searched, and the leisure hours and painstaking labor of many years have been devoted to the undertaking.

From the Author's Preface.—"It has been a part of every Sunday's Programme in our School, for the past eight years, to propose a Bible Question or exercise, to be answered the following Sunday, upon cards distributed by the Secretary and collected at the call of the bell; the correct and incorrect answers being announced from the desk, with appropriate comments and explanations. A large number of the intricate problems are prize questions, which have occupied hours and even days in solving, and the interest manifested in them assures us that the benefit derived from these exercises—which have led to deeper thought and richer experience—can never be estimated."

The Value of One Question.—"A visitor being invited to say a few words in a Sunday-school, held up the Bible, and asked, 'What book is this?' 'The Bible,' was the answer from all parts of the room. 'Whose word is the Bible?' 'God's,' was the reply. 'How many of you think that the Bible is God's word?' 'Those who do may hold up their hands.' Nearly every scholar raised a hand. 'What makes you think that the Bible is God's word?' No answer. 'Now I want you to look into the matter. Think it over. Ask your parents about it. Get at the truth in any way you can. Next Sabbath bring the answer to your teachers.' As a result of that question, Bible evidences were examined in more homes of that community in the following week than ever before."—*S. S. Times*.

From Rev. J. H. Vincent's Introduction.—"We cannot give to our children too much Bible knowledge. They cannot know too much Bible history, nor too much Bible geography, nor be too well able to explain the obscure passages, nor too familiar with the true solution of the common difficulties, which all Bible students sooner or later encounter, and which they should be able to explain. In view of this need, I do most sincerely thank the industrious and ingenious 'New York Sunday School Superintendent,' who has compiled the valuable little manual of Biblical curiosities now presented to the public."

In one large 12mo. volume, nearly 500 pages Price, \$1.75.

E. B. TREAT, Publisher, 771 Broadway, New York.

NOW READY.

THE SABBATH; Its Permanence, Promise and Defence.

BY W. W. EVERTS, D.D.

"The Sabbath was made for Man."—JESUS.

This book considers the new, various, and formidable attacks upon the Christian Sabbath, and marshals science, history, and revelation in its defence. It is not encumbered by citations of authorities, but free use has been made of the works of Edwards, Gilfillan, Hesse, and Sabbath Committees. In attempting a restatement of the Sabbath argument of the centuries, it has sought not so much to make it original or novel, as comprehensive, incisive, and effective. The great alternative is a Sabbath, a Creator, a Spiritual World, a Reign of Righteousness, the Forgiveness of Sin, the Resurrection of the Dead, and Life Everlasting: or no Sabbath, no God, no Soul, no Spiritual Kingdom, no Redemption, no Perfected Humanity, and no Hope of Heaven! To this stupendous issue the attention of all thoughtful and serious men is invited. Father Ravignan, an eminent Catholic Divine, says: "I do not see that practical Atheism can be more thoroughly expressed than by the habitual, public, and universal violation of the Lord's Day. No more Worship, no more Religion, practically no more God." No phase of the Sabbath question is left undiscussed, while every topic is treated in the briefest manner and every touch of light shows the hand of a master.

The following is the plan of the book:

PART I. LAW OF THE SABBATH.

1. Instituted in Eden. 2. Enforced by Moses. 3. Reaffirmed by Christ. 4. Translated into the Lord's Day. 5. Observed by the Church. 6. A Memorial Day. 7. A Holy Day.

PART II. PROMISE OF THE SABBATH.

1. To the Body. 2. The Mind. 3. The Home. 4. The State. 5. Social Progress. 6. Moral Reform. 7. Religion.

PART III. DEFENCE OF THE SABBATH.

1. Objections Answered. 2. Sabbath Laws. 3. Violations of the Sabbath. 4. Theories of the Sabbath. 5. The CHRISTIAN SABBATH. 6. Testimonies to the Sabbath. 7. House of God the Bulwark of the Sabbath. 8. Appeal on behalf of the Sabbath.

The lover of God's Holy Day will find in this volume a treasury of thought with which to strengthen and fortify his own sacred regard for the Sabbath, its rest and worship, and a storehouse from which to draw arguments for the overthrow of its foes.

Mailed on receipt of price.
Special Rates to Clubs.

12MO. 278 PAGES, CLOTH, PRICE, \$1.00

E. B. TREAT, Publisher, 771 Broadway, New York.

Office of "THE PULPIT TREASURY."

BURNING WORDS OF BRILLIANT AUTHORS.

A Cycloedia of Quotations from the religious literature of all ages; by JOSIAH H. GILBERT, with an introduction by Charles S. Robinson, D.D.

I have seen enough of this beautiful volume to convince me that it is the best work of the kind yet issued. It is superb; the selections are most admirable.—Rev. T. L. CUYLER, D.D.

I have looked over with interest the work entitled "Burning Words of Brilliant Writers," and am much pleased with its style and execution. So far as I have examined the quotations appear to have been made with good taste, and are well arranged. I hope it may have a wide circulation.—Bishop MATTHEW SIMPSON.

681 pages,

Price, \$3.00

BIBLE STUDIES AND BIBLE READINGS; Suggestive Outlines.

By JOHN H. ELLIOTT.

Many persons regard the Bible as a mass of disconnected sayings and doings, but BIBLE STUDIES and BIBLE READINGS shows it to be a grand and beautiful whole, opening up an inexhaustible field of enjoyment. It indicates what the Bible contains and where to find it. Its "READINGS" are by some of the very best Bible Scholars of the day.

293 pages,

Price, \$1.00

Any of the above sent on receipt of price. Notice PREMIUM OFFER, Page One of Advertisements

E. B. TREAT, Publisher, 771 Broadway, New York.

The best and the Cheapest of **SUNDAY SCHOOL MONTHLIES** is the

"ILLUSTRATOR"

Of the **INTERNATIONAL SUNDAY SCHOOL LESSONS,**

Edited by A. C. MORROW,

Author of "Moody's Best Thoughts," "Bible Students' Cyclopedia," etc.

Especially adapted to the needs of the Pastor, Teacher and older Scholars, and the only paper that designs to illustrate each portion and phrase of the lessons.

The Exposition of the Lessons will be written by eminent clergymen and scholars, especially for "The Illustrator," and no pains will be spared to have it fill all the wants of the Sunday School Worker.

TERMS.

6 Cents per Number, or One Year....60c.

10 Subscribers or over for One Year...50c. each.

ADVERTISING RATES.

Inside Pages.....\$20.00 per page.

Second & Third Pages of Cover. 30.00 " "

Outside Page of Cover..... 40.00 " "

A FEW SAMPLE TESTIMONIALS.

From I. S. SIMMONS, D.D.—"I have read with great satisfaction and profit *The Illustrator*. It cannot fail to increase the interest of Sabbath school instruction on the study of the Lessons. It abounds in suggestions, and the general notes are excellent. I shall be happy to receive its aid in my Bible study."

From J. O. PECK, D.D.—"I have read from beginning to end, at one sitting, the advance copy of your Sunday school *ILLUSTRATOR*. It is excellent in design and in execution. It fills an unoccupied place in Sunday school literature, and I am sure must command a large circulation. Any teacher using it wisely will become doubly efficient."

From REV. EMORY J. HAYNES.—"It is very able, a decided help, and in the right direction."

From REV. GEO. E. REED.—"Having examined with care the first number of the *ILLUSTRATOR*, I am convinced that the projected monthly will be an invaluable aid to all engaged in active Christian work, both in the pulpit and in the Sabbath school."

CLUB TERMS.

The Illustrator will be sent free to any one subscribing through us for any paper or Magazine whose regular price is \$3.00 or over per year, or at Half-price for any paper or Magazine whose regular price is \$1.50 or over.

THE OPPORTUNITY OF A LIFETIME.

A Magnificent Family and Pulpit Bible for \$5.20. Usual price, \$16.00.

This splendid Royal Quarto Edition of the Bible is made self-explaining, being a complete Library of the Holy Scriptures, and contains, in addition to the Old and *both* versions of the New Testament, The Apocrypha, Cruden's Complete Concordance, Smith's Bible Dictionary, Hymns, Bible Teachers' Text Book with 25,000 references, Full Connected History of the Bible, of Creeds and Religious Denominations, Nations, Kings, Jews, Eminent Reformers, Biblical Antiquities, Cities and Books of the Bible, Apostles and Evangelists, our Saviour and 130 other features. Also, 100,000 marginal references, 2,000 beautiful Engravings, (many full page Dore,) 7 elegant Maps of the Holy Land, 10 superb Illuminated Chromatic Plates (Presentation, Lord's Prayer, Ten Commandments, Tabernacle Furniture, High Priests, Temperance Pledge, Botany, Zoology, Marriage Certificate in seven colors), Family Record, Photograph Album, Temple of Solomon, bird's eye view of Holy Land, Panorama of Jerusalem, &c. The amount of matter (*extra*) aside from the Bible proper, were it bound in separate volumes, would cost at least \$20, and the engravings alone cost more than many other Bibles in the market. Size of Bible, 10½ by 12½ inches. Weight, 12¼ lbs. 1,600 pages superbly bound in Morocco (richly paneled), with gilt sides, back and edges. *Has Large Print. In fact, so sumptuous it would grace the parlor of a millionaire.*

GRAND SPECIAL OFFER.

To introduce this incomparable Bible to the public, knowing that *enormous* future sales at *regular prices* will result, we have decided to send **One Copy** to any address on receipt of \$5.84. Two copies, \$10.40. A book-binder would charge more than this for the **Cover Alone**. Send money by Post-Office Money Order, or Registered Letter, or Draft on New York. Perfect satisfaction guaranteed or money refunded.

Marriage Certificates.

To introduce our new styles of Marriage Certificates, we will make a reduction of **50 per cent.** from the retail price. Send for Price List.

We will send a sample lot of one of each for \$1.00, post-paid. Retail for \$2.50.

SPECIAL AGENTS FOR OXFORD TEACHERS' BIBLES.

Send for Price List.

TWENTY-NINE CHOICE SELECTED ECONOMICAL SUNDAY-SCHOOL LIBRARIES

DIVIDED IN THREE CLASSES.

Class "A," for larger scholars, bible classes and teachers. Class "B," for scholars from ten to fifteen years old. Class "C," for younger scholars and infant classes. Number of volumes in libraries from 25 to 500 each. Publisher's regular prices from \$6.00 to \$500.00. Our reduced prices from \$3.00 to \$200.00.

Over 50,000 volumes always in stock, which enables us to send double the quantity wanted to select from, with privilege of taking ample time with no extra expense, as we pay return freights and guarantee full satisfaction and lowest prices.

Address: **N. TIBBALS & SONS,**

124 NASSAU STREET, NEW YORK.

BEST TEACHERS, AMERICAN, and FOREIGN,

promptly provided for Families, Schools, Colleges, Skilled Teachers supplied with Positions.

Circulars of Good Schools free to Parents.

School Property rented and sold.

School and Kindergarten Material, etc.

J. W. SCHERMERHORN & CO.,

AMERICAN SCHOOL INSTITUTE, 7 East 14th Street, N. Y.

The Children's Treasure and Parents' Delight. PARLOR GAMES OF AMERICAN HISTORY AND BIOGRAPHY.



A matchless variety of Games for the home circle based on the names, dates, statistics and the successful and rival Candidates, from Washington to Garfield, including the new games "RACES to the WHITE HOUSE,"



QUARTETT, and PYRAMIDS, the new way of AUTHORS, DOMINOES, MUGGINS, etc.

The above games possess more of REAL NOVELTY, and a greater variety of amusement combined with useful information, than any set of cards extant.

The American Agriculturist says: "No one can play them well without becoming expert in American history. The games will be exceedingly attractive for amusement in the family circle."

68 Illustrated Cards. Price 50 Cents by Mail.

FULL INSTRUCTIONS WITH EACH BOX.

E. B. TREAT, 771 Broadway, New York.

F. E. TROWBRIDGE, BANKER AND BROKER,

Nos. 3 & 5 BROAD or 27 WALL STREETS.

Rooms Nos. 25, 26 and 27 (Drexel Building),

P. O. BOX, 2907, NEW YORK.

Member of the N. Y. Stock Exchange and N. Y. Mining Stock and National Petroleum Exchange; also President of the International and Eastern Telegraph Company, Trustee of American Safe Deposit Company, and Director of American Savings Bank.

A GENERAL BANKING BUSINESS TRANS- ACTED.

Securities bought and sold on commission or cash or on margin. Advances made on approved collateral at the market rate. Deposits received subject to check at sight. Four per cent. interest allowed on all daily balances. Orders executed on London, San Francisco, Boston, Philadelphia and Baltimore Exchanges.

P. S.—My New York Weekly Financial Report is mailed free of charge on application.

NOW READY—Bound Vols.

1st, 2nd and
3rd year.

A Book Worth
HAVING.

The
Pulpit Treasury

With full Index of Authors, Subjects and
Texts.

DEVOTED to

SERMONS, LECTURES.

BIBLICAL COMMENTS.

QUESTIONS OF THE DAY.

THE PRAYER SERVICE.

SUNDAY SCHOOL CAUSE.

MISSION WORK, ETC.

HELPFUL to PASTORS, CHRISTIAN WORKERS
AND FAMILIES.

Yearly Subscription, \$2.50. Bound Vol., \$3.

Back Numbers, 20 Cents.

[See Premium Offer.]

AGENTS WANTED.

Liberal terms given Pastors, Teachers and others to introduce it. Sixteen pages, Contents of 1st Vol. and Catalogue free on application.

E. B. TREAT Publisher, 771 Broadway, N. Y.

FOR DYSPEPSIA, DIABETES, DEBILITY AND Children's Food. GLUTEN

Free from Bran or Starch.
New Waste-Repairing Bread and Gem Flour.
Six pounds free to physicians and clergymen who will pay transportation.

FLOUR Send for Circular.
Farwell & Rhines,
Proprietors,
Watertown, N. Y.

\$1.75 Domestic Type Writer. 20,000 in use in Business. Great Instructor for Children.
Ag'ts wanted. H. S. INGERSOLL, 46 Cortland St., N. Y.

Established 1857.



The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. Don't be deceived by cheap imitations.
I. P. FRINK, 551 Pearl St., N. Y.

MEMORIAL TRIBUTES

A COMPEND OF FUNERAL ADDRESSES.

AN AID FOR PASTORS.

A Book of Comfort for the Bereaved.

It has been compiled from the addresses of the most eminent divines of the past and present age, both in Europe and America.

Edited by **J. SANDERSON, D.D.**

Introduction by **JOHN HALL, D.D.**

Pastor of the Fifth Ave. Presbyterian Church, N. Y.

One Volume, Crown, 8vo, 500 pages, \$1.75
E. B. TREAT, Publisher, 771 Broadway, N. Y.

THE ONLY PERFECT SEWING MACHINE.
SIMPLEST, LATEST IMPROVED
MOST DURABLE & BEST

NEW RUNNING

BUY IT AND MAKE HOME IF THERE IS NO AGENT NEAR YOU. WRITE DIRECT TO US.

NEW HOME SEWING MACHINE CO.
30 UNION SQUARE N.Y. CHICAGO, ILL.
ORANGE MASS. OR ATLANTA GA.

THE AUTOMATIC SHADING PEN.



Makes a Shaded Mark of Two Colors at a Single Stroke. Sample set of three sizes by mail, \$1.00. Circular and sample writing FREE.

TELEPHONES SOLD.



Don't pay exorbitant rental fees to the Bell Telephone Monopoly to use their Telephones on lines less than two miles in length. A few months' rental buys a first-class Telephone that is no infringement, and works splendid on lines for private use on any kind of wire, and works good in stormy weather. It makes homes pleasant; annihilates time; prevents burglaries; saves many steps, and is just what every business man and farmer should have to connect stores, houses, depots, factories, colleges, etc., etc. The only practicable and reliable Telephone that is sold outright and warranted to work.

Chance for agents. No previous experience required. Circulars free. **WM. L. NORTON, Buffalo, N. Y.**

INVEST Through the Sound and Reliable WESTERN FARM MORTGAGE CO.

F. M. PERKINS, LAWRENCE, KAN. L. H. PERKINS, Secretary.
CAPITAL AND SURPLUS, \$250,000.
Carefully selected 1st Mortgage Farm Loans payable in N. Y. Unrivalled facilities. Absolute satisfaction. 10 years' experience. No losses. Refer to 3d Nat'l Bank, N. Y. City; Nat'l Bank, Lawrence, Kan.; and Hundreds of Investors. Send for pamphlet, forms and full information. Branch Offices in N. Y. City, Albany & Phila. N. Y. Office, 137 E. W. C. C. Hine & Son, Agts.

The Novelty Rug Machine.

[PAT. DEC. 27, 1881.]



Makes Rugs, Tiedies, Hoods, Mittens etc., with ease and rapidity. Price only \$1 single machine, with full directions, sent by mail on receipt of price. Satisfaction guaranteed or the money refunded. Agents wanted. Apply for circulars to E. Ross & Co., Patentees and Sole Manufacturers, Toledo, Ohio, Lock Box 184; also Manufacturers of Rug Patterns and yarns. Beware of infringements.

REWARD! Of \$10—\$50 to every person sending us valuable information of school vacancies and needs. No trouble or expense. Send stamp for circulars to Chicago School Agency, 185 South Clark St., Chicago, Ill. N.B.—We want all kinds of Teachers for Schools and Families.



J. & R. LAMB,
59 CARMINE STREET,
NEW YORK.

Church Furnishers.

MEMORIAL WINDOWS.
MEMORIAL TABLETS.
S. S. BANNERS.
CHURCH LINEN.
CHURCH EMBROIDERY.

SEND FOR ILLUSTRATED HAND-BOOKS OF STAINED GLASS, METAL-WORK, EMBROIDERY, & C

THE HOME BEYOND,

—: OR :—

VIEWS OF HEAVEN AND ITS RELATION TO EARTH,

COMPRISING THE

RIPEST THOUGHTS AND UTTERANCES OF OVER FOUR HUNDRED
PROMINENT THINKERS AND WRITERS.

EDITED BY RT. REV. SAMUEL FALLOWS, D.D., LL.D.

One Large Elegantly Illustrated Octavo Volume.

This volume is a Treasure House comprising the views of the most distinguished orators, philosophers, poets, statesmen, theologians, and thinkers, of every age and clime. No subject is of such paramount or absorbing interest to man as that of Death, and the future life. "If a man die shall he live again?" is the question springing from every heart, and trembling on every lip.

The aim of the compiler of the "HOME BEYOND," has been to set forth through the aid of the Best Thinkers and writers of the centuries, the grand truth of immortality, and the reality and glory of the Home in Heaven. The value of such a work is well-nigh inestimable. To any who are beset with doubts and fears, it will prove an armory from which bright and shining weapons can be taken to put to flight these enemies of their comfort and peace. It will be precious solace to those who are laying away to rest the loved of their Homes and Hearts. It will help their faith, lift up the tearful eye to the land of beauty, bountifulness and blessedness where the redeemed walk in white. It will stimulate them to live nobler lives on earth, that they may, through the grace of God, secure at last the Rest and rewards of Heaven.

In a work of this Character, great literary taste and discrimination are required to successfully winnow the Chaff from the wheat. For this task the author has proved himself peculiarly fitted, and has given the Fruit of long and patient study during a laborious and successful ministry, and gathered in one volume the Choicest Gems within the scope of the subject, abounding in advice, admonition, comfort and consolation, clothed in "thoughts that breathe, and words that burn."

The Indexes, three in number, are minute and complete in every respect.

The whole work has been faithfully performed, both in the matter of preparation and mechanical execution.

CONDITIONS AND PRICES.

In English Silk Cloth, gold back, fancy black stamp on side, plain edges, - - - - -	\$3 00
In English Silk Cloth, black and gold sides, gilt edges, - - - - -	3 75
In Half Russia, full gilt edges, presentation edition, - - - - -	5 00

The Publishers guarantee the book to correspond in every respect with sample copy.

E. B. TREAT, Publisher,

771 Broadway, New York

Dr. J. M. Howe's INHALING TUBE

For Lung and Throat Diseases. Especially recommended for public speakers and singers.

Indorsed by J. H. Vincent, D.D., C. C. McCabe, D.D., J. P. Newman, D.D., Rev. N. N. Beers, Rev. Wm. Reddy, D.D., Gen. Cyrus Bussey, and others.

Sent, postage paid, on receipt of \$2.

Address HOWE TUBE CO., Passaic, N.J.

WANTED—1000 ladies to send 12 one cent stamps for two packages of "Wild Garden Flower Seeds." Each packet contains a mixture of over two hundred kinds of seeds, mostly annuals. The result of a "wild garden" will give occasion for much study and comment, as few will be able to name all the flowers which will be developed. Those who have planted a "wild garden" express themselves delighted with the diversity and beauty thus produced.

THE CALL,
Dorchester, Mass.

FARM MORTGAGES.

TEMPER CENT NET. YEARLY INTEREST.

Payments of interest by coupon notes prompt as Government bonds. All money loaned upon first-class improved farms in the rich and productive grain country of Eastern Washington. Security three times greater than the amount loaned and no expense to investors. Interest collected when due and forwarded to mortgagees. Full information given parties who have money to loan and desire it well secured. Address

J. K. RUTHERFORD,

DAYTON, WASHINGTON TERRITORY.

SAFE INVESTMENTS! 7% & 8%

Interest payable Semi-Annually.

KANSAS FIRST MORTGAGES.

Security three to six times the amount of Money Loaned.

OVER \$3,000,000 LOANED, NOT A \$1 LOST.

Safe as Government Bonds. Income three times as much. For particulars write for our Investors' Guide.

JOHN D. KNOX & CO., Topeka, Kan.



**"IT STANDS AT THE HEAD"
BY MERIT ALONE.**

Satisfaction Guaranteed. Machines Fully Warranted.
Send for Illustrated Catalogue with specimens of writing.

AMERICAN WRITING MACHINE CO.,

Hartford, Conn.

Branch Office, 237 B'way, N. Y.

DISEASES CONQUERED.

DR. JEROME KIDDER'S Family Electro-Medical Apparatus.

Superior to all Others!

HIGHEST AWARDS WHEREVER
EXHIBITED IN COMPETITION.

To distinguish the genuine from the spurious, send for a copy of the "Electro-Allo-tropic Physiology," mailed free.

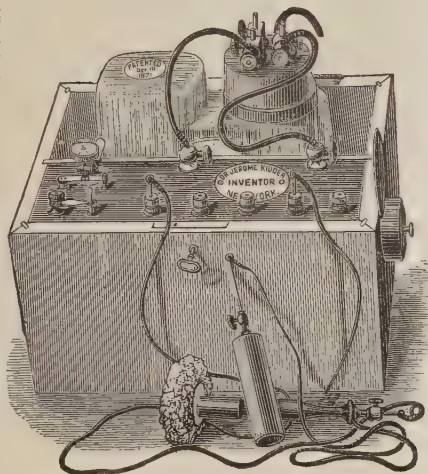
ADDRESS,

Jerome Kidder Manufacturing Co.

820 BROADWAY,

NEW YORK CITY.

PATENT TIP BATTERY. Shown without Lid.



THE SECURITY

Mutual Benefit Society

OF NEW YORK.

INCORPORATED DECEMBER, 1881.

No. 233 BROADWAY,

Opposite Post Office.

A. L. Soulard,
President.

Wm. D. Chandler,
Sec'y and Treasurer.

E. A. Quintard, **J. F. Morse**
Vice-Presidents.

DIRECTORS:

A. G. GOODALL,
President Am. Bank Note Co., N. Y.

O. D. BALDWIN,
President Fourth National Bank, N. Y.

R. CARMAN COMBES,
President Exchange Fire Ins. Co., N. Y.

A. L. SOULARD,
President Sterling Fire Ins. Co., N. Y.

E. A. QUINTARD,
President Citizens' Savings Bank, N. Y.

W. D. SNOW,
Secretary Am. Loan and Trust Co., N. Y.

HENRY C. ROBINSON,
of Porter Brothers & Co., N. Y.

WM. B. FULLER,
with H. B. Claflin & Co., N. Y.

HENRY B. PIERCE,
of Hutchinson, Pierce & Co., N. Y.

E. B. WHEELER, M.D.,
Medical Director, N. Y.

ONLY TWELVE ASSESSMENTS

have been levied since the Society began business, averaging three a year, and making the cost for assessments to a man of forty years, *less than five dollars a year* for each One thousand dollars of insurance.

SEND FOR CIRCULARS.

AGENTS WANTED.

REMUNERATIVE EMPLOYMENT OFFERED

ENERGETIC AND RELIABLE MEN.

PURELY MUTUAL INSURANCE AT COST.

The Security Mutual Benefit Society, of New York, is one of the few assessment life insurance companies that has attained conspicuous success. "Slow and Sure" has been the motto of its managers, and they have preferred to build up a solid foundation with **strictly first-class male risks**, rather than grow fast numerically at the expense of safety and become burdened with unsafe risks, heavy mortality and frequent assessments.

The members of this society elect their own officers annually, cannot be assessed except for death losses occurring after the surplus fund is exhausted, are guaranteed against dishonest management by the Agency Security and Guaranty Company, a responsible corporation, organized upon the unlimited plan, and having one hundred thousand dollars capital, and who also **guarantee the perpetuity of the society for forty-eight years.**

Considering the elements of safety and permanency which it affords, no organization ever before offered the substantial benefits of life insurance at so little cost to the insured.

Mr. O. D. Baldwin, President of the Fourth National Bank, says:

"I have given the organization, methods and prices of the Security Mutual Benefit Society the most careful investigation, and am satisfied that it affords to the insured as cheap and sure a means of providing for their families as any of the benefit companies, while far cheaper than the old-fashioned life insurance companies, and in reference to security, **absolutely safe.**"

Mr. W. A. Camp, manager of the New York Clearing House, says:

"The method of insurance adopted by the Security Mutual Benefit Society is the outgrowth of long experience, and one in which the faults of other systems are avoided while their good features are retained. I consider it the **safest and best** system ever brought to my notice."

✻ Special Announcement ✻

A GRAND COMBINATION OF MAGAZINES. BOTH FOR \$4.00.

The Publisher of "The Pulpit Treasury" takes pleasure in announcing that on and after the 1st of January, 1886,

"THE HOMILETIC MAGAZINE,"

of London, commencing its XIV. Vol., will be issued in New York from the Office of "The Pulpit Treasury," 771 Broadway, simultaneously with its publication in London.

"The Homiletic Magazine" is recognized as the ablest European Magazine of its class. Among its contributors are many of the best known scholars of several denominations, and the themes discussed are of present and permanent interest.

1886. PROSPECTUS. 1886.

MODERN PROBLEMS OF THE FAITH.

The following Papers of this important Series will be published in "The Homiletic Monthly" for 1886:

THE RELATION OF EVOLUTION TO MIRACLES. By the Rev. GEORGE MATHESON, D.D.
ON THE MISUSE OF CERTAIN SCIENTIFIC TERMS. By the Rev. H. GRIFFITHS, F.G.S.
EVOLUTION & DESIGN. By the Rev. Prof. MOMERIE, M.A., D.Sc., King's College, London.
CHRISTIANITY AND EVOLUTION. By the Rev. W. H. PULSFORD, M.A.
EVOLUTION AND THE SCRIPTURE DOCTRINE OF IMMORTALITY. By Rev. W. F. ADENEY, M.A.
EVOLUTION AND THE INCARNATION. By the Rev. A. F. MUIR, M.A.
EVOLUTION AND BIBLICAL THEOLOGY. By the Rev. Prof. C. CHAPMAN, M.A.

Other Papers on the Relations of the Theory of Development to Creation, Inspiration, etc., will also appear.

OTHER CONTRIBUTIONS.

Dr. R. W. DALE. "Calvinism and Modern Thought."
Prof. KADFORD THOMSON, M.A. "Positivism."
Prof. R. A. REDFORD, M.A., LL.B. "Sketches from the Second Century."
Rev. ALEXANDER MACKENNAL, B.A. "Unconscious Prophecies."
Rev. H. M. BERNARD, M.A. "Mental Characteristics of the Lord Jesus," and other Studies.
The Very Rev. the DEAN OF CANTERBURY. "Studies in Daniel."
Rev. J. J. LIAS, M.A. "First Epistle of St. John."
Rev. A. F. MUIR, M.A. "Exposition of Ephesians."
Rev. FREDK. HASTINGS. "Obscure Scripture Characters."

"HOMILIES FOR CLERICAL USE;" "HANDFULS FROM HARVEST-FIELDS;" Illustrations of Biblical Truth. Original, or selected from Recent Literature will be furnished each month.

Brief Biographical Paragraphs on eminent deceased Preachers and Scholars; "How to Preach;" Church Work; Biblical Archeology; Travel and Research in Sacred Lands; Reviews of Books, &c., will form further Sections.

The Symposium on "Probation" will probably close in March, and will be followed by another, on "What is the Relation of Non-Christian Systems to Biblical Theology?"

The Right Rev. Lord A. C. HERVEY, D.D.; The Very Rev. J. S. PEROWNE, D.D.; The Very Rev. E. H. PLUMPTRE, D.D.; The Rev. Canon KNOX-LITTLE, M.A.; The Very Rev. Principal TULLOCH, D.D.; Rev. Prof. S. LEATHES, D.D.; Rev. Prof. A. B. BRUCE; Rev. Prof. BLAIRIE, D.D.; Rev. Canon RAWLINSON, M.A.; Rev. Principal RAINY, D.D.; Rev. Prof. H. REYNOLDS, D.D.; Rev. Principal CAVE; Rev. Prof. W. B. POPE, D.D.; Rev. Dr. LITTLEDALE; Prof. G. G. STOKES, F.R.S.; and many others are contributors to this Serial.

"The Homiletic Magazine" is a large octavo monthly of 64 pages, printed in double columns, on good paper, and clear type. The annual subscription, prepaid, is 12 shillings or \$3.00. In combination with "The Pulpit Treasury" whose annual subscription is \$2.50, the price for both will be \$4.00 per year, in advance. Postage prepaid.

For Prospectus of *The Pulpit Treasury* see advertising pages and circulars.

Subscribers to either magazine will have the benefit of our premium offers. See advertisement pages.

E. B. TREAT, PUBLISHER, 771 BROADWAY, NEW YORK.

IN PRESS.

TALMAGE'S SERMONS.—A New Book.

NEW TABERNACLE SERMONS,

By T. De Witt Talmage, D.D.

PASTOR OF THE BROOKLYN TABERNACLE.

Nearly 400 pp. With Portrait and Fac-simile of Autograph Letter. Price, \$1.50.

This book contains the best specimens of the wonderful pulpit productions of their brilliant author. There are no tame thoughts, drowsy platitudes or prosaic utterances within its covers. Every page beams with originality, flashes with light and sparkles with gems of oratory. Dr. Talmage has the ear of the world. It is literally true that his pulpit fame "has gone out through all the earth and his words to the end of the world." Hence the demand for his sermons is unparalleled, and the corresponding duty to meet this demand with a supply authorized by Dr. Talmage himself. This book is sent forth with his sanction—given in an autograph letter published in the preface—which will be eagerly sought for and read by hundreds of thousands.

The press everywhere has been constrained to give unstinted praise to his simple, earnest, pungent, eloquent presentation of the truths of the Gospel; a few specimens only of its notices can be given.

Their power for good can scarcely be overestimated.—*Christian Advocate.*

The great audience was spell-bound, and at times the stillness, under the preacher's solemn appeals to those who "were ready to perish," was oppressive.—*Christian Intelligencer.*

Intensely earnest, brilliant as a meteor, practical beyond most preachers—always pleading for Christ and grasping for souls.—*Philadelphia Presbyterian.*

He is a fearless antagonist to all forms of sin—a writer who cares more for cleaving a helmet than for showing the jewels on the handle of his weapon.—*Chicago Interior.*

His sermons reveal skill in word-painting, fearlessness in statement, and directness of aim.—*American Church Review.*

A line sometimes unfolds a picture. His utterance is exceedingly vigorous.—*Congregationalist.*

He is in dead earnest, and every blow tells.—*N. Y. Independent.*

A fertility of illustrations that is marvellous.—*N. Y. Observer.*

SPECIAL OFFER.

To Subscribers to "The Pulpit Treasury" and those who may subscribe on or before August 1st, 75 Cts. Postage additional, 12 Cts.

E. B. TREAT, 771 Broadway, New York.

The Pulpit Treasury

CONDUCTED BY A CORPS OF EMINENT CLERGYMEN.

J. SANDERSON, D.D., Managing Editor.

CONTENTS.

G. F. Pentecost, D.D. (Frontispiece.)	
Sermons.	PAGE
Original Sin. G. F. Pentecost, D.D.....	148
Captivity in Christ. Rev. John E. Johnson..	155
Timely Services.	
The Pleasure-Sunday a Labor-Sunday. Mary vin R. Vincent, D.D.....	159
Exegetical Comments.	
The Narrative of Man's First Sin. Prof. Milton S. Terry, D.D.....	168
Editorials.	
Home Conversions.....	172
The Conversion of Adults.....	172
A Praying Church.....	172
Personal Christian Work.....	173
Flippant Criticism.....	173
Interdependence.....	173
View of Tompkins Avenue Congrega- tional Church, Brooklyn, N. Y.....	174
View of Gospel Chapel, Brooklyn, N. Y.	175
Noted Preachers.	
George F. Pentecost, D.D.....	176
Leading Thoughts of Sermons.	
The Anarchists of To-day. P. S. Henson, D.D.....	179
The Crucifixion of Self. Rev. E. Osborne...	181
Christian Cheerfulness. Wm. M. Taylor, D.D., LL.D.....	182
The Work of the Church. Rev. John L. Scudder.....	182
The Blood of Sprinkling. Rev. C. H. Spurgeon	158

Thoroughness in Study.	PAGE
Prof. J. A. Broadus, D.D.....	188
Easter and the Greek Church in St. Petersburg. Gideon Draper, D.D.....	184
Music of the Ancient Hebrews.	
Rev. D. E. Hervey.....	186
Questions of the Day.	
The Reciprocal Duties of Capital and Labor. Henry C. Potter, D.D., LL.D.....	187
Vacation Entertainments.....	189
The Pulpit Treasury in the Family.	
Wedding Congratulations. T. De Witt Tal- mage, D.D.....	190
Sunday School Cause.	
Light on the International Lessons. Alfred H. Moment, D.D. Jesus and the Blind Man. Jesus the Good Shepherd. The Death of Lazarus. The Resurrection of Lazarus.....	193
Helpful Hints for Workers.	
The Irreverent Spirit. Rev. A. T. Dunn.....	196
Biliousness and its Treatment. The Family Doctor.....	197
Helps in Pastoral Work.	
To England and Scotland for Two Hundred Dollars. Rev. F. E. Clark.....	198
Beautiful Thoughts.....	201
Illustrative Selections.....	202
Monthly Survey.....	203
Book Department.....	204

NEW YORK:

E. B. TREAT, PUBLISHER, 771 BROADWAY.

Yearly in Advance, \$2.50.

Clergymen, \$2.00.

Single Copy, 25 cts.

[Entered as Second Class Mail Matter. Copyright by E. B. Treat, 1886.]

COMMENCE WITH THE FIRST NUMBER.

The NEW Evangelical Monthly for Pastors, Christian Workers and Families.

Pulpit The Treasury

Special Contributors for VOL. IV., 1886.

JOHN HALL, D.D., LL.D.,
WILLIAM TAYLOR, D.D., LL.D.,
THOMAS ARMITAGE, D.D.,
O. H. TIFFANY, D.D.,
REV. JOSEPH COOK,

J. L. WITHROW, D.D.,

H. C. POTTER, D.D.,

J. B. THOMAS, D.D.,

T. W. CHAMBERS, D.D.,

D. S. GREGORY, D.D.,

T. DEWITT TALMAGE, D.D.,

J. H. VINCENT, D.D.,

PHILIP SCHAFF, D.D., LL.D.,

R. D. HITCHCOCK, D.D., LL.D.,

J. M. BUCKLEY, D.D., LL.D.,

C. S. ROBINSON, D.D., LL.D.,

WM. ORMISTON, D.D., LL.D.,

T. L. CUYLER, D.D.,

P. S. HENSON, D.D.,

BISHOP C. D. FOSS,

JOHN BASCOM, D.D.,

C. F. DEEMS, D.D., and other.

In addition to the above list of special contributors we have secured a large number of the best writers, both lay and clerical, on important, timely topics, whose articles commence with this number and will enrich each succeeding number throughout the year.

"The Peerless Magazine,"

Invaluable to Every Clergyman.

EXPOSITORY LECTURES and EXEGETICAL COMMENTS by both American and Foreign Authors will be special features in Vol. IV.

BOUND VOLUMES of the first, second and third years of THE TREASURY, with full index of Authors, Subjects and Texts, &c., for sale. Price \$3 each; to paid subscribers—old or new—\$2.

These Volumes contain sermons in full by eminent divines of various denominations; Leading Thoughts of Sermons appropriate to various times and seasons; Exegetical Comments; Biographies and Portraits of living preachers with views of their churches—each monthly issue having well-filled departments on

Questions of the Day,

Family Religion and Training,

Helps in Pastoral Work,

Christian Edification,

Prayer-Meeting Service,

Sunday-School Cause,

Helpful Hints for Workers,

and Mission Fields.

THE PASTOR'S LIBRARY SERIES.—We are arranging for the publication of additional volumes of the highest merit, edited by the best Biblical Scholars and by men who have the entire confidence of the religious world.

PREMIUM OFFER.—See our list of BOOKS WORTH HAVING.

Renew Subscriptions. Canvass for New Subscribers. Form Clubs. Liberal Terms Offered.

E. B. TREAT, Publisher, 771 Broadway, N. Y.



Geo. T. Peacock

THE PULPIT TREASURY.

AN EVANGELICAL MONTHLY.

VOL. IV.

NEW YORK, JULY, 1886.

No. 3.

~ ~ ~ Sermons ~ ~ ~

ORIGINAL SIN.*

BY REV. G. F. PENTECOST, D.D., TOMPKINS AVENUE CONGREGATIONAL CHURCH,
BROOKLYN, N. Y.

Behold I was shapen in iniquity, and in sin did my mother conceive me.—PSALM li., 5.

WE make our address this afternoon to those who, at least nominally, accept the Bible as God's Word, and as containing the true doctrine of God and man. Doubtless there are some in the audience who do not accept the Bible as the inspired and infallible word of truth. The plan of this brief course of sermons compels me to leave all such to work out the problem of their own moral inharmony (if I may so speak of man's sinful estate) as best they can. By moral inharmony I mean this: that every man, whether he is a believer in the truths of Christianity or not, recognizes that there is a conflict within himself as between conscience and conduct. It is not only a truth of revelation that man by nature is always in a state of schism with himself, his judgment approving one course and his affections and will leading him in the opposite direction; for this is a recognized fact in human experience. If there were no Bible in the world, this would still be the truth. If God had never revealed His plan of salvation or pointed out the truth with regard to sin, this would still be the universal experience of man. Now with this problem on

* Preached in the Academy of Music, Brooklyn, N. Y., being the first one in a series of fourteen sermons on Fundamental Evangelical Truth. A large portion of the audience were men and four-fifths of all non-church members. The sermon is stenographically reported,

the hands of the unbeliever, he must make his way through the world as best he can, and after he is through with life, he must meet death as best he can, and then must meet the future with all its unknown possibilities as best he can. Into the presence of God, for the Judgment, he must go, and with this problem on his hands still unsolved, he must meet the issue of that Judgment and abide it.

Our text is taken from what is called the penitential psalm of David. He had sinned deeply; God had pointed it out to him by the prophet; he had confessed it and received assurance from God that it had been put away. Here we find him exploring his own heart under the inspired guidance of the Holy Spirit to find, if possible, the root and cause of the sin he now so deeply and truly deplores, that he may deal with it there. Our first proposition is:

I. MAN BY NATURE IS A SINFUL BEING. Now mark: it is not our purpose to show that man is a sinner (*i. e.*, an actual transgressor), but that he is by nature a sinful being, that he came into the world sinful, even as our text affirms: "Behold I was shapen in iniquity, and in sin did my mother conceive me." Let us observe the distinction between *sinfulness* and *sinning*, or between natural sin and actual sin. Natural ("original sin") is the corruption of man's nature, out of which the sinful actions of life come as fruit comes of a tree. Natural sin is the corrupt nature, and actual sin is that corrupt nature in action. Natural sin is the corrupt fountain out of which actual sin flows as the bitter waters. Or, as the Master Himself has put it, "From within, out of the heart of man, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these things come from within and defile the man." There you have an authoritative definition of natural corruption or original sin. It lies deep in a man's heart, in his nature; and all these evil things which we call sin flow from him as bitter water rushes from a foul fountain.

For further proof of this, let us look at some more Bible testimony; for, as I have said, I make my address to those who accept the Bible as the Word of God. In the sixth chapter of Genesis, fifth verse: "And God saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." This is not what *man* sees or recognizes, but it is what *God* sees and declares to be the truth concerning man. There is a vast difference between what you and I may perceive concerning ourselves, and what God sees and declares to be true. A man goes to the doctor and says: "Doctor, I do not feel very well to-day; I think I must have taken cold and you had better give me a little medicine to break it up." The doctor says: "Well, let us see about it." And he begins to feel his pulse and sound his lungs. He looks serious, and then he puts a little thermometer under his tongue and takes his temperature. After a moment he looks up into the face of the patient and says frankly: "My friend, you are not a little sick, but you are a great deal sick; you have a cold, you have a fever, your lungs are already affected; the fact is, you have pneumonia. You must go

home at once and get to bed, and then the most prompt and utmost remedies must be applied or you will be a dead man before the week is out." To this the man, in a most incredulous tone, says: "Why, doctor, it cannot be so bad as all that. I know I am a little out of sorts, and have been for several days; but when you tell me that I have pneumonia, a disease that carries a well man off almost before he is conscious of being sick at all, I think you must be mistaken." Now the truth of the case does not lie in the man's feelings or judgment concerning himself, but in the accurate knowledge of the man of science. It is even so when we come to inquire into the true condition of man's sinfulness. It is not what we feel ourselves to be, or think ourselves to be, but it is what God knows and declares us to be. Therefore we are to act upon His verdict. This was the condition of man's moral nature before the flood, and so did this corruption work that the whole earth was filled with wickedness, until God in sorrow and wrath sent the flood and washed the earth clean of that sinful generation. The whole race perished save Noah and his family, who were saved in the ark. It may be that some of you will say, "Surely the race after the flood was not so bad;" but human nature was just the same after the flood as it was before it. Noah was not the progenitor of a new race, but the new progenitor of the old race. That there be no doubt on this point we have the further testimony of God. After the waters subsided and Noah and his family had disembarked from the ark, God called him to worship and sacrifice and made with him a new covenant for man in which He instituted government, for the suppression and regulation of violence which He foresaw would still continue, and for the protection of human life from the hand of man. In this covenant He says (Gen. viii., 21), "I will no more curse the ground for man's sake, though the imagination of man's heart is evil from his youth." So we see, on the judgment and declaration of God, that man's nature was just the same after as before the flood. But let us go further down the stream of human nature and see if there is not improvement in it as it flows onward under more favorable conditions. Many centuries after Noah's day, and even after the days of Abraham, with whom God made a new and better covenant, we find no change in the natural condition of man's heart. God had planted the family of His "friend" Abraham in the Holy Land and granted to them great and many advantages for spiritual improvement, hedging them off meantime from the corrupting influences of the idolatrous nations about them. Again we find the same verdict against human nature. Far down in the history of Israel we hear the prophet of the Lord declaring, "The heart is deceitful above all things and desperately wicked: who can know it?" Oh, the depth of the corruption of the human heart! Who can know it? None but God can search it, and He says it "is desperately wicked." We might multiply these testimonies from God's Word, but these will suffice, especially if we bear in mind the one already quoted.

To the testimony of the Scripture we might add the witness of our own observation. Every man and woman present has no doubt observed this tendency to sin, if not in yourselves, at least in your neighbors. Did you ever

know a man or woman in your life concerning whom you could say truthfully, "I have never discovered the least tendency in that man or woman to do anything wrong"? You never did. You may look over the list of your friends and acquaintances from the lowest to the highest in the scale of morality, integrity and righteousness, and you cannot call to mind one in whom you have not discovered this tendency to sin. This is true of your dearest and most cherished friends—aye, of your mother, your father, your husband, dearly as you love them—true and kind and loving as they have been to you—yet you are bound to confess that sin has been present with them. Moreover, the more intimately you have known them the more surely have you discovered this sinfulness in their natures. Yea, and the very virtues and the righteousness which they have, has, by their own consent, been maintained *against* the sinful bent of their natures. This is not only true of those persons of whom we have had personal knowledge, but the history of the whole race confirms it. Every page of human history tells the sad story of man's natural corruption.

To all this we may add our own personal experience, and here we are on no uncertain ground. What we have observed in others we have to confess, with shame and sorrow, to have been even more true of ourselves. You and I know not only the fact of this tendency to sin in ourselves, but we know the strength of it too; for we have had to struggle and strive against it in order to do the good our judgment and conscience have suggested, and to abstain from the evil to which we felt ourselves inclined from within. There is something in us which is always drawing us away from virtue, truthfulness and righteousness. Any measure or kind of righteousness in man is the result of an effort to work up-stream against the current of his own nature.

This has been the testimony of the best men in all ages. I might have brought here to-day from my library a pile of books as high as that organ, out of which I could have read testimonies to this effect, not from the worst, but from the best of men. Job, a man concerning whom God said that there was not another like him for righteousness in the whole earth, "an upright and perfect man," measured by human standards, came at last under the revelation of God to bow down and clothe himself in sackcloth and ashes, and declare, "I abhor myself." Isaiah the prophet says of himself, "I am a man of unclean lips, and I dwell among people of unclean lips." Paul, that man of the sect of Pharisees who declared he had served God with all good conscience, came at last, under a true view of righteousness as revealed in Jesus Christ, to say of himself, "I am the chief of sinners;" and again, "I know that in me, that is, in my flesh, dwelleth no good thing." Indeed he tells us the whole story of this indwelling corruption when he says, "I find a law, that when I would do good, *evil is present with me*, warring against the law of my mind and bringing me into captivity to sin."

Let us go one step further: we have seen the testimony of the Scriptures as to man's natural corruption, and have seen this truth confirmed by observation, experience and the confessions of the very best of men. The same is

testified to by highest reason. By this I mean that we cannot account for the sin that is universally characteristic of man upon any other grounds than that he is by nature a corrupt being. Should you pluck an apple from a living tree, and upon tasting it find it sour and bitter, you might at first conclude that that particular apple was an exceptionally bad one, that it was as yet unripe or that it had been stung by some insect and so hindered in its development by some communicated poison; and that therefore it was not a true witness for the tree upon which it grew. But if you try apple after apple from every part of the tree, and they are all alike sour and bitter, you cannot but conclude that the tree itself is bad. And so if you drink from a stream flowing out from some rocky fountain and find it brackish and bitter, and this experience is repeated day after day, you do not conclude that some foreign substance has gotten into the stream, but that the fountain itself is bitter. Thus you are wont to reason about things of this kind. Now when you observe man after man sinning and find yourself likewise sinning day after day, and moreover find this to have been characteristic of man in all ages, under every form of government, and in every condition of society, you must conclude that the trouble lies in the very nature of man. Thus do we see that the Scriptures, our observation, our experience, the confession of all men, and our reason, all confirm the teaching of our text, viz.: that man is by birth and nature a sinner—that sin is a part of his very constitution.

II. THIS CORRUPTION IS UNIVERSAL AS TO THE WHOLE RACE, AND TOTAL AS TO EACH MAN. This may seem to be a repetition. Well, it may be so in part, but we must have line upon line here; for it is a truth that we are not likely to take to unless we are compelled to do so. A friend who has been looking over the list of subjects advertised for this course of sermons, said, fixing his eye upon this first topic, "Dear me, I hope you are not going to revive that old doctrine of total depravity. I thought we had outgrown that doctrine long ago; it is a horrible one and ought to be left in the grave of the old Puritan theologians who invented it." Well, I fear the *age* has somewhat outgrown the *doctrine*, but I am sure that *man* has not outgrown the *fact*. The truth is that the whole race is corrupt, and each individual man of the race is corrupt in his own individual person. There is an old couplet that has been greatly laughed at, which yet tells the truth, sad and unpleasant as it may be to contemplate :

" In Adam's fall
We sinned all."

Adam is the natural stock from which we have all sprung. He is the natural head of the race, and he being corrupt, not by creation but by reason of his disobedience and sin, has communicated that corruption to all his posterity. This is a truth of science as well as religion. It is according to the law of heredity; taught both by revelation and the scientific observer of nature. You cannot "bring a clean thing out of an unclean." "How then can man that is born of a woman be clean?" The fact is universal. Hear what the Scriptures say on this point: "There is none righteous, no, not one;

there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one." "There is not a just man upon earth that doeth good and sinneth not." I said there was no exception to this rule. There is one exception, and He proves the rule. Our Lord Jesus Christ came into this world without sin and lived His blessed life without being tainted with it. But we know how He escaped the taint. He was not the child of Adam by natural generation, though He took our nature and was made like unto us. He was the child of the Holy Ghost. The secret of the moral glory and matchless power of the Man of Nazareth is seen in the fact that He is the one Man the world has ever seen who "did no sin, neither was guile found in His mouth." The whole race besides is tainted, afflicted and sunk in this pit of corruption.

If I were going to choose a word with which to describe this moral condition common to us all, I would not choose the old theological term "total depravity," not because I do not think it is correct enough, but because I think that to some minds it is misleading. I suppose if I were to go through this audience and get your answer, one by one, to the question, "Do you believe the doctrine of total depravity?" the most of you would be quite prompt in your answer: "No sir." "But what is this doctrine?" "Why," you say, "it is that there is nothing good in human nature at all." To this you would add, "I know that this is not true; my observation, my experience, and my reason all protest against such a wholesale denunciation of human nature. As a matter of fact there are many good and beautiful traits in man; indeed, the most degraded of men have yet some good traits about them. I am willing to admit that I am a sinner, but I deny that I am altogether corrupt, that there is no good thing in me." To this I might reply that Paul testified of himself, "I know that in me, that is in my flesh, dwelleth no good thing." To this you make answer, "Then Paul is wrong, or else he must be understood as speaking for himself alone. It may have been so with him, but as for me I know that I am not so totally depraved as all that." Many people become thus confused with regard to this subject, finding a conflict between their judgment of themselves and the testimony of the Scriptures. Let us look at this matter dispassionately. I do not think that the popular understanding of the term "total depravity" is altogether in accordance with what the Scriptures teach on the subject of man's sinful nature. The Scriptures *do not* teach that there is absolutely no natural goodness in man—*i. e.*, that there are no traits which in themselves are good—else could not the Saviour have looked upon that pious but unregenerated young ruler, who came to Him about eternal life, and "loved him." There must have been something lovable about him, else would He not have been so affected toward him. And doubtless this is true of very many other persons. Indeed we all know some people who have never been the subjects of renewing grace who yet have very many good qualities. The scriptural doctrine on this point is that the entire man is alienated from God. Total depravity is the entire alienation of the will and affections from God;

and that carries all the good qualities, as well as the bad ones, away from God and enlists them against Him. A daughter, tenderly reared and carefully educated, in an evil hour yields to temptation and loses her virtue, and subsequently chooses to lead a life of sin and shame. So far as her standing in society and among virtuous people is concerned she is totally depraved; and yet in her sin and shame she retains her accomplishments, and if not all her former graces and kindness of heart and disposition, at least very much that is good. But who will deny that, for all this, she is in every sense a bad and totally lost woman, so far as virtuous society is concerned? I have recently wandered over some of the splendid ruins of Europe—through many an ancient abbey and cathedral. In some, if not all, there were the remains of their ancient and exquisite beauty. Here was a window with its exquisite tracery in stone as complete as when it was built; there an arch as entire and strong as of yore; and here again a cloister-room as entire as when it was occupied by one of the priests of the chapter. But for all this, the cathedral *as such* was a total ruin. Who has not admired with a constantly increasing admiration that grandest of European ruins, the old castle at Heidelberg. Much of it is still intact; its splendid and elaborately carved and sculptured facades are still there and the chapel scarcely decayed; and so of many other parts. And yet it is a mournful ruin, entirely and utterly destroyed so far as the purpose for which it was originally built is concerned. Out here in our own beautiful harbor a few months ago there was a collision between two ships and one of them went to the bottom. The divers went down to examine her hull and see if it would pay to attempt to raise her, and coming up they pronounced her a “total wreck.” Now some one objects to that report and says, “While the ship is wrecked, to be sure, there are many parts about her that are as good as ever; keel and bow, and one entire side, boiler and engines scarcely damaged—why should she be called a total wreck?” Why? Because she is beyond repair. The materials out of which she was built may be recovered and sold for old iron, but the ship as a ship is wholly ruined. In this sense man, with his many remainders of original beauty and perfections, is a totally depraved being. Made originally upright, and to serve and enjoy God, he has “sought out many inventions”; he has become entirely alienated from God; and what of his powers have not become the prey of low and disgusting sins have been preserved for selfish uses and wholly withdrawn from the service of God. Could a man be found who was a model of intellectual and moral perfection who yet withdrew from the fellowship and service of God and used those unimpaired and beautiful faculties against Him, he would be a totally depraved man. I was once under fire of the enemy during the war. After the battle we found that the enemy was armed with guns which had been manufactured for the service and defence of the Government, but had been captured and turned against us; and they did terrible service on the wrong side. Those guns were, in my judgment, totally depraved, though in themselves they were of admirable workmanship and apparently unimpaired. This is the sinner’s position, and this constitutes the essence of his depravity.

He is entirely alienated from God and gone over to the "god of this world." In the service and companionship of sin he becomes corrupt in whole or in part as we see him. The corruption, however, is the result of the alienation, and sooner or later appears in every part of the character. That it has not spread over the entire man and made him visibly foul from head to foot as yet, does not alter the fact that he is a subject of that depravity by which he is characterized in his mind and affections. Like leprosy, it may not be visible in the whole face or body, but being in the blood it is only a question of time as to when it will claim every part.

Thus sin in the nature is a *working* corruption; it is only a question of time as to when the sin in your nature will permeate your whole being, and dominate what you may term the natural goodness of the carnal life. For the time being you may arrest the spread of sin as an inward corruption; you may curb it and preserve yourself from the outward ravages of it, as many a moralist has done; but you cannot finally check its spread and can never eradicate it. It is something like the wounded soldier on the battle-field who places his thumb hard on the severed artery. So long as his strength holds out he may stanch the flow of the life-blood, but the moment the artificial pressure is removed the blood will pour out and the man will die. Thus men by morality and obedience to the canons of respectable society endeavor to suppress the inward corruption and sin of their natures; and because they seem to have arrested the spread of it for a time, they vainly suppose they have cured the disease with which they are fatally afflicted. Here is a man with a cancer. He seeks the doctor and inquires if it can be cured. The doctor tells him that if the cancer arises from a poisoned condition of the blood he cannot permanently cure him; he may arrest and check its operations for a while, a few years perhaps, but sooner or later that cancerous condition of the blood will cause death.

Dear friends, do not deceive yourselves in this matter. However you may manage to hold your inward corruption in check, it will sooner or later work out your total corruption, if not manifestly in this world, certainly in the world to come. Death will remove you from all the restraining motives that have helped you here, and you will in eternity be left to the unrestrained operations of your own sinful nature. You cannot permanently save yourself from yourself. How long can you save a body after the soul has taken its flight? A few days it may be, or a week by the aid of the embalmer's skill; but it is only a question of time when the body will become putrid with death. Even so will it be with every soul that is without the principle of eternal life. For what the soul is to the body, so is eternal life to the soul. You may embalm your souls for the time being with morality, and God may spare your life to give you opportunity to accept the salvation He offers in Christ; but Christ finally rejected leaves you hopelessly and irremediably to the natural operations of sin.

III.—WE ARE GUILTY AND RESPONSIBLE FOR OUR SINFUL NATURE. This is our last point this afternoon, I fancy you will resent this point even

more than you have either of the other two; nevertheless, I think I can convince you that it is equally true. "It may be true," you say to me, "that I have inherited sin from Adam and that I am personally a depraved being, but I do not believe that I am responsible and guilty for the inherited sin of my nature. How can I be responsible for being born a sinner? I did not bring myself into the world. I did not choose to be born a sinner. I had nothing to do with Adam's sin, neither am I responsible for it; and nothing can make me believe that I am." My friend, I agree with you there. I do not believe you are guilty of Adam's sin, nor do I believe you are any more responsible for being born a sinner than that you are responsible for the color of your hair; nevertheless I think I can show you how you become both responsible for and guilty of original sin. Some of the old Calvinistic divines tried to make it appear that we were guilty of sin both before and after the fact; that is, they insisted that we were in Adam as being not yet born and so were present with him as our "federal head," as they were wont to style it; that Adam's consciousness was our consciousness, that his choice and act were our choice and act, the same as the court hold a corporation responsible for the act of its agents. No doubt they spun a very elaborate web of metaphysics about this question and made it very difficult for us to avoid some of their subtle logical conclusions; nevertheless, I do not believe that God's Word teaches that we were guilty of original sin *in* Adam. But the Word of God is clear that you are guilty and responsible for original sin by your own act. The doctrine of imputed guilt was resented by the people of old in this proverb: "The fathers have eaten sour grapes, and the children's teeth are set on edge." This proverb shall not be used against God to break the force of our own sin and responsibility for it. We have inherited sin; God does not condemn us for having inherited it, but for *choosing to stand by* the sin we have inherited, and refusing to give it up and turn from it when He calls upon us to forsake it and accept His abundant mercy in forgiveness, together with a new nature in Christ Jesus.

Let me try to illustrate this so simply that no one can fail to see the force of it. Let us suppose a ship sailing out into the Pacific Ocean. After a few weeks or months a storm is encountered. In spite of all efforts to save themselves and the ship, they are together wrecked on a cannibal island. The ship is a total wreck, but the crew manage to get safely on shore. After the first moment's relief from the terror of the sea from which they have just escaped, they are beset with the new fear of being taken by the cannibals and sacrificed to their inhuman practices. Moved by this fear they keep close to the shore, subsisting on such things as they have succeeded in recovering from the wreck. As the days go by and no cannibals appear to molest them, though the island is well known to be inhabited by these savages, they pluck up courage and go inland a little. The climate is salubrious, the fruits and natural food of the island abundant, and the water cool and delicious. Thus they live on for weeks without being disturbed by any foe, nor have they seen any sign of them, notwithstanding the testimony to their

presence and ferocity has been abundantly recorded by other explorers. Present immunity from danger gradually leads them to lose their fears, and many of them even to doubt whether there are any cannibals there at all. They build temporary houses and prepare to make themselves comfortable and make the best of their situation. A whole year passes and still no sight of the enemy. Fear of them has almost entirely ceased, when a ship is seen in the offing with signals flying and sails trimmed as if to make the land. Crowding down to the shore they presently discover the ship to be a government vessel. When a landing is effected the commander of the vessel informs the crew that knowledge of their wreck had reached the government and he had been despatched with all haste to their rescue. Some of the crew hail this news with joy and prepare to embark at once; others have become so infatuated with the island on which they have been living for the past year that they are reluctant to change their easy and delightful life there for the harder and sterner conditions of civilized countries. The danger of their situation is pointed out to this portion by the commander of the rescuing ship, to all of which the men make answer that they have seen no sign of the aforesaid cannibals and they have come to doubt the reports of their existence; and inasmuch as they are not sure that there are any, they have made up their minds to stay, at least a little longer, and take the chances of escaping the foe should they ever appear. No entreaties nor arguments can move them; their answer continues to be, "Perhaps there are no cannibals," or, "if there are, there is time enough yet." After a still further and more earnest effort to persuade them to take advantage of the government's relief, the rescuing ship sails away with such of the shipwrecked crew as accept the deliverance sent to them. Those who remain laugh at their credulous fears and give themselves over to the lazy delights of their beautiful island. For a while all goes well with them, and they are confirmed in their unbelief concerning the cannibals. But one day, to their amazement and horror, they see a large number of the savages appearing over the crest of a distant hill beyond which they had not explored; now they begin to awake to a sense of their danger and folly. In vain they look out to sea, if perchance there is a sail in sight to come to their rescue, or toward which they may fly. But there is no eye to pity, no arm to help them. They fly to the rocks to hide themselves from their foes, but all to no purpose. The cannibals come down upon them, and, with the instinct of their savage natures, search them out one by one and make a horrid feast for themselves. Thus they finally perish. Now who is responsible for their death? Themselves only. True, they were not responsible for their shipwreck, nor for the cannibals being on the island, nor for their lack of strength to cope with their foes when they came down upon them, but their responsibility began the moment *they refused the rescue provided for them* by their benevolent government, and sent to them with warning and entreaty to induce them to come away from their peril. I think that must be perfectly plain to every one.

Well, my friends, Adam was the ship in which your nature was wrecked

on the shores of time and sin. You are not responsible for that, I grant you; but when God, in infinite mercy, has sent His only begotten Son to deliver you by bearing your sin in His own body and putting it away by the sacrifice of Himself, and you refuse the salvation offered and pressed upon you by every warning and entreaty; choosing to abide in the condition of sin in which Adam left you, *you become by that refusal of Christ and your own choice of sin responsible for your condition*—doubly guilty by that double act. You choose your own state and condition; therefore you make it yours. It is no longer Adam's sin, but yours. You refuse Christ Jesus, trampling under your feet the Son of God who was sent to you; count His redemption a worthless thing and do despite to the Spirit of grace who entreats you to come away to God and eternal life. You will not be saved; you will not have Jesus Christ whom God hath sent. You laugh at those who hear the voice of His Gospel and accept the salvation offered in it, and count yourselves wise in your refusal and them fools who accept it. If you perish miserably in your sins, who is to blame? Who is responsible for the loss of your souls? Upon whom will you lay the guilt?

No, my friends, I entreat you to be serious and deal with this matter as it deserves to be dealt with by all thoughtful and serious-minded people. Remember that sin is both a corruption and a guilt, and that you are helpless to escape from the one or the other. The end of sin is eternal death. This final consequence of sin once meted out to you, there remains no remedy forever. But now in the Gospel Jesus Christ is offered and pressed upon you, the free and gracious gift of God. He has redeemed you. He has taken away the guilt of sin for every one that believeth. He has satisfied all the penalties appointed by the law for sinners, and freely justifies us before God without merit or worth of our own. Moreover, to every one that believeth He gives the Holy Spirit, who by the washing of regeneration takes away our inward corruption and confers upon us a new nature in which there is no sin.

There was once a man named Nicodemus, a ruler of the Jews. He was a good man, measured by all the standards of human righteousness. He was trying hard to subdue the evil of his nature and bring his life into conformity to the law of God. But the root of sin was in him, and do what he would, he could not expel it. He felt this, and coming to Jesus one night, he said: "Master, we know Thou art a teacher come from God, and I come to You to inquire how I may perfect myself in righteousness and get entirely rid of both inward and outward sin—in fact, how I can make myself fit for the kingdom of God." To this the Master made answer substantially as follows: "Nicodemus, I recognize in you an honest man; I believe you are sincerely trying to do your best to make yourself fit for the kingdom, but your whole system and theory is wrong. It proceeds upon the thought that the natural man can be educated and trained into acceptance with God; but this is a mistake. The carnal mind is enmity against God, is not subject to the law of God neither indeed can be. That which is born of the flesh is flesh, and do what you will with it, will always remain flesh. It is corrupt and sinful and

cannot be cured. You must give it up as hopelessly and utterly sinful and spoiled. You must be born again by the Spirit of God from above before you can see or enter into the kingdom of God. It is not new works or more works that you need, but a new man. It is not more, or any amount, of human righteousness that you need, but the righteousness of God that comes by faith in Me, and by the regeneration of the Holy Ghost which is given to every one that believes on Me." And then He told him about the brazen serpent which was lifted up in the wilderness for the cure of the bitten Israelites, and that He stood toward all men who were afflicted with sin as that serpent in the wilderness stood to those dying Hebrews. They could not cure themselves by any doctoring they might resort to; but God had provided them a remedy which they must resort to and accept by faith—that is, by looking at it and trusting God to heal them. This was all very surprising to this wise and good man who did not think he was so hopelessly bad at the heart of his being and who had made such honest efforts in the direction of righteousness. There is no stronger statement in the whole Bible on the point of man's total depravity than is contained in this sermon of our Lord delivered to Nicodemus.

My good friends, natural sin, original or total depravity, is an awful fact in our natures, to be honestly recognized, confessed, and abandoned in the face of Jesus Christ whom God has sent with a free and glorious remedy through His atoning work—the gift of eternal life, or the new birth. I am here to-day as God's ambassador to tell you this solemn truth, and in the name of Jesus Christ, to offer you full, free, and eternal forgiveness for the sins that are past, and the entire and complete regeneration of your being by the Holy Ghost. He can deliver you from the bondage of sin, and renew you in the spirit of your minds, give you a new heart, and cleanse you from every stain of sin and defilement. This He longs to do for you. He can and will do it for you the instant you abandon your own righteousness and accept Him as Saviour and Lord. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." "He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed on the only begotten Son of God." "And this is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil." These are the sweet and solemn words of the Saviour of the world. Thus we see that man by nature is a lost and ruined sinner. But God has provided a perfect and gracious remedy, brought it to you, and begs you to accept it just as you are, without waiting to make yourself one whit better. If you do so accept it, you are saved instantly: if you reject it, your guilt and condemnation is fixed and irrevocable; for you have made your choice of sin in the face of infinite mercy. May God help you this day to choose life. *Amen.*

CAPTIVITY IN CHRIST.

BY REV. JOHN E. JOHNSON (EPISCOPALIAN), ST. MARK'S MEMORIAL CHAPEL, NEW YORK.

Thanks be unto God, which always causeth us to triumph in Christ; and maketh manifest the savour of His knowledge by us in every place.—II. COR. ii., 14.

ALL are acquainted with the researches of those scholars who have unearthed in the valley of the Euphrates many valuable monuments of Babylonian antiquity and, by clearing away the rubbish of ages, have cast a flood of light on numerous passages of Holy Scripture bearing on the period of the Captivity. The explorations conducted very recently on the site of ancient Troy are almost equally familiar. Nor is it necessary to allude to the excavations at Pompeii and in the city of Rome itself, which have done so much to enlighten us with regard to the civilization of the Cæsars. The Palestine Exploration Society is continually enriching our Commentaries on the Holy Scriptures by identifying localities and contributing in other ways towards the elucidation of dark passages in the Word of God.

But the greatest service conferred upon the Church for ages is that for which we are indebted to those English and American scholars who have recently cleared away a vast amount of verbal rubbish from our King James' Version of the Bible and thus brought to light a multitude of thoughts and truths which have been buried out of sight for centuries. There are no statues in the Vatican half so beautiful or suggestive as some of these discoveries of the Committee on Revision.

We have an illustration of this in the passage of Scripture which I have chosen for my text and which is so worded as to completely obscure the thought of the writer, and, so far as it is intelligible at all, expresses just the opposite of what was intended by him. The New Version clears the meaning up and gives us one of the most striking and profitable texts in the whole Bible. Instead of "causeth us to triumph in Christ," it reads, "leadeth us in triumph in Christ," which is not, as might seem at first sight, one and the same thing, but just the opposite. It is an allusion to the Roman "Triumph" in which the Christian is represented as the vanquished and not as the conqueror—a text for a sermon on Christian subjection. We are the captives of Christ led in triumph by Him and thus making known His glory in every place. This is, in fact, a companion text to that in which St. Paul compares the Christian life to the "Games" celebrated at Corinth, it being the reverse of the figure. The "Games" in Greece and the "Triumph" at Rome were the two great spectacles of the pagan world in the time of the Apostle. We need not describe the former or dwell on the use made of them in the famous chapter of St. Paul's Epistle to the Church at Corinth. What minister has not a sermon on the subject? what church-goer has not heard a hundred? But we venture to describe, briefly, the "Triumph."

It was by degrees that Rome conquered the world. It was not the work

of one general or one century. Campaign after campaign was fought, and the victorious generals, one after another, returned to Rome, and were rewarded with what was called a "Triumph." The army, with its spoils and its prisoners, encamped outside the city until preparations were completed for the grand review. Multitudes flocked from all the provinces to witness the imposing pageant and thronged the line of march. The conqueror, with the most distinguished of the prisoners that he had taken chained in a long line behind his chariot, entered the city at the head of the army, and passed through its principal thoroughfares up to the temple on the Capitoline Hill, where sacrifices were offered in his honor. Permanent arches (similar to that of Titus, still existing) were sometimes erected to commemorate such a "Triumph," which was the very zenith of Roman glory.

Now this is the figure which the Apostle uses in our text to illustrate the relation of the Christian to Christ, and it is not, at first sight, a flattering one. It is scarcely probable that this text will ever be as popular as the other to which we have already alluded. And yet there it is, and there are others like it. As for instance those passages where St. Paul calls himself "the prisoner of the Lord"; and again those places where he introduces himself as the "servant of Christ" (which last is another instance of the sensitiveness of the early translators, who shrank from giving *δοῦλος* its literal rendering, *slave*).

We naturally prefer those texts which describe the "freedom of the children of God," and dwell on the thought of the "liberty wherewith Christ hath made us free," but what is the law of that liberty? Is it not that we must first be subject, first submit? In nature he who would rule must know how to serve. Everywhere we must stoop to conquer. The largest liberty in the material world is found in conforming to its laws. Man, instead of defying these laws, ascertains them, bows to them, arms himself with them, and, in turn, rises up and subjugates the universe. The apocalyptic angel, standing with one foot on the sea and the other on the land, is man *en rapport* with God, through submission to His will, challenging the powers of darkness to come out against him.

If Christ subjugates us it is by His truth and by His love.

I. We are prisoners of the truth. There is no degradation in this thought, though some rebel at the idea of intellectual bondage of any kind. They question everything, doubt everything, sneer at everything. They never get any farther than Pilate's old question, "What is truth?" This is intellectual vagrancy and not true intellectual liberty. The philosophical mind searches the universe for God, finds Him first in the water-fall and, gradually rising, the study of the stars leads him to the thought of an intelligent Creator in whom at last he believes. Does he thus narrow the bounds of his liberty or enlarge them? Does he not thus by submitting to the truth free himself, at one stroke, from the old, hateful bondage of doubt and despair? When Thomas fell at last upon his face before Jesus and exclaimed, "My Lord and my God!" did he demean himself? did he lose his manhood? He bowed

before the evidences, became the servant of the truth, and the truth made him free.

II. We are also the prisoners of love. Ah, the power, the majesty of love. When everything else fails, that conquers us. All attempts to frighten us into Heaven failed. It was not God in the thunderstorm or in the earthquake who finally vanquished us; it was the God on Calvary. We yielded humbly to His love and freely promised to be His faithful soldiers and servants unto our life's end. Captivity in Christ means Jesus in the heart subduing it. The soldier of the first Napoleon undergoing a surgical operation exclaims, when the knife approaches the vital organ, "A little nearer and you touch the Emperor." A Christian would have said, "A little nearer and you touch the Saviour." Jesus reigns in our hearts. He captivates us by His love.

And now the Apostle goes on to say that it is thus that God "maketh manifest the savour of His knowledge by us in every place." The New Version leaves this portion of the text as it was in the Old, and they both might just as well have left it in the original, for it still remains to most English readers "all Greek." A little patient excavation, however, discloses the meaning of the Apostle, which is, "and thus He makes His glory known by us in every place." What was the glory of the "Triumph"? Not the arch; not the conqueror's attendant generals; nor the trappings of his own army; but the captives, the kings, queens, princes, and generals whom he was leading home in chains. It was these that the multitudes craned their necks to see. These were the best indication of the extent and character of his conquests. Just so the glory of God is not in the arch of the sky, its base clustered with flowers and spangled overhead with stars; not in the angels and arch-angels, the fellows of Christ before the world was, who came to the gates of Heaven to bid Him farewell and came again to bid Him welcome, but in the souls of just men made perfect, in those whom He has conquered by His truth and subjugated by His love. We glorify God. The first question in the Westminster Catechism is, "What is the chief end of man?" and the answer, "To glorify God." It is an uplifting thought. Weak and sinful as we are we make known the glory of the all-glorious Creator and upholder of the universe.

Submission, then, to Christ is the greatest evidence of His power and the supreme manifestation of His glory. He is glorified not so much by grand cathedrals or magnificent ceremonies as He is by humble submission to His laws. What God wants is not "services" but service. A Christian life is the best argument for Christ.

We wonder that Christianity makes such slow progress in heathen countries where there are such poor substitutes for it, and where, we are told, everything is ripe for a change. Is it impossible that the explanation may be found in the fact that the sample Christians met with at what are called the "treaty-ports" are such poor specimens of what the religion of the Lord Jesus Christ is supposed to be able to do for a man? We read of a Hindoo school-master

in an inland village into whose hands there accidentally came a copy of the New Testament in his own language and who, entranced by it, started off for a seaport town where he was told there dwelt some foreigners who made it the rule of their life. On his arrival he enquired for the "Jesus Christ men," but after a little observation of those who answered to this name he returned to his friends, whom he informed that the book was a poem, an impracticable dream. Some years afterwards, however, a good missionary, one who, led in triumph by Christ, really manifested forth the glory of God, came to his village and he believed and was baptized.

And before we condemn too severely the heathen in our midst it might be well to consider whether we ourselves may not be the stumbling-blocks that keep them from coming to Christ. A blind man found with a lighted lantern groping his way in a narrow street on a dark night explained that while of course it did not show him the road, it kept others from stumbling over him. Will any body have a lantern? How many stumble over us because we fail to "let our light shine before men"?

Let us submit ourselves captives in Christ, surrender ourselves prisoners of His truth and His love, then He will lead us in triumph on that great day when He shall make His triumphal entry into the city of the great King. May we all be there! What a day it will be when the Conqueror upon a white horse shall lead the grand army of the patriarchs, and prophets, and apostles, and martyrs, and saints through the gates, through the avenues thronged with angels and archangels, up to the very temple of God in the height of Heaven. There will be but one thought there, "Glory to God." On every banner will be inscribed "Glory to God." Every tongue will cry "Glory to God." How the banners will wave! How the trumpets will blare! How the dome of Heaven will ring with the shout, "Glory to God"!

May God lead us in triumph and by us manifest forth His glory before an assembled universe on that great day.

THE BLOOD OF SPRINKLING (*Ye are come . . . to the blood of sprinkling.*—HEB. xii., 24).—I. Where are we? We are come to the hearing of the Gospel of the atoning sacrifice. Not to Sinai, like the Israelites, to quake at hearing the thunder and the trumpet-voice proclaiming our sin and doom, but to hear of love, pity, mercy and of God's methods of dealing with us, founded on Christ's atoning sacrifice; to have this blood of Christ sprinkled upon our souls; to enjoy all that comes to us through this blood-sprinkling; to take the good that God provides, to enjoy the peace the blood bought, to enter into the liberty that the ransom price ensured, and to feel the full effect of it in our lives. II. What then? "See that ye refuse not Him that speaketh." Do not refuse this voice of Jesus by cold indifference. Do not miss the salvation of the Lord through neglect. Be in earnest. Do not be prejudiced. Do not misapprehend. Do not cavil. There is no other way to Heaven. Jesus is the sole messenger of the covenant of life and peace. "See that ye refuse not." You have a choice. Can you refuse the God of love? Will you not yield?

◆ TIMELY SERVICES ◆

THE PLEASURE-SUNDAY A LABOR-SUNDAY.

BY MARVIN R. VINCENT, D.D., CHURCH OF THE COVENANT (PRESBYTERIAN), NEW YORK.

And He said unto them, The Sabbath was made for man, and not man for the Sabbath.—
MARK iii., 27.

THE Jewish Sabbath in Christ's day was not *for* man. It gave little evidence of being an institution designed for his comfort or happiness. As explained and its keeping enforced by the Jewish teachers, it was a burden and a torment. Christ, in these words of our text, takes open issue with this view of the Sabbath, and points His hearers to the original design of the institution as a beneficent provision of God for man's welfare. According to the Jewish teachers, it would appear that man was created to keep Sabbaths, and to conform himself at any sacrifice, and in defiance of common sense, to a set of arbitrary, annoying and puerile restrictions. According to Christ, man's rest, joy and general well-being were the first considerations, and the Sabbath was designed and ordained by His Heavenly Father to be tributary to these. The Sabbath is a *means* and not an *end*. Christ throws *man* and not the peculiar observance of a day into the foreground. He identifies Himself with man's interest on this as on all other points, and speaks as the representative of the race when He says, "The Son of Man is Lord even of the Sabbath." And the divine law of the Sabbath is only one illustration of the character of the whole body of divine law. Look at the Ten Commandments. As a parent, does not God provide for your dignity and domestic peace when He commands your children to honor you? As a property-holder, does not God throw a safeguard around your property when He forbids stealing? Does He not consult your right to life and your safety in His prohibition of murder, and the sanctity of the home in the Seventh Commandment? The Sabbath stands on precisely the same ground. It is a loving provision, designed to relax the strain of the working week, to give men time for physical recuperation, and leisure, if they will use it, for communion with God, for sweet domestic interchanges, and for thoughts of higher things than handicraft and trade.

The whole subject is a very large and complicated one, which cannot be exhaustively treated in any single discourse. We must, therefore, narrow our study of the question to a single point. I shall not argue this morning for the divine institution of the Sabbath, nor urge the obligation of its religious observance, nor tell you what you ought or ought not to do or to read on that day. I shall consider the question merely on its lowest plane—that of rest from labor. For that is the basis of the Sabbath. It has a spiritual

meaning, a spiritual use, and a spiritual obligation ; but these all grow up from the root of the original physical law that man requires one day's rest in seven. Paul's words, "That was not first which is spiritual, but that which is natural," have a very wide range. The highest spiritual developments, if we only follow them down far enough, will be found to have a side in contact with the earth. As regards the Sabbath, this truth is distinctly formulated in the original law itself. The command to keep the Sabbath holy is defined by the words, "Six days shalt thou labor, but on the Sabbath thou shalt do no work, and impose none upon others." Natural science has stood by revelation in testifying to the beneficence of this provision. Physiology affirms, from the observation of facts, that man needs one day's rest in seven. Its testimony is abundant and indisputable as to the physical deterioration and the shortening of life which result from the neglect of this law. We can all see that the physical law runs up into the spiritual ; that the physical rest is directly in the interest of the spiritual life. If it does not prescribe how one shall spend his time on the Sabbath, it prescribes that he shall *have* the time for worship and meditation if his heart prompt him to these. If the pursuits of the week absorb him and keep him in contact with material things, a divine law sets him free on one day, to rise above these things, if he will. It provides that no one shall interfere with this privilege ; that while some men may not see it to be their duty or their privilege to spend the day *religiously*, they must indulge their liberty with a due respect for those who do wish to spend it in that way. People may go on excursions or have military parades on Sunday if they choose, but they must pursue these recreations in such a way as not to disturb those who prefer to assemble in churches and worship God. The religious society is bound to conduct its worship in such a way as not to be a nuisance to its neighbors. Its rights are abridged at the point where it becomes noisy and turbulent. But the neighbors must equally concede to it the right of worship undisturbed by the blare of brass bands or the noisy revelry of concert gardens. Here the *civil* law has a right to interfere in the interest of religion.

I think that we have here a common ground on which all of us can safely and consistently stand. No matter how our views may differ in other particulars, we can all agree in standing by a divine law which enjoins the setting apart of one-seventh of the time for physical rest and recuperation. Yet even there we must guard against the extremes of Jewish legalism. We must not press even the idea of physical rest beyond the bounds of reason and common sense. We must admit that even on the Sabbath a certain kind and amount of labor is necessary. Even the Jewish law admitted exceptions at this point, and our Lord Himself justified them. When His disciples were challenged for plucking the corn on the Sabbath, He laid down the principle that physical necessities must be met even on that day, and cited the case of David, who entered the tabernacle and ate of the shew-bread, which it was unlawful for any but priests to eat. He went further, and pointed to the priests in the temple who were commanded to offer double sacrifices on the Sabbath; thus showing

that the law itself actually ordained certain work to be done on the Sabbath. It is not necessary for us to give dinner-parties on the Sabbath which involve the special labor of servants, neither is it necessary for us to provide for our Sabbath meals special luxuries which compel the disturbance of worship by the rattle of confectioners' carts ; but we must eat and drink and our food must be properly prepared. The appointments of public worship require a certain amount of work. There are lines of business which necessitate labor on the Sabbath. The fires of an ocean steamer, of a blast furnace, of a pottery, must be kept burning. These are cases where simple common sense comes into play. This question runs into others where it is not so easy to draw the lines. Some of these, I confess, are very perplexing. It seems, for example, as if the apparatus of travel ought to be reduced to a minimum on the Sabbath. It seems that business men ought to arrange their affairs, as a rule, so as not to feel obliged to spend Sunday evening on railroad trains. The elevated railways, all of which run somewhere in the vicinity of churches, or directly past them, ought to stop their trains during the hours of public worship, at least. Yet it seems to be undeniable that in a great city like this certain facilities for transportation must be maintained. Such things as these, permissible so far as they are necessary, will require a certain amount of Sabbath labor.

But the question of the greatest difficulty and delicacy arises in connection with provisions for popular recreation. And let us not be too hasty in setting down this demand, so far as it is formulated, to a godless contempt for the Sabbath. It is pressed, I know, by a class which is avowedly and aggressively godless ; but the question is also seriously and conscientiously raised by not a few who have the welfare of the laboring classes deeply at heart, who are facing squarely the formidable social problems raised by the facts of poverty and ignorance, and who clearly apprehend the dangerous factor which all these problems include. No one of us is wise enough to settle the entire question. It is better that we honestly and thoughtfully study it together, always, however, keeping our hand on God's law as interpreted by Christ.

To repeat in part what I have said, we are safe in assuming thus much :
1. There is a divine law of the Sabbath. 2. Whatever this law may include, it distinctly contemplates the physical welfare of men, by enjoining cessation from all unnecessary toil. 3. Human law is, therefore, justified in interfering so far as to guarantee and protect this right for all ; and while the largest liberty belongs to the individual as to his peculiar mode of employing the Sabbath hours, while nobody is to say that he must either pray or play, his mode of Sabbath-keeping is not to be such as to require his brother's toil to minister to it.

The argument as regards the working masses is put with great force. It is said, It is their only day for recreation. They are bound to hard toil during the week. They have little brightness or pleasure in their lives, and little or no opportunity for self-culture if they desire it. Poverty stands at each door

with persistent menace in its face. Every word of which is true. Therefore, it is said, humanity, Christianity, brotherly charity require that every means of healthful recreation and entertainment should be furnished these people on the Sabbath. The parks, the museums, the galleries should all be thrown open. You cannot insist on these people going to church. It is unfair to confront them with the alternative of the church or the saloon. Better give them healthful and sensible diversion than to turn them adrift with no choice but worship or the rum-shop. Better give them pictures and curiosities than leave them to beer and idleness.

All this, I repeat, is most plausible and forcible. But let us see if this statement of the case covers the entire ground. For if we concede thus much, we must go further. The museums and libraries are only an entering wedge. If one section of the laboring class may claim that the museums should be opened, another class may reasonably say, "We do not care for pictures nor for curiosities, but we do care for theatricals and music; and therefore the theatres and the opera, and the concert-halls should be opened for us on Sunday." This claim is already urged. But, granting this, you see that the thing works unequally. It provides for the entertainment of one class, at the expense of the Sabbath labor of another, and a very large class. The general opening of these places of entertainment means the work of an army of actors, singers, scene-shifters, instrumentalists, ushers, ticket-sellers and firemen. The museums and galleries require the services of attendants to guard their treasures, and to warm and light their halls. The amount of labor may not be much in any single case. It is said, very plausibly, "The labor required is in infinitesimal proportion to the general benefit;" but when you erect Sunday entertainment into a social institution, and throw open all the places of amusement with their attendant refreshment-halls, with their hosts of waiters, their choruses and their orchestras, you find yourselves confronted with a formidable aggregate of Sunday toil.

And I ask, by what right the theatre or concert-goer, to say nothing of the visitor of the museums and art-galleries, can claim *his* exemption from labor on the Sabbath, and demand that this large body of men and women shall surrender their equal right to such exemption in the interest of his entertainment or culture? The question, if raised at only a single point, like the Metropolitan Museum, for instance, seems a comparatively simple one. If that were all, the demand might perhaps be conceded. It might not be easy to answer the argument that the labor of half a dozen attendants for half a day on Sunday would be justified by the instruction and innocent recreation of hundreds. But the concession cannot be confined to the single case. It is a concession which logically involves every species of entertainment within the limits of decency. The working-man makes a fair point when he says, "On what principle do you open to me the pictures and antiques of the museum for which I care nothing, and close against me the stage and the concert which I enjoy? If it is right to give me coins and statues and mummies on Sunday, where is the wrong in giving me music and plays and dances?"

But supposing all this is conceded. Granting that the actor, the singer, the waiter and the usher, the violinist and the trumpeter are all to be kept at work on Sunday to minister to the enjoyment of the multitude, do you not see that our great fundamental principle is abandoned? We can no longer stand upon the *universal* right to a day of rest. By our own admission the right is no longer universal. It is a right for all except musicians, and actors, and waiters, and all, in short, whose business it is to provide entertainment. In fine, for the principle of the *universal*, God-given right to Sabbath respite from toil, you substitute the principle of a *class* right. The right belongs to the class who are to be entertained. It is denied to the class who entertain.

How, then, is it proposed to limit and adjust the working of this new principle that one class may be deprived of its Sabbath respite for the benefit of another class? Work is work, whether it be playing a bass-viol, or acting Hamlet, or selling confectionery or dry goods; and if a man may be rightfully called upon to drum or to declaim on Sunday, why may he not as rightfully be called upon to stand behind a counter, to lay rails or to make barrels? If the proprietor of an establishment employing five hundred young women at its counters and in its sales-rooms, concludes that the working classes have not enough time during the week to purchase goods, or to improve their taste by inspecting his wares—who shall consistently challenge him if he takes down his shutters on Sunday afternoons, and summons his whole tired army of work-women to their places? The truth is that this whole argument is one-sided. It contemplates only a *section* of the working classes, and not only *permits* but *requires* special and hard work for another section.

It is said that these people are glad to do the work for its gains; and that if they were not thus employed, they would be entirely idle or in mischief. I reply, in the first place, we have no call to concern ourselves about the Sunday gains of working-men. In the second place, if you establish Sunday labor for any class or classes, you compel many to work against their will. The result confronts such in the shape of the hard alternative, "Work on Sundays, or give up altogether the position on which you depend for your daily bread." In the third place, the fact that people mispend their time is no excuse for depriving them of it. It is theirs by right, however they may use it. And, in the fourth place, if we propose to assume the parental *rôle* toward the masses, and to provide for their being kept out of mischief, it is a more than doubtful policy to begin by insisting upon their violation of God's physical law, and by taking away their divinely-bestowed right. Such a course is very much like beginning to evangelize heathen by shutting them up in jail.

In short, this policy is like the fabled monster, with a beautiful and kindly face, but with a sting in its tail. It seems to loosen the galling fetters of toil at one end, but it rivets them at the other. Once admit that any class may be denied the right to a rest-day for the sake of others' amusement, and you have thrown overboard the whole privilege of the Sabbath for *all* classes. You have thrown open the door to a universal demand for Sabbath labor. If one may rightfully claim that a certain class shall labor on the Sabbath for his

gratification, another may logically claim that another class shall labor for his *profit*. The question is a question of *labor*, not of the *particular kind* of labor. If the right to rest is not *universal*, it is worthless. The *right* to rest for *one*, implies the *law* of rest for *all*. It has been truthfully said, "It is all very well to plead for the refinement of the people; but in a country where competition is so strong and people are so eager to make money, everything which has a tendency to make Sunday more like other days of the week, helps to bring on the time when capitalists will discover that it is against the laws of political economy to keep mills empty and machinery standing idle during one whole seventh of the week."

But this is not merely a matter of theory or of abstract logic. The experiment has been fully tried, and the facts speak for themselves. There is the great fact that the continental Sunday, on which every form of entertainment is worked at its highest power, is a recognized day of labor for *all* classes of working people. Sunday is a day of leisure and of pleasure to the moneyed class, and of toil to the poor. To those who have to provide for the dress, the pleasures, the excursions of those above them, it is a time when their labors are more in demand than on any other day of the week. Take, as a single illustration, the concert-gardens of Germany, such immense establishments as may be seen in the city of Berlin for instance, where four bands of music are stationed in as many different parts of the grounds, and thousands of people are served with refreshments in a single evening. On Sundays the crowd is the greatest, and the force of attendants must be correspondingly large. It is the same in Italy, in France, in Spain. In Spain, Sunday is the great day for the bull-fight; and not only does that performance itself require the services of a great many people, but it sets in motion currents of labor over a wide area. Four years ago, during my stay in the north of Spain, a course of bull-fights was given in the town of San Sebastian, where there is an amphitheatre said to accommodate ten thousand spectators. Sunday was, of course, the great day. In all the towns for thirty miles around, special trains were advertised to run on Sunday to the scene of the entertainment. The demand for labor reaches far beyond those who minister to public amusement. The fact finds abundant illustration that the usages which deprive one class of their rest-day, reach to other classes, and open the door for universal labor. The trains run on Sunday as on other days; the people toil in the fields; the bricklayers are at their work; the heavily-laden wagons rumble through the street; the shop-women are behind their counters; the editors are at their desks; the saw is heard in the timber-yards; the postman goes his usual rounds; the washer-women are at work by the streams. The principle that Sunday respite may be denied to the class which ministers to *amusement* has passed far beyond that line, and has involved those who minister to *profit*. It is a significant fact that in France, the old law forbidding common labor on Sunday, after having been long a dead letter, was formally repealed in 1880.

This plea for Sunday opening is set up *for* the working-men, and not, to any great extent, *by* them. When the demand reaches to the theatres and

concert-halls, it is not made in the interest of the working classes at all, but in that of people of culture and of means to indulge in such pleasures. The opera or the concert at a dollar or even half a dollar a ticket, do not appeal to the great mass of those for whose moral and intellectual culture this movement is specially urged. To the comparatively few of that class who may have some taste for such things, such entertainments are like the apples of Tantalus. An editorial in the *London Times* says, "The cry for the opening of the museums on Sundays does not come from the working classes. It is raised on their account; it is raised by their professed friends; but it is not raised by themselves. It is a matter of no small difficulty to induce them to take any interest in the case put forward on their behalf. The working-man knows now that he has one day in the week to himself, and he declines to be roused to indignation at restrictions which he does not feel, and at the absence of privileges which are of far less importance to him than those which he actually enjoys."

Hard physical labor six days in the week may dispose the laboring man to get away into the green fields on Sunday, but it does not dispose him to the labor of sight-seeing; and the sort of persons who are seen lounging round public-houses on the Sabbath are not likely to be found in any great numbers inspecting coins and Babylonian cylinders, and gazing at portraits and mythological pictures.

Not only so. The working-man has had his opportunity of expressing his opinion and his desire on this point, and has met the proposition to extend his Sunday privileges in this direction with an emphatic No! In England, as many of you are aware, this proposition has been embodied in a bill and submitted to Parliament, where it has been thus far defeated. After its rejection, appeals were made by both parties to the trades-unions and other working-men's societies. Sixty-two of these societies, representing 45,482 members, favored the Sunday opening; but 2,412 societies, with 501,705 members, voted against it; and the officers of thirty-eight other societies, representing nearly 30,000 members, signed against it as individuals, and expressed their belief that their members held the same view. In the town of Nottingham, containing one of the finest provincial museums in England, this question became the main issue in a municipal election four years ago, and the candidates who favored Sunday opening were defeated by the vote of the working-men. Three large towns—Worcester, Chester and Maidstone, representing an aggregate population of about 100,000—tried the experiment. One of them abandoned it at the close of a month, another after three months, and the third at the end of three years. That is the English working-man's opinion on the Sunday opening of the museums.

The continental Sunday! God save this city and country from the continental Sunday, which is already knocking vigorously at their gates. It is a day of brightness and ease and glee to the pleasure-seeker with an ample purse; but it is a day which brings a renewal of the weekly drudgery to those who minister to his pleasure; when no authoritative hand shuts down the

machinery of the factory ; when the sons and daughters of the soil turn from the dreary clods to gaze enviously at the flying excursion-train, and the hod-carrier, toiling wearily up from amid the gaily-dressed holiday folk, gets his glimpse of heaven from the top of his ladder. The continental Sunday is the working-man's enemy ; and he has begun to find it out and to protest against its encroachments. The class from which we should least expect it, the Socialists of Germany, have been among the first to voice this protest. The "Socialistic Labor Party," formed at Gotha in 1875, made it one of its foremost demands that Sunday labor be prohibited by the state. In 1865 the printers' society of Berlin appealed to all labor-societies and well-disposed employers to join them in agitating against the custom of Sunday work in industrial establishments ; and petitions from working-men and others have been repeatedly sent to the German Parliament for a law forbidding Sunday work in factories, except in cases of necessity. Last April a grand mass-meeting was held in Berlin to favor a law to close all industrial and trading establishments on Sunday, at which were present delegations from various trade-societies and a committee of the Parliament. In 1881 the more intelligent French Socialists organized the "Working-men's Society," the first article of whose economical programme is legal prohibition of more than six days of labor in a week, together with a shortening of the hours of a day's work.

Said Louis Blanc, the famous radical, in advocating a bill in the Chamber of Deputies to limit the work of women and children in factories to eleven hours a day, for six days of the week : "The weekly rest has been consecrated by all religions, and nowhere is it more strictly observed than among Protestant peoples, who are pre-eminently laboring peoples. Diminution of the hours of labor does not involve any diminution of production. In England a working-man produces as much in fifty-six hours as a French workman in seventy-two hours, because his forces are better husbanded."

When we come to the question of what positive steps can be taken to protect the working-man's Sabbath and to insure its better general observance, we encounter a problem of great difficulty and delicacy. We are to remember that we have to deal with men as they are, and that we cannot confine our treatment of this matter within the lines which we lay down for ourselves as Christians and church-goers. There is a side of the case with which we have to deal as citizens, and with little or no aid from the Church or from the sanctions of religion. There is a vast section of the community, unfortunately, to which these do not appeal. If we cannot do all that we desire, we must do as well as we can. Nevertheless, if this problem is to be solved in the interest of God's law and of the consequent highest interest of the classes concerned, the Christian element of the community must solve it. And in facing this question as Christians, we must see to it, first of all, that we be betrayed into no surrender of Christian principle, and make no compromise with methods, however plausible, which strike at God's plainly written law.

We must keep a watchful eye upon the necessary and permissible con-

cessions to Sunday labor which are continually tending to overstep their limits. "Necessity" is a convenient plea, at which selfishness habitually grasps. Artificial wants, unless closely watched, soon assert themselves as necessities. We must take care that we do not construct necessities, nor suffer ourselves to be unconsciously drawn beyond the outposts of legitimate concessions into positions which imply new and larger necessities. If we admit, for instance, that a certain amount of transportation is necessary on Sunday, it is nevertheless startling to be told that the concession keeps 200,000 men employed in England each Sunday on railroads, steamboats and canals; 24,000 in London alone on cabs, omnibuses and tramways; and 20,000 in the postal service. These facts, with the 400,000 employed in railway and postal service in the United States, to say nothing of the vast numbers required by street-cars, cabs and newspaper distribution, raise the question whether the plea of necessity is not stretched beyond its legitimate bounds.

We must be willing to sacrifice a portion of our own pleasure and profit for the sake of a principle which contemplates the good of the working masses. We ought, as Christians, to take pains to make the labors of servants as light as possible on the Sabbath day, and to give them the largest facilities for rest, and for worship if they desire it. A so-called Christian household which illustrates its Christian profession by imposing upon its servants the same labors on the Sabbath as on other days of the week, forfeits thereby all power of Christian example.

One important step toward the better observance of the Sabbath is to take away the excuse for devoting it to pleasure. As the case now stands, it is difficult, if not impossible, to answer the clerk or the mechanic when he says: "We have no other day. We are kept at hard labor every day of the week, and are often obliged to stand at our posts until late on Saturday night." Therefore, I believe that this movement toward a Saturday half-holiday, and for such arrangements for paying wages as that the working men and women may be enabled to make the most of it, is a thoroughly Christian movement, and directly in the interest of the general Sabbath privilege. It will not accomplish everything, but it will pave the way to something better. It will at least shut the mouth of the working-man and his friends when they ask that a large mass of labor shall be kept moving in order to provide for their entertainment on the Sabbath. Even if such a course should entail some inconvenience upon the purchaser, and some pecuniary sacrifice upon the manufacturer and the merchant, both should be willing to make these sacrifices for the sake of those who minister to their prosperity and comfort. As has been truthfully said: "Capital is increased by labor; why should not the laboring man share the enjoyment which comes with this prosperity?" If, in addition to the Saturday afternoon holiday, the museums and galleries should be opened on all or a part of the evenings of the week, it would do much toward justifying the policy of keeping them closed on the Sabbath.

My own heart goes out to these sons and daughters of toil. I know the hardness and dreariness of the lot of many of them. I know how little brightness relieves the endless struggle for daily bread; and, therefore, I would set every safeguard about the one day which belongs to them of right by God's gift. I would have it made, so far as social usage and enlightened provision can make it, the best and happiest day of the week to them. I could wish for them that faith which imparts to the day its deepest peace and its most solid pleasure; which, in the blessed Sabbath leisure, knits anew the ties of domestic love, throws a new and sweeter light into the home, and sets wide open the door between the home and Heaven. That is the highest ideal—the point toward which Christian forces must work; but, meanwhile, I would have such provision as an enlightened social policy may make for their comfort and rest, unhampered by anything which, in the end, is likely to defeat its own purpose, and to enlarge rather than to contract the area of Sabbath labor. I would not have society offer them as a boon something which carries a curse wrapped up in it. I would not provide for their enjoyment at the expense of their brethren's toil, and thereby give selfish greed a plausible claim upon their labor for its profit. Sabbath recreation at such a price is too costly, and means, not the *removal*, but the *shifting* of the strain of labor, and ultimately its extension over the whole area of the working-man's Sunday rest.

❧ EXEGETICAL COMMENTS ❧

THE NARRATIVE OF MAN'S FIRST SIN.

BY PROF. MILTON S. TERRY, D.D., GARRET BIBLICAL INSTITUTE, EVANSTON, ILL.

GENESIS iii., 1-24.

THE third chapter of Genesis presents a number of the most mysterious questions occurring to the mind of man, but it does not attempt to solve the mysteries. We may hesitate to accept all its statements in their extreme realistic sense, but we may at the same time perceive that this unique narrative deals with momentous facts, not with fancies. "It is just as little a mere allegory," says Lange, "as the human race itself is an allegory." In its descriptions and manifold suggestions it is in harmony with the deepest experiences of the human heart, and with all other lessons of divine revelation. Its representations of man's original transgression may contain elements of a symbolic drapery, but there is no part of the narrative which may not be explained literally, and accepted as a truthful description of most important events in the history of our race.

That Satan was the tempter is evidently the import of such Scripture passages as John viii., 44, where our Lord calls him the "father of lies," in

allusion to the record of the original temptation. In Revelation xii., 9, he is called "that old serpent, . . . the Devil and Satan, which deceiveth the whole world." That this invisible tempter employed the serpent as his agent in deceiving the woman appears from the obvious import of the language which records the transaction, and from the consideration that one of the creatures pronounced "very good" had not in itself alone the lying nature shown in the seductive words which the serpent is represented as speaking. The narrative taken as a whole suggests to us the following observations:

I. The problem of moral evil is connected with a spiritual world, and with a demoniacal being, who had become sinful and malicious before man appeared. Already God's universe appears to have been somewhere dark with hell. But how evil first entered—when and where the tempter first appeared—are questions which this Scripture suggests but does not answer. That sin originated in an abuse of moral freedom is implied in this account of man's first sin. Manifestly he was gifted with power

"Sufficient to have stood, though free to fall."

That the old serpent, the devil, is chief of legions of like demoniac beings, appears from the New Testament, and there is not sufficient reason for believing, as many German critics hold, that this doctrine of evil spirits was first learned by the Jews in the land of their exile. Jewish angelology and demonology doubtless developed by contact with other nations and religions, but did not thus originate. The same thing might be said of other doctrines of the Hebrew Scriptures.

II. The wiles of the devil notably appear in the craft with which he tempted Eve; and his threefold appeal to "the lust of the flesh, the lust of the eye and the pride of life" (I. John ii., 16) is strikingly analogous to the three temptations of our Lord. When the same old serpent attempted the ruin of the Second Adam, he followed the same method of assault. The first was based upon His sense of hunger; the second was a suggestion to exhibit a vainglorious display at the temple of God; and the third, to make Himself a hero-god of this world. Compare Matthew iv., 1-11. The credibility of the ancient narrative in Genesis is confirmed by the fidelity of its descriptions to the experiences of men in the midst of foul temptation. As human nature is ever the same in its weakness and exposure, so the wiles of the old adversary continue the same from age to age. After the failure of the first Adam and the triumph of the Second, in conflict with the devil, we cannot plead that we are ignorant of Satan's devices.

III. How far man's original sin affected the physical creation must be left an open question. The ground was cursed for man's sake (verses 17, 18), and some have thought that all suffering in the animal world is a penal consequence of the sin of the first man. This, however, is going altogether too far. Decay and death in the vegetable and animal world appeared long before the introduction of man upon our planet, for so the fossil rocks abundantly show. The passage in Romans viii., 19-21, even if understood of the animal creation, does not affirm that the subjection to suffering was a penalty

or a consequence of man's sin. Many things have been made a curse to man; thorns and thistles, cold and heat, pestilence and famine, ravenous beasts and destructive insects have scourged the sons of Adam; but there is no proof that any part of the physical or animal world suffered change on account of the original transgression. The serpent's form and man's nakedness were also made a curse, but not by undergoing any natural or physical change.

But while we deny that suffering and death in the animal creation are a consequence of *man's* sin, we may well hesitate to affirm that they are in no way whatever a *consequence of sin*. The existence of a satanic tempter suggests that sin was in the world before God planted the garden of Eden. We may even venture the statement that before a serpent appeared among the beasts of the field, that old Serpent, the Devil and Satan, was abroad in the world. But whether the first sin known in the universe of God originated with Satan we may not affirm. As little do we know what havoc and disorder had been previously introduced into the world by wicked "principalities and powers" (Ephesians vi., 12). This we do know, that sin spreads ruin and death in the moral world, and reigning in the spirit of man, it affects his body also, and subjects him to manifold miseries. Who can say how far sin and rebellion in mighty spirits of wickedness in the heavenly regions (Eph. vi., 12) may have had to do in subjecting the creation of God to suffering and death?

IV. But while Satan has mysteriously obtruded himself into the realm of human life and experience, so, on the other hand, a merciful and righteous God has, by many supernatural theophanies, revealed Himself to man. His divine interposition is for the purpose of crushing the old serpent's head. The enmity will be exhibited through ages of conflict. Satan will be permitted to reveal himself with all variety of power, and signs, and lying wonders, and with all deceit of unrighteousness (II. Thess. ii., 9, 10); but on the other hand, the mystery of God in Christ will also be revealed by many marvellous signs, and by symbolic revelations adapted to cheer and strengthen those who look for redemption. The benevolent Creator adapts Himself to the wants of His creatures, and gradually unfolds a revelation of infinite wisdom and worth. So far from acceding to the rationalistic assumption that the miraculous in human history is impossible or incredible, we rather assume the opposite, suggested by this narrative of man's original estate and first sin—that, to overcome the evil one, who has violently broken into the realm of human life, and "set on fire the course of nature," miraculous interposition of One stronger than Satan is rather to be expected. And so all the theophanies and miracles recorded in the ancient Scriptures were parts of a divine order, and a fitting preparation for the incarnation and redeeming work of the Son of God.

V. In keeping with such a divine order of redemptive mediation, the two impressive symbols exhibited at the gate of Paradise embody the substance of all subsequent revelations. As Moses lifted up the brazen serpent in the sight of suffering, penitent Israel, so the flaming sword and the cherubim were

lifted up at the east of the garden of Eden (verse 24), in sight of our first parents, as an apocalypse of the righteousness and mercy of God. The sword-like flame was an appropriate symbol of divine justice, and turning to and fro, was a significant "object-lesson" to inspire holy fear of God, the righteous Judge. The Justifier must Himself be just (Rom. iii., 26), and proclaim the certainty of judgment upon every transgressor. The cherubim, on the other hand, were suggestive symbols of eternal life and heavenly glory yet to be secured to man through the mystery of redemption. In the Mosaic tabernacle two cherubim of gold were placed in the holy of holies, with their faces towards each other, and their wings spreading out over the mercy-seat. According to Ezekiel they were of composite form, representing the highest kinds of creature life on earth, but they bore pre-eminently "the likeness of a man" (Ezek. i., 5). Hence, both at the gate of Eden and in the most holy place of the sanctuary of Israel, the cherubim stood as symbolic signs and pledges that in the ages to come, having made peace through the blood of the cross, God would reconcile all things unto Himself, whether things upon the earth or things in the heavens (Col. i., 20), and sanctify them in His glory (Exod. xxix., 43). The rich depths of divine wisdom and knowledge are too great for our understanding (Rom. xi., 33); and, for aught we know, the power of Christ's mediation may so extend to "things in the heavens" (Col. i., 20) as to "reconcile" disorders and mischiefs introduced by sin before the foundation of this earth.

It is significant that these symbolic figures were set "to keep the way of the tree of life." That way was not to be closed up forever. It is guarded both by justice and love, and will be until the work of redemption becomes complete, and "there shall be no more curse" (Rev. xxii., 3). Then the redeemed of Adam's race, having washed their robes, shall have the right to come to the tree of life, and shall "enter through the gates into the city" (Rev. xxii., 14). The New Testament vision of new heavens, and new earth, and New Jerusalem, are only a fuller revelation of what was shown in symbol at the east of the garden of Eden. All the earth is to become a blessed Eden-land (compare Micah iv., 1-5); the holy city, like the happy garden, shall be its holy of holies, into which fallen man, having obtained eternal redemption, shall freely enter; for then, in highest reality, God's tabernacle shall be "with men, and He will dwell with them . . . and wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. xxi., 3, 4).

In the New Testament Apocalypse no cherubim appear in the final picture of the throne of God and of the Lamb. Why? Because the symbols are supplanted by the reality. The blood-washed multitudes from whom the curse has been removed take the place of the cherubim about the throne, look on the face of God, act as His servants and have His name upon their foreheads (Rev. xxii., 3, 4). So the New Testament Apocalypse completes what the one at the garden of Eden dimly foreshadowed.

The Pulpit Treasury

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

E. B. TREAT, Publisher,

771 BROADWAY, NEW YORK.

Vol. IV. JULY, 1886. No. 3.

Yearly, in advance,	-	-	\$2.50
Clergymen,	-	-	2.00
Single Copies,	-	-	.25

FREE, to Clergymen as follows: For a club of three new subscribers (Clergymen, \$2.00, Others, \$2.50), we will forward THE PULPIT TREASURY one year FREE.

These rates include postage.

RENEW! If your subscription has expired; and you have been advised of the same by the Publisher please

RENEW!

Home Conversions.—These are greatly needed, and would be frequent, if parental instruction and family religion were the rule and not the exception. God would honor and bless the parents who would "command" their households as Abraham did, and children would be brought into the kingdom of grace in the family nursery and around the family altar. "The Church in the house" would be a blessed institution, from which would go forth sons and daughters who would carry with them that which would bless the society of which they formed a part, and who would, in process of time, become the heads of households where God would be feared, loved and worshipped, and where children would be trained in the nurture and admonition of the Lord. Oh for homes where parents are children of God, and where children are taught and trained in the verities of the Christian religion. Let us work for a revival in every home.

The Conversion of Adults.—The Church, in the efforts which she has made in recent years to gather the children into the fold of the Good Shepherd, may have overlooked, in some measure, the duty she owes to those of riper years, and the hopefulness of efforts made for their conversion. Experience in mission and evangelistic work does not confirm the theory that judicious, prayerful labor expended on adults is less fruitful in good results than similar labor bestowed upon children. The best evangelists of the present day render a very different report. Thousands of adults have been converted in these great evangelistic missions; even hoary-headed sinners have bowed in penitence at the Cross, and as in the days of the Apostles, great multitudes have believed, "both men and women." Similar results are produced by the faithful preaching of the Gospel in heathen lands. While therefore more vigorous efforts are made to harvest the children, let not the shadow of despair brood over the heart of any who goes forth seeking to win those who have reached maturity while neglectful of the things that belong to their peace, but let each laborer be encouraged in his work by the history of the past, by the fact that God's arm is not shortened, and that God's Spirit is most glorified in the conversion of adults.

A Praying Church.—What a power for good in any community and what a channel of blessing to many souls! It pierces the overhanging cloud charged with blessings and these descend to kindle and increase love, to heal wounds, to abolish strife, to incite to usefulness, to attract to the sanctuary and to win souls for Christ. The pastor is powerless without the prayers of his people. Without praying hearers, truth, however eloquently spoken from the pulpit, will fall like a coal upon snow, only to be quenched; but with hearers bathed in the spirit of prayer, the truth from the preacher's lips will be mighty to the pulling down of

strongholds of sin and to the upbuilding of spiritual temples for the Lord. A prayerless church makes the Word of God of none effect. A praying church surcharges it with power.

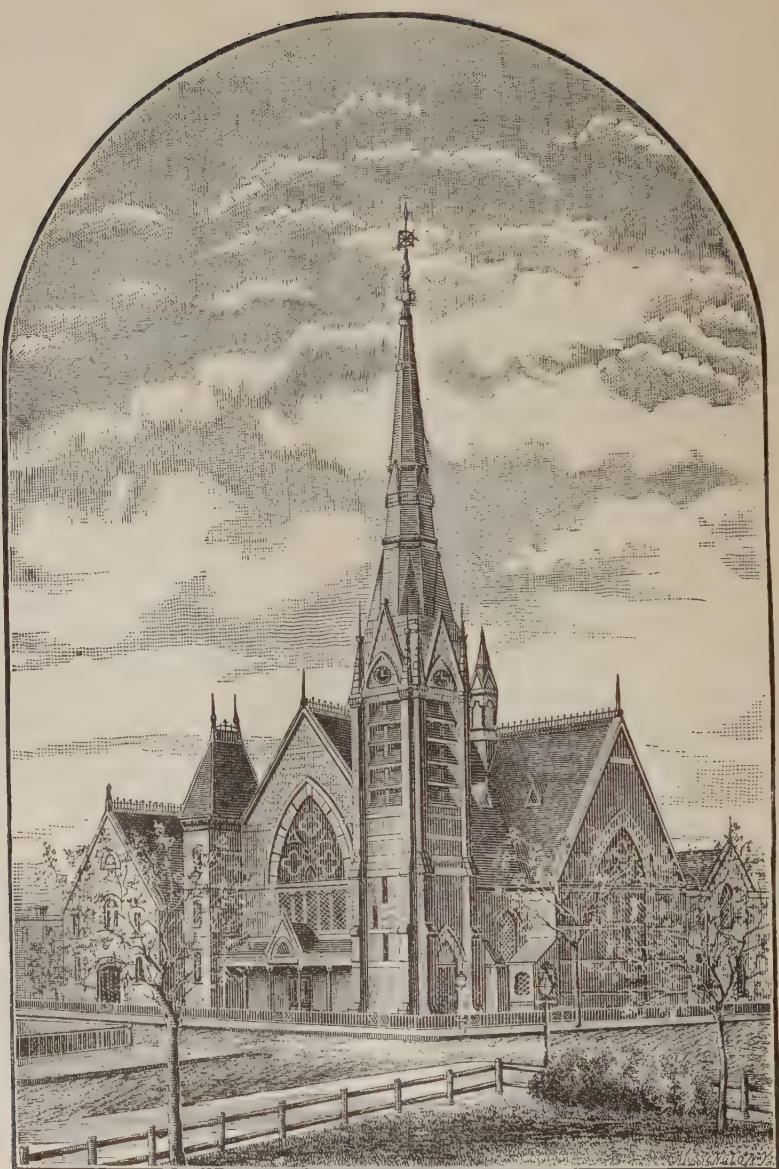
Personal Christian Work. — By this means the masses can be reached. Godly men and women going from house to house in the spirit of Christ, with radiant countenances, pleasant, earnest words and prayerful hearts cannot fail to impress their message upon their fellows, and to open up a way in the minds of the worldly and churchless for considering their obligations to the Giver of blessings and for giving attention to the interests of their souls. Andrew seeking Peter and Philip, Nathaniel, are encouraging examples of what a simple, candid invitation will effect. The apparent difficulty of such work often vanishes when an honest attempt is made to perform it, and its faithful performance is never unrewarded.

Flippant Criticism. — We cannot conceive of any suitable season for the expressing of derogatory opinions respecting the pastor's public exercises, by a parent before his children. If the parent desires his children to benefit by the ministrations of the pastor, whether in or out of the pulpit, whatever may be his private opinion, the parent should not voice his unfavorable views in the family circle. Such an expression will prejudice the children against the pastor, raise barriers against the acceptance of the truth, and tend to stultify the pastor's teachings. A word, even inadvertently spoken, by a parent on such matters is often the occasion of unspeakable evil. The flippant tone in which such words are sometimes uttered is exceedingly detrimental. It lowers the pastor in the estimation of the child, leads to the hardening of his sensibilities and may start a train of thought in the youthful mind that may terminate in confirmed infidelity. Every parent therefore should put a watch upon his lips when

speaking of the pastor before his children. If he values his own child's welfare, desires to see him enlisted on the side of Christ, and a co-worker with the good in the cause of God, he must beware of making inconsiderate remarks, derogatory in any measure of one who has been placed in the providence of God to be a teacher of the truth and a winner of souls.

Interdependence. — This fact should never be overlooked either in Church or State. A practical, seasonable recognition of it would have prevented many of the antagonisms between employer and employed which have resulted so disastrously, to the business and progress of the country, during the past few months. If sanctified common sense, to the exercise of which the Church of God must train the people, were called into requisition, as these disturbing elements manifest themselves in a community, many of these labor outbreaks would be avoided, men would be taught the obligations mutually resting upon capital and labor, that the head cannot say to the foot, I have no need of thee, and *vice versa*; so that whatever the head needs, as its meed of requirement, should be granted, and whatever the foot requires, to make it a useful motive power and as a reward for its service to the head, should also be gratefully and readily accorded. Intelligent interdependence must be acknowledged and practically and seasonably practised, if industry is to move with wheels unblocked and on rails that lead to prosperity.

STILL FOUND WANTING. — The Publisher of "The Pulpit Treasury" will be obliged to any one who will exchange the February number for any other which may be designated. He is still deficient in copies of that number for binding. PLEASE FORWARD.



TOMPKINS AVENUE CONGREGATIONAL CHURCH,
Corner of Tompkins Avenue and McDonough Street, Brooklyn, N. Y.

Cost of Edifice \$60,000. Church Organized July 6th, 1875. Seating
Capacity 1,200.

GEORGE F. PENTECOST, D.D., Pastor.



GOSPEL CHAPEL, CORNER OF MARCY AND PARK AVENUES, BROOKLYN, N. Y.

Seating Capacity 800. Cost \$30,000.

→* NOTED PREACHERS *←

George F. Pentecost, D.D.

BY WILLIAM T. BLESSING.

If it be true, as is often alleged, that in these latter days the Church is declining in spiritual power and influence, it is also true that, contemporaneous with that decadence, God has been raising up an increasing number of men, conspicuous for their bold and fearless preaching of the Gospel in its apostolic purity and directness, and illustrating by the results of their ministry that the days of the presence of the Holy Spirit in great power to convert, are not alone of the past.

Prominent among those of this number in our own country is the Rev. George F. Pentecost, D.D., pastor of the Tompkins Avenue Congregational Church of Brooklyn. Descended, on the paternal side, from hardy Huguenot ancestors, he was born in Albion, Ill., September 23d, 1842. Deprived in great measure of ordinary early school advantages, we find him before he was yet fifteen years old, compelled to labor to assist in the support of his family. After three years of wanderings from home, he was converted at Henderson, Ky., at nineteen years of age, and licensed to preach when twenty, while fitting himself for the profession of the law. In April, 1863, after varying experiences in military and private life, he married, entered regularly upon the work of the ministry, as pastor of the First Baptist Church of Greencastle, Ind., with a salary of \$300 per year, remaining there two years. After brief locations in Evansville, Ind., and Covington, Ky., he was called to the pastorate of the Hanson Place Baptist Church, Brooklyn, N. Y., December, 1869. The years that had intervened since his entrance into the work of the ministry had been marked by diligent labor in making up what had been lost in earlier advantages, and by a most careful and thorough study of the Scriptures. Recognizing the great business of the

ministry to be the preaching of the Gospel, God had, in each of his previous settlements, put the divine seal of the presence of the Holy Spirit upon his labors, in the conversion of large numbers of those to whom he preached. Three years of earnest and successful labor in the Hanson Place Church were succeeded by five years' service of the Warren Avenue Baptist Church of Boston. In February, 1878, he resigned this pastorate to enter, at the solicitation of Mr. Moody, and with the approval of many clerical brethren, upon the special work of an evangelist, for which he had already given evidence of peculiar fitness, and in which God had given him unusual success, not only in his own city, but in numerous New England towns in which he had been specially invited to labor.

For three years he devoted himself zealously to this work, at times in conjunction with Mr. Moody, but always highly honored of God, conducting some of the largest and most successful meetings of this character, east and west, that have been held in the country.

December 5th, 1880, he assumed the charge of the Tompkins Avenue Congregational Church, of Brooklyn, and the story of his abundant labors in that field are best told in a resume of the work of that church.

He was induced to return to a settled pastorate, upon the assurance of active co-operation in making the church, not the end of their labors, but the basis from which the Gospel should be carried to all, in any direction, whom they might be permitted to reach. Dr. Pentecost holds that to be the one transcending duty and privilege of the Church of Christ, and that every pastor, within and without his own immediate church, should be an active and zealous evangelist, in the truest and best signification of that term. In this spirit, and upon this distinct basis, he accepted the office of pastor, and the abounding results that have attended

the efforts of a pastor and people joined in such a purpose, are at once to the great glory of our Divine Master in the conversion of veritable multitudes of souls, the incitement to active, consecrated personal service, of hundreds of believers, and to the complete discomfiture of those who would have us believe the presence of the Spirit, in great power to convert, is not to be expected now.

When Dr. Pentecost became pastor, the church numbered 253 members, occupying, as tenant only, the handsome edifice they now own, which had been erected by a Presbyterian organization, but which financial embarrassments unfortunately compelled them to relinquish. At once a new and vitalizing spiritual force was apparent among the people, and the Gospel, preached in faith and simplicity, and with earnest and convincing power, soon began to gather trophies of grace.

From that time to the present, the ingathering has continued without interruption, but very few of the monthly communion services that have been held, not being marked by an addition to the membership, the records showing a gross gain for the five and a half years of Dr. Pentecost's pastorate, of 1,120 souls, about one-half of these on confession of faith.

Realizing the embarrassments arising from the occupancy of a hired house of worship, early in 1881 the church and society, under the inspiration of their pastor's courageous and consecrated spirit, were led to lay upon the altar, in one day, a sum sufficient to acquire complete ownership of the edifice and furniture; since which time they have not only been absolutely free of all debt, promptly meeting and discharging the expenses of their widening work, but annually augmenting the stated and special benevolences of the church.

But while giving diligent attention to the culture of their own field, the work of carrying the glad tidings to the "regions beyond," has not been neglected. Toward the close of the first year, a Mission Sabbath School was organized in a neglected portion of the city, that has developed into a vigorous and influential organization of

one thousand scholars, requiring the services of about seventy-five earnest and zealous teachers and officers, all of whom are supplied from the home church. So rapid was the growth of this work, that in 1882 a beautiful and commodious chapel, capable of accommodating 800 persons, was built, furnished, and paid for (\$20,000), to which the Sabbath-school was removed, and where the Gospel is now regularly preached, and all the ordinances of God's house duly observed. A beautiful and most helpful adjunct to this work is the Deaconess' Home, where four intelligent and accomplished young ladies, members of the mother church, reside, who have consecrated their entire time, gratuitously, to systematic visitation of the poor, dispensing needed relief, kindly Christian sympathy and cheer, and everywhere carrying the glad message of God's great love for sinful man. A free library, and a flourishing school for the instruction of girls in sewing, are also outgrowths of this work.

The free Sunday afternoon gospel service at the Academy of Music, inaugurated by Dr. Pentecost in the fall of 1881, and continued by him every year since, excepting the winter of 1884-1885, has become an established institution of the greatest spiritual value to Brooklyn. Here for about seven months each season, audiences of 3,000 or more (largely composed of men) have gathered weekly to hear the story of the Gospel told in simple, but eloquent and convincing language. Many hundreds of souls have been led to Christ in connection with the service, while other hundreds of believers have been quickened into new life and purpose. The measure of the influence and power of these meetings can only be revealed in Heaven. This work has been maintained at a cost of about \$4,000 each year.

But the labors of Dr. Pentecost, and the influence of his church, have not been confined to Brooklyn, nor indeed to America. Every returning winter has found him, in response to urgent appeals, assisting in evangelistic services in other churches, sometimes in his own city or New York, but often at distances of one hundred to three hundred miles from

home. These have sometimes involved absences for weeks (except on Sabbath) from his own flock, but the work is taken up by other willing hands till his return, his church esteeming it a privilege to have part, through him, in the work of evangelization in other fields, and bidding him at times, by organized action, to "go bear the joyful tidings." On all these occasions the bond of sympathy and co-operation between pastor and people, in the work of their Master, is kept aglow by regular correspondence between them.

In the summer of 1882 Dr. Pentecost went abroad to spend his usual vacation season, but at the earnest solicitation of Mr. Moody, who was then conducting a series of special meetings in England, willingly turned aside from his own enjoyment, to devote almost his entire time to assisting in that work. So effective was the service he rendered, that when in February, 1884, the work which Mr. Moody had returned to London to take up again, attained such proportions that assistance was greatly needed in its direction, an earnest appeal came from Mr. Moody and the London committee that Dr. Pentecost would come over and help them. The unanimous expression of the church was that he go, and the Lord be with him. For four months he remained in London holding three and sometimes four large services daily, excepting Saturdays, contributing greatly, by his clear and forcible presentation of the Gospel, to the success of that most remarkable work of grace in these latter days.

As may readily be inferred, Dr. Pentecost and his people are deeply interested in foreign missionary work, two lady members of the church being active missionaries in China, while a young man, also a member, has entered upon the same work in Turkey. The entire support of one of the ladies is borne by the Women's Mission Society of the church, a flourishing and effective body of workers, in addition to which there are two active missionary organizations within the home Sabbath-school.

Many other organizations of benevolent and spiritual design are found within

the church, each vigorous and effective, and exemplifying in its own sphere the spirit and teaching of the Gospel of our Lord Jesus Christ.

It might appear that the foregoing, supplemented by the pastoral care necessary to be exercised in so large a church, would furnish occupation for even as indefatigable a worker as Dr. Pentecost, but in addition he has conducted regularly, for about eight months of every year, since his return to the city, a large Saturday afternoon class for the exposition of the Sunday-school lesson, and is now completing the second year of the publication of a fair-sized monthly entitled, *Words and Weapons for Christian Workers*, which is attaining a growing circulation outside the bounds of his own church and city.

Dr. Pentecost's church has a seating capacity of 1,200, and is always full, the evening service being especially attractive and popular, and attended in large numbers by young persons. His morning sermon is usually directed to the culture of the Christians in his congregation, the evening service almost invariably being conducted with special reference to the conversion of the unsaved. At the suggestion of their pastor, the pew-holders, two years ago, unanimously relinquished all priority of right to the occupancy of their pews at the evening service. At this service, the sermon is always preceded by a service of song of about twenty minutes, attractive, appropriate and impressive, led by a large chorus choir and usually followed by an after-meeting at which the unconverted are urged to acceptance of the Gospel. This after-meeting is always well attended, and by the pastor's method of asking for testimony as to the practical results, in individual experience, of the truth preached by him, is made fruitful in gathering in the unconverted. The whole bent and purpose of this, and every other service of the church, is to persuade men to be reconciled unto God, and the wonderful results that have followed their labors, attest unanswerably the approval of Heaven, and commend their example to the imitation of others.

❖ Leading Thoughts of Sermons ❖

The Anarchists of To-day.

By P. S. HENSON, D.D. (BAPTIST),
CHICAGO.

That despised governments.—II. PETER II., 12.

This is a part of a description that Peter gives of a class of men that were found in his time, and that I think are to be found also in our time. He has many things to say about them, but the distinguishing and damning thing was this: that they despised government. I can have patience with a monarchist. He believes in government, though a government of one man. I can have patience with an oligarchist. He believes in government, though a government of the few. I can have patience with the hierarchist, because he believes in government, though it is the government of priests; but an anarchist, he believes in government of no kind. He is opposed to every form of government, human or divine. That's an anarchist. He's opposed to all law. He would put to death every officer. 'Drag down not only every throne, but every temple of justice. What then? When he has accomplished his work of destruction, what structure would he rear upon its ruins? He has not an idea in the world. Simply bent on destruction. He is not striving to realize the ideal republic of Plato nor the Utopia of which Sir Thomas More wrote. He goes forth with knife and torch to make hell on earth. Do you say that this is madness? It is. And it is to be feared just because it is madness. A rational man you may reason with. But a madman has no reason to which you can appeal. Yet it is possible that we needed in our time just such a development of devilishness. For do you know that the old-time theology was fast being obliterated from the minds of men? We have fallen upon an age of gush, of maudlin sentimentalism, of puling humanitarianism. An age in which there is no hell, nor a personality for the devil. For myself, though I delight not in scattering

damnation, I do verily believe that there is retribution; that there is a God in Heaven and a devil in hell whose power is felt on earth. And it is possible that the time had come when this optimistic world had to be brought to confront such an exhibition of demoniac ferocity as would compel a belief in such a thing as depravity, and that there is and ought to be such a thing as hell. It is possible that the time has come when the old theology must be re-written in blood and fire. The anarchist compels the belief that the depths of depravity are more tremendous than we have believed. I beg you to look at the anarchist. He is not a noble dreamer, groping after grand possibilities for humanity. If he were I could have patience with him, though he came with flaming sword to destroy our civilization and give us something he believed better. But he is simply a hideous moral monster. He sat for his photograph, and Peter described him long ago. He said: "They walk after the flesh in the lust of uncleanness." And you have a spectacle when the foremost man among them is dragged from under the bed of a prostitute. And the foremost one in Chicago is living in concubinage. Peter gives a description of them, lineament for lineament. They are not afraid to speak evil of law, of God, of the King of kings. Peter describes them as brute beasts, and gives us to understand that they are to be dealt with as rabid dogs—to be taken and destroyed. You will notice that Peter describes them as wells without water. A well without water is a simile of utter hypocrisy. And these men, with great, swelling words of vanity, which Peter represents them as using, allure through the lusts of the flesh. They are like clouds that are carried by the tempest. Peter must have had in mind a cyclone—a whirlwind of destruction. That's anarchy. Peter represents them as promising their deluded followers liberty. They promised their followers liberty, while they themselves are the

slaves of lust. That's the picture Peter painted. It was long ago, and yet one would think that the editor of the *Arbeiter Zeitung* sat for it not ten days ago.

This monster is not a new one. He is an old saurian. We read of men who went about fighting in the early days of creation, and the earth was full of bloodshed.

Those men were the anarchists. And God thought they should be obliterated, and so there was a deluge.

How does it come to pass that the anarchist is developed? Some say because there is a lack of governmental restraint. Some find it the result of a lack of family government. That there is such a lack is true. The Lord said of Abraham: "He will command his children and those that come after him." And Abraham's family have outlived thrones and dynasties. They are strong and sturdy. But where, outside of Abraham's seed, are there parents that govern their children? Some say there is family government enough, but it is the government of young America.

Where there is not family government there is anarchy.

Still others find the cause of anarchy in overmuch government; find it the result of oppression of men. There is a modification of truth in that. Men who have been oppressed all their lives, go stark mad when they come to America and breathe the air of freedom. Do you know that there are some people you can't treat decently? And a man who has just escaped from oppression, and who is intoxicated with freedom, is like a little child. Something is therefore due to intoxication, and more to the system of suffrage. There would be less of anarchy if there was less of politics. Every anarchist feels that he has full swing and protection under the demagogue's wing. I believe in Andrew Jackson, and not in James Buchanan, though I do not pass for a Democrat. If Buchanan had throttled the Confederacy as Old Hickory did lawlessness, it would have been easily handled. And so if there had been no truckling with these anarchists there would be no trouble from that source.

The maladministration of the laws is

another reason for the development of the anarchist. We have statutes against gambling and Sabbath breaking that are simply nugatory. And the escape of criminals from just punishment is another cause, for, when men, justly incensed at the failure of the law to do its duty, take it in their own hands, they put contempt on the law.

In correcting the evil, then, let not the whirlwind come at the lamp-post, but at the next election, and through the ballot-box.

But the real root of anarchy is the dislike of every man, and especially of every bad man, to be restrained. This was what was the matter with the devil and with Adam. Every sinner is an incipient anarchist. He runs against God's laws and they are barb-wire fences. So much for the rationale of anarchy.

Now for the remedy. One thing is to punish the men who have incited murder. The newspapers represent us preachers as just having waked up. Possibly we waked up a little late. Many pulpits thundered a week ago that are silent now. But when the mangled policemen have been carried away we resume our business, and then some maudlin humanitarians will doubtless surround the jail with flowers for the murderers. And so I say punish the murderers! Not simply the men who threw the bomb, but those who instigated it. I say that the only place for an anarchist is in the cell. I say it without hatred and with no pleasure, but I say it to save the country.

Another thing is the limitation of the right of suffrage. I say that before a man has a right to assist to govern this country he ought to have an interest in the country and be able to read his ballot. And another thing we need is a limitation to our foreign immigration. We shut out the poor, almond-eyed Chinese, but I never knew of one of them carrying a red flag. We shut them out, while Europe makes us a dumping ground. Thank God for the broad-minded men that come to us from Europe and England. But I protest against their being allowed to dump their offal upon us.

Another thing. There should be a

limitation of speech. A man told me the other day, when I spoke against the meeting on the lake front, that this was a free country. That is true. But if a man threatens my life, the fact that he does not take it does not excuse him. I can make him stop talking or arrest him. I can stop a man for threatening my life, but what is my poor life beside a government like this. We should never allow the red flag to be run up in Chicago, or in any city in America. One thing more. We must limit the saloon power. I remember that Bunyan, in his "Pilgrim's Progress," describes a fire running up a wall, and a man trying to put it out. But he could not do so because there was a man on the other side who was all the time pouring oil on the blaze. Whisky is the oil that keeps alight the fires of anarchy. It is this that fires the blood and drives these men mad. They are poor bigots who are inflamed with drink. I say down with the saloons.

Lastly. If we would go down to the root of the matter we must spread the Gospel. I have no faith in education for eradication of these evils. We must go to the root, and the Gospel is the only thing that will go to the root. And if we do not go to them with the Gospel, they will come to us with dynamite. Let's get ahead of them. Let's see to it that we do our duty. These people are our brethren, and many of them are possessed of the devil, but even the devil the Lord can cast out. God grant that such a happy issue may be given to those whom we are now compelled to denounce.

The Crucifixion of Self.

BY REV. E. OSBORNE (EPISCOPALIAN).

We preach Christ crucified.—I. COR. I., 23.

Human nature is intellectually and morally pugnacious. It is opposed to Christ and His Cross. It has been fighting against these for over eighteen hundred years. The war goes on with unceasing vigor, with rising enthusiasm. When once the standard of our country is raised we gather our forces and shed our blood rather than see it dethroned. When the standard of the Cross is raised we gather round it and fight to the death

those who gather again in deadly hatred. The battle-field is the *personality* of each one of us. There is no part of our being that we can lay aside, no toil, no position, no circumstances that can unloose us from our responsibility to meet the foe face to face; and Christ crucified is the standard under which we must fight in our own personal being.

This battle of the Cross is to be fought even in the mind. We are reasonable men; we believe in God or we should not be here. God has spoken to us by His Son, speaking to us from the Cross. The Cross is to some of us a stumbling-block, for in a sense it demands the destruction of all our earthly hopes. To some it is foolishness; for we cannot understand the things of God till He teaches us the lesson.

The first thing to be learned is humility. The way to exaltation is to go down. Man is naturally self-asserting; he demands to follow his own will. God says, No, you must come down and be nothing. In this battle the first condition of victory is humility.

The second lesson is suffering. Bodily pain, anxiety, sorrow, the fault of others—how shall we endure these and yet believe God loves us? The Cross tells you that suffering is not inconsistent with love or justice, because the Son of God gave Himself to suffer for us. The mind of man does not see the fitness of suffering; the Cross teaches that only *by* suffering can we be lifted up. The mind of man measures everything by the world's standard, wants to understand all mystery *now*; all waiting is hard to this impetuous age. But hereafter ye shall know. There are light and hope beyond.

The mind of man finds it hard to accept the Godhead of Christ. He can understand the heroism of a *man* giving himself for others, but that God should come down in the flesh—this is hard.

The Cross calls us to fight, to suffer, to die. Do you want rest? You will find it only in humility. Do you want consolation? You find it in suffering.

Christ crucified is not merely a majestic example, but a living power. Only by taking up the battle of the Cross can you

find rest, and be drawn near to God, resting in the peace of forgiven sin.

Christian Cheerfulness.

By WM. M. TAYLOR, D.D., LL.D.
(CONGREGATIONALIST).

The joy of the Lord is your strength.—NEH. viii., 10.

Everything done by God for His people is to promote their joy on earth. The Gospel, really understood by us, would make us joyful in the Lord. It is said that the very reverse is the case; that religion is a melancholy thing. But they who hold this neither understand what they say nor the teachings of Holy Writ, and a very slight investigation would be sufficient to prove that they are egregiously wrong. The root of human misery is sin, and yet one hears many people aver that the world was conscious of no degradation until the Gospel came, when the misery of man began. The source of depravity lay back in the depravity of the ages, and it will not do to make the Gospel responsible for that which existed long before the angels' hymn was heard in Bethlehem. Finding men already sinners, the Gospel offers repentance and consolation, and it is the rankest nonsense to charge it with the very evil it is intended to obviate and cure.

Here is a man condemned to death, for instance, and this Gospel holds out to him the hope of mercy. How is this hope of forgiveness and immortality to fill him with misery? On the contrary will it not fill him with cheerfulness? Let your whole life, then, be a holy festival, a long festival of joy and consecration to God. If we do so, all gloom will be banished from our hearts and all of us who accept Christianity in its fullest sense will find the Christian's life, from whatever side we regard it, a continual festival of cheerfulness and joy. But you cannot see the beauty of the stained glass windows from the outside, and who can judge of the cheerfulness of the Christian life except those who live in it? The joy is not of a demonstrative character; it is a calm and holy joy felt in the spirit. Yet it should be shown, and Christians should not walk

about hanging their heads like a lot of bulrushes. They should not do it, for undeniably the Gospel produces joy. Every individual worker in His harvest field should show it. The cheer of their hearts should lie over all their work like the glorious sunshine over the landscape. Seek, then, this joy in the Lord, and, in the language of the Apostle, "Rejoice in the Lord always, and again I say, Rejoice."

The Work of the Church.

By REV. JOHN L. SCUDDER (CONGREGATIONALIST).

Wist ye not that I must be about My Father's business?—LUKE ii., 49.

The mission of Christ is to convert mankind to God. The work has been prosecuted for centuries and is not yet completed. The Church of Christ has enough to keep it busy for several centuries to come. Every church should be conducted on business principles. The paramount purpose in mercantile pursuits is to make money. The object of the Church is not to make money but to save men. As business houses have certain lines of articles to satisfy all customers, so churches have different doctrines to suit all men.

Competition, as in business, is good for the churches, except when carried too far, as often is the case on the frontier when one church seeks to crush another. Such methods are despicable. Churches to be successful must be organized, enterprising and attractive. Churches should borrow these qualifications from the selfish money-makers and apply them to saving immortal souls.

Some churches are lazy. Some believe in constantly praying, depending on God to do all the work. This is not enough. In nine cases out of ten God effects conversions through the instrumentality of man. The minister's labor is thrown away unless he has the co-operation of his people. The manager of a business firm does not do all the work at his desk. He depends on his employés to do their share of the labor. The members of the church must work.

Every Christian has a business. He is in the employ of Christ. He is not like

the passenger on a vessel who feels that he is connected with it but does not furl a sail nor touch a rope. The number of names on a church roll is no indication of its value. The name of a prominent man may be useful in the list of directors of a

bank, but it is valueless to the Church. Every Christian should be to his church as a drummer is to a mercantile house, or as the life insurance agents, should become agents of the grandest insurance company, always working to save souls.

THOROUGHNESS IN STUDY.

BY PROF. J. A. BROADUS, D.D. (BAPTIST).

Two leading desires govern every real student. He desires to know truth. A thousand times one must remind himself that truth, in every direction, is better than error—more powerful, more ennobling, more delightful. How can a human soul ever be satisfied without constant and diligent search for truth? Not the views of the text-book, nor even of the honored professor, nor—what is often mightier far—the views that prevail among young associates; not the explanation that is easy, the theory that is famous, the side that will promote one's social or political or financial interest; no, the question must always be, about everything, what is the truth? A thousand contemporaries may hold on, without inquiry, to what has been long established among men, and ten thousand may fling up their hats in honor of any real or supposed novelty that is nicknamed "science" or "modern thought"; the real student will strive independently, humbly, patiently, to find out what is the real truth. Youthful presumption and arrogance on the one hand, and on the other hand an indolent acceptance of fashionable opinion, are alike unfavorable to genuine study.

The other great desire of a student is mental improvement. In seeking to know, he is seeking to be. Knowledge is nowhere to be regarded as an end, but only as a means: first, a means of discipline; secondly, a means of influence, and throughout incidentally a means of enjoyment. After all that is said upon this point, few youthful students half understand its importance. Even professional studies, which are often treated like learning a trade, should be so pursued as to develop and discipline one's mental

powers. For pray remember that not only development is needed, and symmetrical development of all our faculties, but also discipline. A man must learn to fix his mind upon a subject, and hold it there at will. The general who has to organize and discipline an army of recruits, so that he can send them forth to marshalled conflict whenever his trumpet sounds, and make them stand in line of battle till he bids them advance as conquerors or retreat in good order, presents but a faint illustration of the task every student ought to perform with his own faculties. Teachers and text-books may help, kind words from friends and secret dreams of ambition may stimulate, but the student must himself do the work of self-development and self-discipline. There is difference in advantages, and we cannot be thankful enough if we possess them in a high degree, but every educated man is self-educated.

The student who is to amount to much must be capable of subordinating the present to the future. He must know how "to scorn delights, and live laborious days." The importance of will in study is perhaps seldom appreciated. Regular tasks appointed by recognized authority, and shared with nobly emulous comrades, give extremely valuable assistance. Often in later life, when compelled to make some difficult acquisition or investigation, one feels lonely, and pines for the help of a teacher, or at least a single fellow-student. But it is utterly fatal to be merely passive, doing only what is required, and only because it is required, or stirred simply by passing emulation; the student must bring to bear a determined will. You can understand

a thing far more quickly and more thoroughly, if you are really determined to understand it. You can remember far more readily and accurately, what you distinctly intended to remember when it was first acquired. And nowhere in practical life is there greater need than the student has of unconquerable perseverance. That original and able thinker, Dr. Tiberius Gracchus Jones, once spoke

in a sermon, as reported by a thoughtful hearer, of "the love of completeness" as one of our most wholesome passions. When a young student has fairly undertaken to master a certain subject, or to perform any defined amount of mental work, he ought to feel a passionate desire to complete the task, for the sake of his mental habits, if for no other reason.—*Ex.*

EASTER AND THE GREEK CHURCH IN ST. PETERSBURG.

BY REV. GIDEON DRAPER, D.D.

A wide contrast from the metropolis of the British Empire is presented by the capital of the Russian Kingdom. Four days and nights of travel sweep one over the intervening distance of 1,500 miles, across the Channel, through Holland and Germany, *via* Berlin and Königsburg, famous for the residence and life-long teachings of Kant. The home he occupied has disappeared, a monument has been erected to his memory, and the University, to which he attracted so many students, to-day numbers 900, in a city of 160,000 inhabitants.

The approach to St. Petersburg is monotonously uninteresting, but the entrance into the city is reassuring. Many novelties await the stranger, and there is much to favorably impress his attention. English correspondents affect not to see the latter; the old-time rivalry of the two nations forbidding just appreciation. The wide streets, spacious squares, and colossal buildings evince great enterprise and vast expenditure of money in this modern capital of 860,000 population. The noble Neva, most majestic of rivers, courses through the middle of the town, with its pure and rapidly-flowing waters, source of wealth, health and ever-new delight. On its quays are many of the finest public and private buildings of the metropolis, and drives and promenades that scarcely any other city can equal. But the centres of attraction to the new-comer are the Greek churches, foremost of which, in all the empire, is St. Isaac's, in close proximity to the temporary home of your London(?) correspondent. Its immense pro-

portions, massive columns, golden dome surmounted by a gigantic silver cross, make it an object of beauty far and near, while the incalculable riches of its interior invite protracted study.

In Russia the Greek Church is seen in its glory. Since the year 1589 it has had its Patriarch independent of Constantinople, and in the next century the nominal tribute was abrogated, and the necessity of applying, on the part of Moscow, to Constantinople for the confirmation and consecration of its ecclesiastical head. Peter the Great, who introduced Western civilization into a hitherto semi-barbaric empire, did not assail the Greek religion, but made especial effort for its enlightenment through reason and the Holy Scriptures, and to dispel ignorance and superstition from its priests and people. To this end he became patron of all the arts and sciences, invited learned men from various lands into the country, established schools and abolished persecution. He granted to all Christian sects, dissenting from the Greek religion, full liberty. The Emperor suppressed the high office of Primate, lest it should be prejudicial to his own authority, and made himself, in a limited sense, Sovereign Pontiff and head of the Russian Church. The Holy Synod was established, at whose head, however, is a layman, representative of the Czar, who has a negative on all its resolutions until they are presented to the Emperor. This nobleman is minister of the crown for the department of religion. The office is now filled by one who was tutor

to the present ruler, a son of a priest, and not distinguished for the toleration that characterized his predecessors.

The Greek Church vigilantly preserves its orthodoxy. The motto of the University in St. Petersburg is characteristically Russian: "Orthodoxy, autocracy, 'nationality.'" Orthodoxy is everywhere and always supreme. The slightest approach to heresy is resented, and proselytism continues to be prohibited. The Holy Synod exercises a sharp censorship over books and journals. The publication and circulation of tracts, formerly permissible, is now under ban.

The Greek churches and chapels in the northern capital, numbering nearly two hundred, are well attended. Multitudes of men, women and children, of every walk in life, are continually coming and going, and with the external appearance of great devoutness and sincerity. That the many crossings and genuflections touch the real character in most cases may be questioned. Many are the instances of crime committed, either immediately after or before the most punctilious religious rites.

The Greek Church, while rejecting statues, retains pictures, mosaics, bas-reliefs, all that can be represented on a flat surface, holding that this is not a violation of the command, "Thou shalt not make unto thee any graven image."

Among the four great fasts, that of Lent comes first, and is most rigidly observed for the seven weeks between Carnival and Easter. As the latter approaches, the Church services multiply. Upon the preceding Thursday is the elaborate ceremony of the "Washing of feet."

Through especial favor your correspondent passed through the priest's, or private door in the great Cathedral, and even obtained a chair, amid the standing, crowding thousands. No seats are provided for the worshippers. The exercises continued three hours. St. Isaac's Cathedral ranks first in all the Kingdom. It is an immense and imposing structure, with four large porches ornamented and supported by colossal granite pillars; the

great dome, covered with resplendent gold, and surmounted by a solid silver cross, seventeen feet in height. The interior is inconceivably rich in pillars, mosaics, pictures, precious stones and gold. Lighted with myriads of tapers it presented a weird appearance.

The music was quite incomparable. The soprano voices of thoroughly trained boys mingle with the profoundest bass to which one ever listened, and produce a magic effect. The enforced absence of instruments is unnoticed. The human voice is made to imitate the sweetest notes of softest sounds. Chanting, singing, reading prayers, with continual bodily contortions, constituted the service. There was no instruction from the Word, and no part for the gazing multitudes. They were simply idle spectators, but with many crossings and kneelings. The Church service is rapidly read by the priests in the ancient Slavonic, so that the people cannot understand. They are each provided with a taper, symbol of the Holy Spirit, and the revenue from the enormous sale of which, well-nigh defrays the ordinary expenses of the church. But upon this memorable occasion, the processions of the magnificently-robed priests and bishops, the prolonged ceremonies, culminating in the "Washing of the feet" on a raised platform in the middle of the Cathedral, was of intense interest and held rapt attention to the end. As a spectacle, it was one of the finest ever witnessed by the writer. One easily sees the hold of the Church and Church Service on the ignorant, untaught masses. They are indeed sheep, with many priests, but no shepherd.

On Good Friday Christ's image lay in state and throughout Saturday, thousands kissing his hands and feet, and dropping coins in the church treasury. On Easter eve the climax is reached. The people are exhausted with prolonged fasting. At midnight the priests make the circuit of the church in elaborate procession, searching for the dead Christ; re-entering the church, after a two hours' service, the golden doors of the Holy of Holies are thrown open, and the metropolitan advances, holding the cross in his hands, and

announces, "Christ is risen." "He is risen" is caught up by the people, and resounds amid universal kisses and embraces, the bells sending out a merry peel, the cannon firing, and all the city aflame with lights and holy(?) joy. Then follows the blessing of the food brought for the purpose; oddly-shaped loaves of bread, towers of white cheese, red-colored eggs, sugar, honey, fruit, etc., at three o'clock A.M., and the hungry, fainting multitudes disperse for feasting, riding, and in many cases, drunkenness. And for the ensuing three

or four days, the festivities and debauchery continue.

In contrast, how striking, increasingly appreciated and loved, the simple religious service in the "British and American Church," with the varied nationalities, including Russians, hungering for the Word, and at the close of the day, four penitent ones arising and declaring, "Jesus, my new Master, Thee I call."

The orthodoxy of the great Eastern Church, as of some Western churches, has sore need of being set on fire from Heaven.

ST. PETERSBURG, April 17th, 1886.

MUSIC OF THE ANCIENT HEBREWS.

BY REV. D. E. HERVEY (EPISCOPALIAN).

We derive our knowledge of the music of the ancient Hebrews from various sources—the Bible, the Talmud, and the national music of Eastern nations. Still, we are mainly in the dark, and our knowledge touches only the generalities of the subject, and is very limited as to the details. . . . Jewish music was both instrumental and vocal. Musical instruments are spoken of in the very first book of the Bible, and very early in that book. Jubal, the seventh from Adam, we are told, was the inventor of the harp and the organ, or, as the Bible expresses it, he "was the father of all such as handle the harp and organ" (Gen. iv., 21). The Hebrew word for harp is *Kinnor*, and modern research has almost satisfactorily proved that this instrument was a lyre. We find its form represented on the most ancient monuments. It was made of wood, with two projecting horns, like the horns of a cow; a connecting piece ran across the extremities of the horns, and from these were stretched strings which were twanged with the fingers, or with a *plectrum*. This instrument was used by noble families when prophesying, in giving thanks and praising the Lord (I. Chron. xxv., 3); it was carried by female minstrels (Isa. xxiii., 16); it was used by the people under Jehoshaphat when returning with joy to Jerusalem after overcoming the Moabites (II. Chron. xx., 23); and it was the instrument

with which the youthful David drove away the wicked spirit which came upon Saul (I. Sam., xvi., 23). It is uncertain how many strings it had; Josephus* says ten; Fétis, the Belgian historian of music, says nine; and Dr. Jebb, a well-known English investigator of this matter, allows only eight. The latter supposition seems the most probable, for the name *Kinnor* is associated with the word *Sheminith* (see I. Chron. xv., 21), and *Sheminith* is rendered in the Septuagint version, "on the eighth."

Organ is the translation in the authorized version of the Hebrew word *Ugab*, which was probably little more than a simple reed or pipe, perhaps two or more pipes of unequal lengths, giving forth different sounds when blown into; in fact, the Syrinx, or Pandean pipes, as we know them. Indeed, the Revised Version translates the word "pipe." In Luther's translation, the verse in Genesis is given thus: "And his brother was named Jubal, from whom descended fiddlers and pipers."

Farther on in Genesis (chap. xxxi., 27) the tabret, Hebrew *Toph*, is mentioned. This was a small hand drum almost exactly like a modern tamborine.

Here we have the three varieties of instruments—stringed, wind and percussive—used in the modern grand orchestra, and it is an interesting fact that thus early in the world's history should be in-

icated this threefold division of musical instruments; a division which has never been increased, for every instrument ever used from that day to this can be traced back in its development to these three instruments mentioned in the book of Genesis, either singly or in combination.

Music and poetry were the two arts which gained the highest perfection among the Israelites, and the reason for this is easily found in their religious character. The monotheistic idea was so strongly implanted in them that they could not and did not attempt to represent their conception of Jehovah by any

pictorial effect. The one only and invisible God whom they worshipped was too ineffable and grand a being to be reproduced to the eye, and as the religious characteristic dominated all others, those arts which appeal to the eye only were less developed than those in which the more emotional feelings were gratified. Hebrew poetry was the grandest of all ante-Christian poetry, and Hebrew music reached a higher plane than all other ancient music. The Hebrew faith was subjective, not objective, and necessarily the Hebrew art took the same quality.

QUESTIONS OF THE DAY

The Reciprocal Duties of Capital and Labor.*

By HENRY C. POTTER, D.D., LL.D.,
ASSISTANT BISHOP OF NEW YORK.

Under the provisions of our Canons, it is made my duty to address to you, from time to time, such pastoral counsel as particular exigencies may demand. A grave emergency has arisen, in which, while it seems to concern us first as citizens, it is of supreme importance that we should see and own our duty as disciples of Him whose ministers we are and whose religion we are pledged to teach and illustrate. A class-conflict, whose proportions it is daily becoming more difficult to measure, has grown up in this land which threatens not only the peace and good order of society but the permanence of our free institutions.

I am not one of those in haste to doubt the power of the civil magistrate to control the violence of mobs, or the disposition of the great majority of our people to range themselves on the side of law and order. Nor am I apprehensive that the constituted authorities will fail of their duty in any conflict that may threaten us at this moment, any more than I am ignorant that the turbulent elements in our own and other cities are

largely recruited from the ranks of aliens and foreigners. Already it is plain, in more than one direction, that those who resist the terrorism of unscrupulous organizations aiming to coerce workmen and wage-payers alike by such intolerable tyrannies as riot and the boycott, have behind them a resolute public sentiment which will not rest until it has vindicated the majesty of the law and those personal rights to "life, liberty (and if liberty, then at least the liberty to labor) and the pursuit of happiness" for which our fathers shed their blood. Already in more than one conspicuous struggle, widely heralded as designed to be a test case as to the power of working-men to manage not only their own affairs but those of their employers, the issue has been in favor of the employer and not of the working-men. And where, as in other instances, the decision halts or is postponed for a little, it needs no prophet to predict it. Organized capital backed by the orderly and peace-loving instincts of those large and powerful elements in the community which are not wage-earning elements will be likely still further to triumph, and the wrongs, real or imaginary, of the working classes will not, at any rate to-day or to-morrow, be righted by the means that they have thus far employed.

* This article was addressed in epistolary form to the clergy of the Diocese of New York, by the author.

At such a moment I can not but think that the Church whose ministers we are has a rare opportunity. It is the moment of all others when they who have proved their strength to resist what they believe to be unreasonable demands accompanied by unwarrantable acts and combinations, may wisely be urged to illustrate that just and generous magnanimity which should forever chasten the exercise of superior powers, and ennoble the possession of exceptional gifts or gains. And as to the message of the Church to such men there can be no doubt. Is it only a coincidence that at the very moment when events are occurring among us which show the two classes into which the community is divided, the rich and the poor, as arrayed against one another with equal menace and animosity on either side, the Church should be leading us through those incidents of her Pentecostal history when "the multitude of them that believed *were of one heart and of one soul*; neither said any of them that aught of the things which he possessed was his own, but they had all things in common"?* Let it be granted without reserve that such words describe an era of enthusiasm which, with its consequent community of possessions, could not last any more than it would have been for the greatest good of the greatest number that it should last. Still the fact remains that Christianity brought into the world a new law of brotherhood, and both by precept and example taught men that they to whom has been committed the stewardship of exceptional gifts, whether of rank, wealth, learning or cleverness, are not to treat them as their own, but as a trust for the whole community. "Bear ye one another's burdens and so fulfil the law of Christ;" "Ye that are strong ought to bear the infirmities of the weak;" "Charge them that are rich in this world that they be ready to give, glad to distribute;" these words and others like them did not mean the mere giving of doles and indiscriminate distribution of alms. It is not by gifts such as these that the wounds in the body-politic are to be healed, and the parted tendrils of a dis-

*Acts iv., 32, Second Lesson for Third Sunday after Easter, May 16.

severed humanity bound together; and it is an open question whether municipal and institutional charity has not irritated as much as it has soothed or healed them. What the laborer wants from his employer is fair and fraternal dealing, not almsgiving, and a recognition of his manhood rather than a condescension to his inferiority. And it is at this point that the outlook is most discouraging. The growth of wealth among us has issued not in binding men together but in driving them apart. The rich are farther from the poor, the employer from his workmen, capital from labor, now, than ever before. Too many know less and less how the poor live, and give little time, or none at all, to efforts to know. The wage of the laborer may be, doubtless in most cases it is, larger than it was thirty years ago; but his wants have grown more rapidly than his wages, and his opportunities for gratifying them are not more numerous but less. He knows more about decent living, but his home is not often more decent, and daily grows more costly. His mental horizon has been widened, but fit food for it is no more accessible. Instincts and aspirations have been awakened in him which are certainly as honorable in him as in those more favorably situated, but wealth does little either to direct or to satisfy them. The manners of the poor, it is said, are more insolent and ungracious than of old to the rich, and this discourages efforts to know and serve them. I do not see why poverty should cringe to wealth, which is as often as otherwise an accidental distinction, and quite as often a condition unadorned by any especial moral or intellectual excellence. But we may be sure that the manners of the poor, if they be insolent, are learned from those of people whose opportunities should at least have taught them that no arrogance is more insufferable or unwarrantable than that of mere wealth. And if we are reaping to-day the fruits of these mutual hatreds between more and less favored classes, we may well own that the fault is not all on one side, and that it is time that we awaken to the need of sacrifices which can alone banish them.

These sacrifices are not so much of

money as of ease, of self-indulgent ignorance, of contemptuous indifference, of conceited and shallow views of the relations of men to one another. A nation whose wealth and social leadership are in the hands of people who fancy that day after day, like those of old, they can "sit down to eat and drink and rise up to play," careless of those who earn the dividends that they spend and pay the rents of the tenement-houses that they own, but too often never visit or inspect, has but one doom before it, and that the worst. We may cover the pages of our statute-books with laws regulating strikes, and inflicting severest penalties on those who organize resistance to the individual liberty whether of employer or workman; we may drill regiments and perfect our police; the safety and welfare of a state are not in these things, they are in the contentment and loyalty of its people. And these come by a different road. When capitalists and employers of labor have forever dismissed the fallacy, which may be true enough in the domain of political economy, but is essentially false in the domain of religion, that labor and the laborer are alike a commodity, to be bought and sold, employed or dismissed, paid or underpaid as the market shall decree; when the interest of workman and master shall have been owned by both as one, and the share of the laboring man shall be something more than a mere wage; when the principle of a joint interest, in what is produced, of all the brains and hands that go to produce it is wisely and generously recognized; when the well-being of our fellow-men, their homes and food, their pleasures and their higher moral and spiritual necessities, shall be seen to be matters concerning which we may not dare to say, "Am I my brother's keeper?" then, but not till then, may we hope to heal those grave social divisions concerning which there need to be among us all, as with Israel of old, "great searchings of heart."

I beg you, reverend brethren, to set these things before your people with great plainness of speech. In New York centres the capital that controls the traffic, and largely the manufactures, of this new

world. In your congregations are many of those who control that capital. In all our parishes are people who employ labor, or reap the benefits of it. To these it is time to say that no Christian man can innocently be indifferent to the interests of working men and women; that wealth brings with it a definite responsibility first to know how best to use it to serve others as well as ourselves, and then resolutely to set about doing it; that luxury has its decent limits, and that we in this land are in danger in many directions of overstepping those limits; that class-churches and class-distinctions of kindred kinds have nearly destroyed in the hearts of many of the poor all faith in the genuineness of a Religion whose Founder declared "All ye are brethren," but whose disciples more often seem by their acts to say, "Stand thou there," "Trouble me not," when their brethren remind them not merely of their manifold needs but of their just rights.

These, I say, are some of the things which need to be said to your people. Nor am I in doubt as to the response which they will awaken. There are, I am persuaded, not a few among us who long to see the Christianity of our common Master translated into new deeds of brotherhood and self-sacrifice. There never was so much intelligent sentiment in the Church as to our great social problems as to-day. There never was more willing self-sacrifice waiting to be led forth to new conquests for the Cross. There is a wide unrest concerning things as they are; there is an honest longing to make our Christianity more real and more helpful; there is a fresh enthusiasm for God and His Church, ready to kindle into flame. To these you can speak. May God give you the wisdom to do so!

Vacation Entertainments.

The Ninth Summer School of the AMERICAN INSTITUTE OF CHRISTIAN PHILOSOPHY will meet at Key-East, N. J., with the following programme: August 17th, 8 P.M., a reception of the Faculty, Officers, Members and public. August 18th, "The Mission of Music to Mind and Heart," by Prof. B. C. Blodgett, Smith College,

Northampton, Mass. August 19th, "The Ethical Proof of Immortality," by Rev. J. Whiton, Ph.D., N. Y. August 20th, "Agnosticism," by F. L. Patton, D.D., LL.D., Princeton, N. J. August 21st, "Labor and Capital," a discussion by the Faculty and invited Speakers. August 22d, 11 A.M., Sermon by Rev. Dr. Deems, President of the Institute; 4 P.M., "The Mistakes of Moses," address by Rev. H. L. Hastings, Boston. August 23d, "Logic and Life," by Prof. B. P. Bowne, Boston University. August 24th, "The Function of Christian Doctrine," by J. E. Rankin, D.D., Orange Valley, N. J. August 25th, "Accord between Philosophy and Faith," and the Anniversary Address, by R. B. Welch, D.D., LL.D., Auburn, N. Y. August 26th, "The Conservation of Spiritual Force," by Rev. J. W. Lee, Atlanta, Ga.

The Lectures begin each day at 11:30 A.M. and Discussions at 3:00 P.M. Address Mr. Charles M. Davis, Secretary, 4 Winthrop Place, New York City.

The SEASIDE ASSEMBLY will meet at Key-East, N. J., August 1st-15th, 1886. The Objects of the Assembly are: "To unite evangelical Christians in promoting the general interests of Christian education, by providing an annual course of free instruction in Sunday-school work; Biblical and Scientific knowledge; Art; Music; Languages; and General Literature."

The outline of the Programme is as follows: *The Children's Hour*, daily, in charge of Mrs. S. W. Clark. *Kindergarten Normal*, daily, in charge of Miss

Elridge. *Normal Work*: Bible section, J. Morrow, D.D.; Sunday-school section, Rev. S. W. Clark; Practical section, Dr. C. R. Blackall, Rev. S. W. Clark. *English Literature*, Prof. R. W. Welch, D.D., LL.D. *German Literature*, Rev. J. Richelson. *Elocution*, Miss C. E. Maguire. *Botany*, Prof. C. M. Davis, A.M., Miss S. F. Davis. *Music*, Prof. H. R. Palmer, Mus. Doc., Mr. H. H. McGranahan. Two musical concerts will be given. *Special Lectures*: Prof. R. B. Welch, D.D., LL.D., 1. "The Scriptures: their Genuineness and Authenticity;" 2. "Their Inspiration and Divine Authority." Mr. Chas. W. Seymour, 1. "Mexico the Silver Land;" 2. "Spain and the Moors." Rev. P. S. Henson, D.D., Topic to be announced. Prof. W. R. Brooks, Two Lectures, "The Wonders of the Heavens." Mr. Acland Boyle, 1. "The Humrometer;" 2. "Dialectical Monologue." Prof. T. J. Morgan, D.D., "Salt Lake and Chinatown." Mr. P. M. Von Finkelstein, 1. "The Bedouins of Arabia;" 2. "The Fallaheen, or Farmer of Palestine." Rev. J. S. Ostrander, 1. "Bread or Beer;" 2. Three Lectures with large model of Palestine. Prof. D. S. Holman, 1. "Wiggles: How Animals Move and Live;" 2. "Wabbles and Waves: Motion in not Living Matter." Mr. Robert J. Burdette, 1. "Pilgrimage of the Funny Man;" 2. "The Diligent Man." Rev. H. L. Wayland, D.D., "An Evening in the House of Commons." Rev. J. O. Wilson, "From Hell Gate to Gold Gate." Rev. A. J. Rowland, D.D., "Plod and Pluck." Miss Carrie E. Maguire, an evening of Readings and Recitations.

THE PULPIT TREASURY IN THE FAMILY.

Wedding Congratulations.*

T. DE WITT TALMAGE, D.D. (PRESBYTERIAN).

We are closing a week of marriages. The air has been full of the tintinnabulation of wedding bells. Orange blossoms in a hundred homes and a hundred churches, north, south, east and west. I never in my life knew so many wed-

dings in one week. Our hotels, our rail-trains, our places of amusement thronged with the newly married. They may try by style of apparel or an affectation of indifference to hide the fact that their marriage was recent, but the attempt is a failure. The world picks them out as easily as we can tell the morning from the full noon. And our congratulations

*A Prayer-meeting Address, June 4th, 1886.

go after them from the White House to the humblest cabin in the far West. I hope that the representatives of foreign governments at Washington will cease to make fools of themselves because they were not invited last Wednesday to the Presidential wedding. If there is any time when a man ought to be allowed to do as he pleases it is when he gets married, choosing what wife he will, though others may have been recommended, and having the altar where he will, surrounded by whom he will, the banns proclaimed by what officiating priest he will. Better that these offended foreign ministers copy the example of our enterprising American reporters; not one of them invited, yet all rapturously happy and giving more vivid account of the happy scene than any could have given had they been present; glowing imagination more entertaining than plain reality. Let no one twist a sprig of nightshade into any of the wedding garlands of any who in any part of the land this week were joined in fortune. If forty-nine would marry twenty-two, or summer is fascinated with spring, whose business but their own? Both May and August are old enough to take care of themselves.

Long life to all those who this week have united destinies, and may their cup of earthly experience have no more bitter or sour drops than are just necessary to keep it from being insipid. God-honored institution of marriage! How it marches on from age to age, and the better society becomes, the more the institution is admired. Not a mere civil contract, as infidel and atheistic people would have us believe, for it had a divine starting in Paradise.

What a morning that was of the world's first wedding! Sky without a cloud. Atmosphere without a chill. Foliage without a crumpled leaf. Meadows without a thorn. It shall be in church—the great temple of a world, sky-domed, mountain-pillared, sapphire-roofed. The sparkling waters of the Gihon and the Hiddekel will make the fount of the temple. Larks, robins and goldfinches will chant the wedding march. Violet, lily and rose burning incense in the morning

sun. Luxuriant vines sweeping their long trails through the forest aisle—upholstery of a spring morning. Wild beasts standing outside the circle looking on, like family servants from the back door gazing upon the nuptials; the eagle, king of birds; the locust, king of insects; the lion, king of beasts, mating. Carpet of grass like emerald for the human pair to walk on. Hum of excitement, as there always is before a ceremony. Grass-blades and leaves whispering, and the birds a-chatter each one to his mate. Hush, all the clouds! Hush, all the birds! Hush, the waters, for the king of the human race advances, and his bride. Perfect man leading to the altar a perfect woman. God, her father, gives away the bride and angels are the witnesses, and tears of morning dew stand in the blue eyes of the violets. And Adam takes the round hand that had never been worn with work or stung with pain into his own stout grasp as he says: "This is now bone of my bone and flesh of my flesh." Tumults of joy break forth and all the trees of the wood clap their hands, and all the galleries of the forest sound with carol and chirp and chant, and the circle of Edenic happiness is complete; for while every quail hath answering quail, and every fish answering fish, and every fowl answering fowl, and every beast of the forest appropriated companion, at last man the immortal has for mate woman the immortal.

Married—Wednesday, the 2d day of June, in the year 1, Adam, the first man, to Eve, the first woman, High Heaven officiating.

Away, then, with the coarse notion that marriage is a mere civil contract. It is a Paradisiacal, six-thousand-year-old, divine institution, and all the laws since Blackstone or before Blackstone cannot appropriately marry two hearts unless the Lord Almighty hath first married them. All this makes sensible people look upon marriage as an important step. Instead of being lassoed by a curl or trading hearts in a philopena, they realize that between cradle and grave the most tremendous place is the marriage altar, and that while before that altar the twain stand with joined hands, between

them stands, all unseen, either the white-winged angel of blessing or the horned and hoofed and fire-nostrilled gorgon of despair.

Applaud therefore all honest marriages and frown upon everything that would put them to ridicule. Have nothing to do with those slushy pamphlets and books which tell how impossible men met impossible women, got into impossible difficulties, and with impossible results, and villainy went unwhipped, and virtue fell dead. The fact is, that many of the young married people of this day get their heads so filled with the false and sentimental notions in regard to the plain, serious, old-fashioned institution of marriage they are unfit for the common duties of life. There she goes, lounging around the house with a twenty-five cent novel over her arm, her slippers run down at the heel, the furniture undusted and the socks undarned, and everything from cellar to garret in domestic chaos. Go home and gather up all that French stuff and pitch it into the kitchen grate. The best way for us to honor the marriage institution, of which we have heard so much this week, is for us who are now in that relation to faithfully perform all our duties, not taking easy offense from each other, remembering that hasty words and hasty action sometimes are not a matter of the heart, but merely a matter of the nerves. Husbands at the store worn out with anxieties, wives at home worn out with household cares, sometimes have their equipoise of spirit unbalanced. There are but few American men or women who have got any nerves worth speaking of. These delicate telegraph wires of the human body get damaged in the storm and the lightnings of temper run over them very irregularly. Omit all the slights and be economical of all censure, for there will before long be a hearse standing at your front door that will take away out of your presence the best friend you have on earth and the richest boon which God in His omnipotence and infinity has capacity to bestow—a good wife. If a child go, that desolates the nursery. If the wife go, that desolates all the

house and all the heart and all the world. The silences are so appalling when her voice is still, the vacancies are so ghastly, the gloom is as though the midnights of fifty years had dropped. The little child running around the room with a hurt finger calling for mother who will not come, and at night asking for a drink and saying: "No, no; I want mamma to bring it." Reminiscences that rush on the heart like a mountain torrent over which a cloud has burst. Her jewels, her books, her pictures, her dresses, some of them suggestive of banquet and some of burial, put into the trunk whose lid goes down with a heavy thud as much as to say, "Dead." The morning dead. The night dead. The air dead. The world dead. O, man, if in that hour you think of any unkind words uttered, you would be willing to pay in red coin of blood every drop from your heart if you could buy back the unkind words. But they will not come back. Words gone from the lips do not fly in circles like doves coming back to their cote, but in a straight line, a million miles a minute across the eternities. They never come back. Flattering epitaphology though a Dryden composed it, polished Aberdeen granite though an Angelo chiselled it, cannot atone for unkindness to the living.

While I speak my mind is full of the memory of a couple who were united in holy marriage December 19th, 1803. Their Christian names were old-fashioned like themselves, David the one, Catharine the other. Legal contract of course, but chiefly the Lord married them. They lived to see their crystal wedding, their silver wedding, their golden wedding and nine years besides. They lived to weep over the graves of three of their children. They lived to pass through many hardships and trials, but they kept the Christian faith; they lived for God, for each other, for their children, for everybody but themselves. Their hair grew white with age and their steps became shorter and shorter and their voices tremulous in the church psalm, though once they had led in the village choir. The one leaned heavily on a staff which I have in my house to-day but heavier on

the arm of God who had always helped them. They were well mated. What was the joy of the one was the joy of the other, what was the sorrow of the one was the sorrow of the other. At last they parted. God gave to her three years precedence of departure, but the three years soon passed and they were remarried. Their children are gradually joining them and will soon all be there. But the vision of that married life will linger in my memory forever. Together in the village church where they stood up to take the vows of the Christian just be-

fore their marriage day. Together through all the vicissitudes of a long life. Together in the quiet of the Somerville churchyard. Together in heaven. "And in the cave that is in the field Machpelah which is before Mamre, there they buried Abraham and Sarah his wife. There also they buried Isaac and Rebecca, his wife, and there I buried Leah." Oh, there are many in this house who can say with William Cowper:

"My boast is not that I deduce my birth
From loins enthroned and rulers of the earth;
But higher far my proud pretensions rise
The son of parents passed into the skies."

→* SUNDAY SCHOOL CAUSE *←

LIGHT ON THE INTERNATIONAL LESSONS.

By ALFRED H. MOMENT, D.D. (PRESBYTERIAN), BROOKLYN, N. Y.

July 4,

Jesus and the Blind Man.—JOHN ix., 1-17.

1886.

All men are blind. Sin takes away soul-light. (Isaiah xxix., 10; Jeremiah v., 21; Ps. lxxxii., 5; Matt. xxiii., 16, 19, 26; John i., 5; iii., 19; Romans xi., 25; II. Cor. iii., 14; iv., 3, 4; Rev. iii., 17.) Jesus came to cure such spiritual blindness: "To open the blind eyes." (Is. xlii., 7; John i., 4, 9; iii., 19; viii., 12; ix., 5; xii., 35, 46.) With these two facts in mind, we will study this lesson. The great Gospel contained in it is—MAN'S RUIN AND GOD'S REMEDY.

I. The blind man. The affliction was born with him. So the curse of sin is from birth. Man comes into the world depraved, without understanding, ignorant of God. The cause of the blindness was neither the person himself nor yet his parents. So the reason why I was born a sinner cannot be charged to any act of my own, nor that of my parents—the *condition of human nature was the cause*. In the unfortunate man's case, the works of God were to be shown. So in the removal of soul-blindness, we have revealed God's greatest work—redemption by grace. The origin of sin is the ultimate mystery. God could not have prevented it, having made man with *free will*. But He showed Himself more than equal to the occasion. Blindness having come, it was "that the works of God should be made manifest." "When sin abounded, grace did much more abound" (Rev. v., 20).

II. The blind man cured. Vs. 6, 7. (1) The remedy was an external one. It was nothing in the man that secured him light, but an external agency. So grace is external to the sinner and opposed to all human methods, as culture, self-renunciation, morality. (2) The remedy was accommodated to the unfortunate man's condition. Jesus came to the beggar. He comes to us. He is where we are—a present Saviour. (3) The remedy itself: The eye-salve made of clay and spittle and the water of Siloam. This was Christ's own remedy. It suggests His atonement in securing spiritual light. "He hath washed us from our sins in His own blood." Jesus Christ is the world wide Siloam—the One "sent" to die for our poor blind race. (4) The divine remedy involves in it obedience on man's part. "Go, wash in the pool of Siloam," was commanded to the blind man. "Repent and believe the Gospel" is said to the sinner. *He must obey*. The securing of light to the soul is the work of co-operation—God and man, each doing his own part. Neither alone can effect anything. But God in Jesus has done His part. It remains for every blind man to do his—to accept Christ crucified.

III. The blind man's assurance. Vs. 8-17. Having obtained sight, the person before us had no doubt both as to his own identity and as to Jesus being the author

of his great blessing (vs. 9, 11). This is the privilege of every Christian, to testify: "Whereas I was blind, now I see" (v. 25). Nothing short of this should satisfy us—to connect the work of Christ with positive results in our own hearts. All who truly come into the light, can do this and say: "Behold God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song, He also is become my salvation"! Observe: (1) The blind man had assurance notwithstanding his ignorance of Christ. He speaks of Him as "a man" as if he knew little of

Him (v. 11). So a converted soul may be ignorant of many things in the Bible and yet know that he has passed from darkness to light. (2) He was bold in his testimony—he feared not the enemies of Jesus. So when we truly feel the work of our Saviour in the heart, we speak out—are not ashamed. (3) The great blindness of sin shown by the conduct of the Pharisees, condemning the giving of a man sight, because it was done on the Sabbath-day: an *observance* greater than *doing good*. What a curse religion becomes when God is out of it.

July 11,

Jesus the Good Shepherd.—JOHN x., 1-18.

1886.

I. The qualities of a shepherd. Vs. 1-6. In these opening verses Jesus "draws His own portrait," and in doing so He defines a true shepherd. (1) He enters into the "sheepfold" by the door, the porter opening it for him. That is, Jesus, as the true Messiah, came to men—God's sheep—by the divinely appointed way—"by the door"—"right of free access was given to Him by the Father to whom the sheep belong." All who differ from Jesus, in character, teaching or method of redemption, are thieves and robbers, because they do not enter by the Father's way. Ministers are under-shepherds, so far as they follow Jesus Christ. (2) A true shepherd leads his sheep, does not drive them. So Jesus drives none, constrains none. He leads. "Follow thou Me" are His loving words to His sheep. (3) A true shepherd calls his sheep by name. Our Lord does not deal with us in mass, but as *individuals*. He knows us "one by one"! (4) The sheep know the voice of the true shepherd. The Christian is equally sensitive to the voice of Christ. His word has a familiar sound. False doctrine is but empty noise. The person uttering such has no following from the sheepfold of God—the Church of the truly saved.

II. Jesus the door of the sheep. Vs. 7-10. He is not only the Shepherd to lead the sheep and provide for them, but He is the only entrance into the "fold"—the door into God's Kingdom—the One by whom all must be saved. This simply means what is said elsewhere: "I am the way, the truth and the life" (John xiv., 6). "For through Him we both have access by one Spirit unto the Father" (Eph. ii., 18). "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. x., 19). The

atonement of Jesus Christ is the only hope of any man's salvation—the only—"door" into the sheepfold of God. All who offer salvation to men without holding Jesus up as a ransom, a propitiation, a sacrifice for sin, are thieves and robbers (v. 8). All who enter in by Jesus' atonement are saved and provided for, world without end (v. 9). Life is granted—eternal life—not by measure but *abundantly*.

III. The Good Shepherd's fidelity. Vs. 11-14. There is nothing specially new in these verses, except Christ pointing out His faithfulness to His people. This is strongly expressed in verse 11: "The good shepherd giveth his life for the sheep." Surely we ought to trust One who has done so much for us. Why need we fear the wolf of Satan when we have such a Shepherd? Be assured, if we trust ourselves to any other, we shall be left alone to this wolf, for all others are hirelings and care not for the sheep (vs. 12, 13).

IV. Jesus, the Good Shepherd, divine. Vs. 15, 17, 18. The end for which this Gospel was written was to prove the divinity of Jesus Christ. These verses are among the strongest in the book. In verse 15 we find a claim of perfect equality with the Father. In vs. 17, 18, there is a claim to the possession of life unconditionally possessed. It is the language of God. Had not Christ's death been absolutely voluntary, it could not have been an offering for sin.

V. Jesus, the Good Shepherd, for all men. V. 16. "Other sheep I have which are not of this fold." Christianity is for all the world. It is intended to make all one in Christ. The Church is a unit the wide earth over. Jesus is not divided: of the nations of the globe He says: "Them also I must bring and they shall

hear My voice; and there shall be one fold and one shepherd." Christ's purpose must be fully appreciated by His people. We must work for the salvation of all

the world and for the vital union of the Church. Christ for all the world; all the world for Christ; the whole world one in Christ!

July 18,

The Death of Lazarus.—JOHN xi., 1-16.

1886.

I. Sickness and death the heritage of all. Vs. 1-3. Lazarus was a good man. Jesus loved him and his sisters; yet afflictions came. Let none think that because they love God, therefore they should be exempt from trouble and sorrow and pain.

II. We should make Jesus acquainted with our afflictions. V. 3. When this man was taken ill, "his sisters sent unto Him saying, Lord, behold he whom thou lovest is sick" (v. 3). When the Shunammite's child died, how soon she took her trouble to God through the prophet Elisha (II. Kings iv., 18-37). "Having been informed that he would die, Hezekiah turned his face toward the wall and prayed unto the Lord" (Isaiah xxxviii., 1, 2). Let us here learn how to deal with the afflictions of life—take our own and those of others to Jesus.

III. The afflictions of life providential. V. 4. In some way they are for the glory of God, hence not accidents in His government, nor surprises to Him. Even when death is the end, there is a wise purpose. These are not meaningless words, especially when used by those who have passed through sore bereavements. Such speak from *experience*, knowing whereof they testify. Of course, the case before us was extraordinary. Though Lazarus was sick and did die, yet the end was restoration to life again, in order that the world might have a final exhibition of Jesus' power before He would close His public career—"that the Son of God might be glorified thereby."

IV. Jesus' prudence in order to make more effective the case of Lazarus. Vs. 6-15. Though hearing of his sickness, yet our Lord remained away two days, and this notwithstanding His great love for Lazarus and his sisters (5, 6). His feelings no doubt prompted Him to go at once to His troubled, anxious friends at Bethany, but His wisdom overruled. So Jesus often stays away from us till the

world has apparently come, but only that He may do greater things for us and manifest His own glory the more to us. The 15th verse expresses the reason of His remaining away from His friends: "And I am glad for your sakes that I was not there, to the intent ye may believe." Jesus is always acting towards us in such a way as to develop our faith. More than anything else confidence in God is what we need!

V. Jesus opportune in all His doings. Vs. 7-10. He had heard of the sickness of His friend and yet He sat still for two days. Now He says: "Let us go into Judea again." His disciples try to advise Him from it, on account of the Jews. He is not to be influenced by them. Why? In the 9th verse, He says: "There is a seasonable time for acting; when that time comes, let nothing prevent." "If a man walk in the day, he stumbleth not; if in the night, he stumbleth" (vs. 9, 10). Divine protection is implied in seasonableness. Let us do our duty in the right time and all will be well. After two days, when Lazarus was dead, it was the fit time for Jesus to go to Bethany, in order to make the most out of the circumstance in question. To have gone sooner or later He would have failed in His purpose—stumbling because walking in the night of unfitness.

VI. Lazarus dead. Vs. 11-14. (1) Jesus must have known of this through His own omniscient spirit—a proof of His divinity. (2) Sleep is a symbol of death—to the man whom Jesus calls "friend," death is, as it were, but closing the eyes in sleep. How beautiful! No woes resting upon such a death-bed!

"Asleep in Jesus! blessed sleep!
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

The last verse of this lesson shows the great love of Thomas for Jesus. Believing the Jews would kill Him, he was willing to die with his Master.

July 25,

The Resurrection of Lazarus.—JOHN xi., 20-27; 39-44.

1886.

I. Martha's great faith. (1) In Jesus Himself—had He been present, her brother would not have died (v. 21). (2) In God answering Jesus' prayer whatever it might

be (v. 22). (3) In Jesus being the true Christ (v. 27). (4) In the future resurrection of the dead (v. 24). This faith covers a wide range. There is nothing

omitted essential to Christianity. It gives us the secret of Jesus' love for her. No one, having such a grasp on spiritual things, could be otherwise than loved of Jesus. If we desire His supreme affection, let us cultivate Martha's spirit. With such a possession we shall never be put to shame, neither can we be consumed by the afflictions of life.

II. Jesus' great announcement. Vs. 25, 26. Nothing can surpass the truth here stated: "The whole power to restore, impart and maintain life resides in Me." Behold here the highest possible claim to divinity. None but God could use such language. The benefit of this power is given to him that believeth. How this word "believeth" rings through the Bible.

III. Lazarus raised from the dead. Vs. 39-44. (1) Human aid is required here

as everywhere else in matters of grace: "Take ye away the stone" (v. 39). Jesus will do nothing for us that we can do ourselves. (2) Martha's faith slightly relaxes. She is not to be condemned for this eclipse, as the body, now in corruption, is about to be exposed. But how tenderly, yet decidedly, does Jesus speak, that her faith may be re-established: "Said I not unto thee that, if thou would believe, thou shouldest see the glory of God?" (v. 40). So does the same loving Lord speak to us. In our doubts, fears and anxieties He says: "All things are possible to him that believeth" (Mark ix., 23). (3) Jesus prays (vs. 41, 42) and then calls to the dead man to come forth. Both the prayer and the call are heard. (4) Once more human aid is asked for: "Loose him and let him go" (v. 44).

Helpful Hints for Workers

The Irreverent Spirit.

By REV. A. T. DUNN (CONGREGATIONALIST), PORTLAND, ME.

Whether or not we join in the word lately spoken, that "This is the most irreverent age the world has ever known, and America the most guilty of it," we cannot deny that there is among us a vast deal of this spirit, and we are obliged to share in its fruitage. The "holy sense" seems dull. The heart does not respond to the call for holy thought and sacred service. Sacred themes are frequently treated with lightness and jest, while service for so called worship is too often stripped of anything markedly religious. Sacred days are set aside with impunity, and even the Lord's day is imperilled by its treatment at the hands of its professed friends.

Sacred places are more and more becoming secular; and the veil of separation is not only drawn back, but too often is it actively withdrawn and destroyed. As a rule the house of God no longer possesses that holy influence which is peculiar to a sacred place. Listening to the demands of the times, church furniture is being differently constructed. The pul-

pit is on wheels, the platform furnishings are portable, the pews are easily removed; the prayer-room is conveniently transformed into a restaurant, and the other appointments of the church are made to serve the purpose of a moderately well-planned opera house. We all know, only too well, that we can scarcely meet for prayer in our accustomed places without visions of fan-drills and corn balls, or fancy work flitting before us.

This is a tendency of steady growth, and we well may ask, "To what extent will it go?" It has a sadly firm hold upon the sympathies of many, and in too many cases it has already worked its ruin. If such irreverence has not directly injured those who have participated in it, it has planted the seeds in the hearts of many of our children, until now our church vestries are to them little more than play-rooms, and the house of God an ordinary public building. It is to-day a question for most serious consideration, whether, if these things are to be provided by the churches, there should not be provision made for them in suitable rooms and proper appliances, and the building which is designed for worship kept expressly for that purpose.

Our friends of the Roman Church in their rules and practice put us to shame. I stepped within a little chapel on a side street in Montreal one week-day morning and watched the worshippers as they came. It was not the hour of public service, but they came as individuals to spend a few moments in devotions. They entered reverently, with uncovered heads, crossed themselves, and passed in silence to a rough, uncovered bench, where they sat in meditation and prayer. No audible word was spoken, no voice was heard, and there was scarcely the sound of a footfall; but each alike was conscious of being in a sacred place. That room had been kept for generations as a place of worship, and no one could have treated it otherwise than with respect and reverence.

It were well if our houses of worship were closed to everything that does not directly contribute to strengthen and deepen the spirit of worship, so that each visit paid should result in a blessed meeting with God. The spirit of irreverence endangers all departments of life, and cannot be supported without great loss of moral and spiritual power. If we would develop personally in Christlikeness, and secure the blessings of a holy life, we must resist the spirit of irreverence, and retain the idea that at least some places are holy, some services specially sacred, some offices and appointments divinely ordained for holy purposes.

Biliousness and its Treatment.

BY THE FAMILY DOCTOR.

The symptoms of biliousness are unhappily but too well known. They differ in different individuals to some extent, however. A bilious man is seldom a breakfast-eater. Too frequently, alas! he has an excellent appetite for liquids, but none for solids of a morning. His tongue will hardly bear inspection at any time; if it is not white and furred, it is rough at all events. The digestive system is wholly out of order; diarrhœa, or constipation, may be a symptom, or the two may alternate. There are very often hæmorrhoids, or loss of blood even.

There may be giddiness, and often headache, and acidity or flatulence, and tenderness at the pit of the stomach. The pain felt in the right shoulder would indicate an extra bad case, but apart from this, there are aching pains and even stiffness in the limbs, with more or less of cramps in the limb muscles, or burning in the palms of the hands, with hot, perspiring feet.

There may be drowsiness and torpor by day, and sleeplessness at night, and all sorts and conditions of mind, especially irritability—fits of bad temper that come on suddenly and go off again, and that none are so thoroughly grieved at as the poor patient himself.

Bilious people generally fly for relief to aperient pills, and there is no doubt that they often afford temporary relief by relieving the over-gorged liver. This really is antiphlogistic treatment, but it assuredly is not radical. When a fish-pond overflows its banks, we may let off a portion of the water, but after this we ought, methinks, to find our way to the other end of the pool and lessen the inflow.

Well, just a word about treatment. First and foremost, then, in sudden bilious attacks, that are often accompanied by great prostration and by urgent vomiting, it is best to send for a medical man. Such attacks generally come on in the morning, at the time the body is most weak. I do not think upon the whole I should be justified in suggesting medicinal remedies in this paper, for the simple reason that cases differ so. The mineral acids and bitter vegetable tonics often do good. So does *nux vomica*, and *aconite*. Then there is dandelion, and chloride of ammonium, and alkalies. But I can only generalize. A blue pill and colocynth, followed next day by a glass of Pullna water, will ward off many an attack, if the patient goes in for preventive measures afterwards, and follows a course of rational living. The podophyllin pill, from a quarter to half a grain of the extract, in three to five of extract of *hyoscyamus*, may do as well as the blue pill, if not better.

Soda-water or lithia-water and milk should be drunk next day, and very little

solid food taken, though beef tea mixed with arrow-root will be found very nourishing; or a raw egg beaten up in milk.

Little good will accrue from treating a case like this, however, if, when he is once more well, the patient returns to his old non-hygienic habits of life.

"What am I to do then?" may be asked. I will tell you what you are not to do. You are not to over-eat; you are not to use sugar or fat to any extent, puddings, pastry or cheese. You are not to touch alcohol. You are not to sit in over-heated rooms. You are neither to over-work nor over-worry yourself. And you are not to shirk the morning tub, nor plenty of exercise.

What are you to do for the acidity?

Abstemiousness, and regulation of diet and habits, will entirely banish it, and you will have the pleasure of knowing that its absence is a sign of rejuvenation of the liver.

If you but try a week of the treatment I suggest, I feel convinced you will once more feel a pleasure in life, and an interest in all your surroundings.

But acidity often leads to rheumatism, and on this subject I hope to have more to say another day. I shall be quite satisfied with my present paper if it put a few of my readers on the right road to health, and that can only be got at by seeking for and removing first causes instead of treating symptoms.—*Cassell's Family Magazine.*

Helps in Pastoral Work

To England and Scotland for Two Hundred Dollars.

By REV. F. E. CLARK (CONGREGATIONAL),
BOSTON.

Many a tired and jaded brother, we fear, as he throws down his religious newspaper announcing the departure of this and that clerical friend for Europe, cracks if he does not actually break the tenth commandment. "Dr. D. D. having been presented with a handsome purse by his people, sails for Europe next week in the Scythia." "Rev. Mr. B. A. sets sail for a trip to the land of the midnight sun in the City of Rome," and "Rev. S. T. D., for the benefit of his wife's health, will seek the shores of the Mediterranean at an early date." "Alas," says the tired and jaded brother to himself, "there is no handsome purse for me, and the land of the midnight sun, or even the shores of the Mediterranean, are as inaccessible as the planet Venus or the back of the moon. Europe, with all its treasures, must always remain a distant dream to me. I can only go to London with Dickens and Thackeray, and visit Edinburgh with a cheap edition of Sir Walter Scott." But why, dear tired and

jaded brother, why this mournful lamentation? It is worthy only of blue Monday. Going to Europe is a different thing from what it was in your younger days, and is growing an easier and cheaper matter every year. At least it is possible to make a short, yet most refreshing trip to the mother country (which certainly for the American contains more of interest than any other foreign land), at a comparatively small expense, not much more than you often spend on your summer vacation at home. We do not say that with the closest economy the aforesaid tired and jaded brother, without a generous people to foot the bills, would find it easy to take off his hat to the midnight sun, or to sing the doxology from the top of the Cheops, like certain of his English brethren; but we do affirm that he could get a most refreshing glimpse of Scotland and England in a six weeks' vacation and come home to give his people enough better sermons to pay for the extra money invested. "But how much does it cost?" continues brother T. and J.—"the old, grinding question which I have been asking ever since I was a little boy, not so high as the candy-shop counter. How

much does it cost—the old question that has always come between me and every luxury. If it can be done for only \$500 it is no use for me to think of it. I can never in my life save as much as that to spend on myself." Ah, brother T. and J., I see that it is still blue Monday with you. But it won't cost \$500 nor \$400 nor \$300. You can do it for \$200, and Edinburgh will look just as picturesque, and London will be twice as full of historic interest as if you were a surfeited Vanderbilt with an income of seventeen dollars a minute. Let me draw this plan out a little more definitely and give you the actual figures. You do not need to join a party and pay a guide from fifty to a hundred dollars for information that will afford you pleasure to find out for yourself. If you are a tired and jaded sister and have no one to accompany you, very likely this would be your best plan, but for a man who can look out for himself and is not embarrassed by conventionalities, the best way is to paddle his own canoe across the Atlantic (metaphorically speaking). Of course the kind friends who send you such abundant circulars every spring will not "personally conduct" you for nothing, and you had much better use what you would otherwise pay them in extending your trip another fortnight. Besides, to satisfy some of their patrons these guides will oblige you to ride in first-class cars, and stop at first-class hotels, for which you will have to pay a first-class price, when you would much prefer second-class accommodations at a second-class price.

Here is one itinerary. We will leave New York, Wednesday, August 4th, in the good ship ———. Wednesday and Thursday and Friday we will pay our respects to old Neptune and surrender the toll which he usually demands of land lubbers, but on Saturday we will begin to brighten up and to thoroughly enjoy the novelty of the situation, and the rare sensation of having nothing to do. Here it is Saturday, the sermon isn't written, the text, even, hasn't been chosen, you haven't made a parish call for more than three days and yet your heart is light and your conscience untroubled. This new

sensation of having part of the Atlantic Ocean between you and your cares and duties is a rare one, and is worth making the most of, since the October days will bring with them plenty of sensations of the opposite sort. Sunday will be such a day of rest as you have never known, and scarcely dreamed, since you left the Seminary and entered upon your active work. You have had vacation Sundays, to be sure, when you have not preached, but never such a Sunday, so quiet, so restful, so peaceful. "There remaineth therefore a Sabbath rest for the people of God," says the new revision. You thought you knew what the meaning of that text was before, and have preached upon it very likely, but you come to the conclusion that such a day on God's wide sea is the best commentary on the text that you have ever studied. You enjoy the Church of England service in the cabin below. Perhaps your fellow-passengers, finding out that you write *Rev.* before your name, and possibly *D.D.* after it, prevail upon you to conduct an impromptu service; but, after all, the impression of the day will be of a day alone with God. Boundlessness, infinity, eternity, in the heavens stretching above you, in the unfleeked sea rolling around you; impressions of these things enter into your soul and find lasting lodgment there, by reason of this Sunday on the sea.

Monday, Tuesday, Wednesday pass swiftly and pleasantly away. Thursday the green shores of old Ireland loom up before you. A gray castle on a hill, a rugged mountain stretching behind, a white light-house in the foreground make your heart leap up as though you had never seen a bit of *terra firma* before in your life. Ah, but this is a piece of the Old World, the world of romance and history, the world of hoary castles and venerable institutions, the world that Cæsar conquered and of which Virgil sung; and though you haven't a drop of Irish blood in your veins, you are almost ready, in your first enthusiasm at the sight, to throw up your hat and give three cheers for the Emerald Isle.

You think you know how Columbus felt when San Salvador first blessed his

gaze, and your admiration for that bold navigator is increased a hundred-fold. The next day, Friday, the lovely vistas of Scotch mountains and lochs are opened up before you, and after steaming up the busy Clyde, you step ashore in bustling Glasgow, the dream of your life in some part accomplished, and the old world no longer a visionary myth, to be simply read about, but a very lively and noisy reality. We would like to go with you for the next four weeks on a "personally conducted" trip, but can only outline a possible journey. It is now Friday, August 13th. The rest of this day we will give to sights of commercial Glasgow. Saturday we will go to Edinburgh, where we can spend another Sabbath almost as quietly and restfully as the last one on the ocean. Monday and Tuesday we shall also want to give to Holyrood and Arthur's Seat, the Castle and Calton Hill, John Knox and the Covenanters. "See Edinburgh and the Alps" was Dr. Cuyler's advice to a distinguished minister on his first journey abroad. We will see something of Edinburgh in these three days any way.

Wednesday and Thursday we will give to Stirling, the Trossachs and Loch Lomond, getting back to Glasgow Thursday night, the 19th.

Two days in the land of Burns, three days in the Lake region of England, a pilgrimage to the shrine of Wordsworth and Southey and Coleridge, a ramble over the hills of Keswick, a row on Windermere and Derwentwater, and a climb to the top of Skiddaw, will give us a score of mental photographs that will never fade.

Four days, then, in the East of England will give us a chance to see Ely and Lincoln and Cambridge, and study their grand cathedrals, and will bring us to London by Saturday the 28th. To London we must give one week of our precious four, and even then we shall call out for more time. But in that week we shall get pretty familiar with St. Paul's and Westminster Abbey, the Parliament Buildings and the Tower, Kew Gardens and Greenwich, and, if they are in town, we shall have heard Spurgeon

and Joseph Parker and other celebrities. By Monday, September 6th, we will turn our faces Americaward, giving a few hours to Stratford-on-Avon, Oxford and Chester, and reaching Liverpool in season to take the steamer that will sail on Wednesday the 8th, and which will perhaps land us in New York the next Wednesday, the 15th, just six weeks to a day, from the time we promised to get you back. We have had a glorious time together haven't we? How much fresher we feel for the fall campaign! How the sea breezes have blown the cobwebs out of our brains, and the "blues" far away out of our lives! And now let us look at the cash book, to see how much it has cost. Here are the items, not guessed at, but taken from an actual expense book: Round trip ticket across the Atlantic, \$110; fares in Scotland, \$6; fares from Glasgow to London (including excursions), \$15; fares from London to Liverpool, \$5; hotel bills (\$2 per day for 26 days), \$52. Total \$188.

We have not allowed anything for extras, for this is an item so variable that no other person's experience would be of any service, and our only design is to show that this dream of a lifetime is within the grasp of many who have hitherto thought it far beyond them. The tickets on the ocean call for first-cabin passage. Some of our ministerial friends have tried the second cabin, but we should hardly advise it. A round trip first-class ticket can be obtained for even less than \$110; some lines selling them as low as \$80 or \$90, and one line for \$65; and, of course, one can pay as much more, for a larger and better situated state-room, as he desires. You cannot stop at first-class hotels, everywhere, for two dollars a day; but the second-class houses are almost invariably clean and wholesome, and much better than the same grade in our own land. We know of no larger returns in the way of health, enjoyment and education that can be obtained for \$188 than just such a trip. The conclusion and improvement of our homily need be very brief: beloved brethren, it is all summed up in one word—go.

16 BEAUTIFUL THOUGHTS 21

Barbarism will never cure the wrongs of civilization.—*Dr. Talmage.*

Whatever happens, let us not be too busy to sit at Jesus' feet.—*Aitken.*

When Dr. Johnson was asked why so many literary men were infidels, he answered, "Because they are ignorant of the Bible."

When we are most filled with heavenly love, and only then, are we best fitted to bear with human infirmity, to live above it and forget its burden.—*Maria Hare.*

The mountains are God's thoughts piled up. The ocean is God's thoughts spread out. The flowers are God's thoughts in bloom. The dewdrops are God's thoughts in pearls.—*Sam Jones.*

True faith, like the dove sent forth by Noah, may for a season hover over the waters without finding a resting place, but will always fly to the ark bearing the olive-branch of peace.—*Id.*

Afflictions hunt us again into God's fold when we have leaped out. They are God's file to rub off our rust; God's soap and fuller's earth to remove spots; God's fan to blow away our chaff.—*Francis Roberts.*

Get into the habit of looking for the silver lining of the cloud, and, when you have found it, continue to look at it, rather than at the leaden gray in the middle. It will help you over many hard places.—*Dr. A. A. Willits.*

The work of a Christian as it is described in the Bible looks fitter for an angel than for a fallen man; but this fallen, weak man has more than the sufficiency of an angel for the discharge of it—his sufficiency is of God.—*W. Jay.*

Good works do not make a Christian, for one must be a Christian to do good works. The tree bringeth forth the fruit, not the fruit the tree. None is made Christian by works, but by Christ; and being in Christ he brings forth fruit to Him.—*Luther.*

You do not need to devise in the morning how to create your own light—it is prepared and ready for you. The sun was made before you were, and it keeps its course; and so constantly will God's own light shine to you without your contrivance or care for anything but to seek, receive, and be guided by it.—*John Howe.*

A devout thought, a pious desire, a holy purpose is better than a great estate or an earthly kingdom. In eternity it will amount to more to have given a cup of cold water, with right motives, to a humble servant of

God, than to have been flattered by a whole generation.—*Dr. Cumming.*

If the Church would have her face shine she must go up into the mount and be alone with God. If she would have her courts of worship resound with eucharistic praises she must open her eyes and see humanity lying lame at the temple gates, and heal it in the miraculous name of Jesus.—*Bishop Huntington.*

When to the altars of our Lord

We bear our sacred tribute yet,
Less by the gift than by our hoard,
His eye will gauge our duty's debt.

Shekels of gold may shrink to grains

Into His treasury as they fall;

While a poor widow's hard-earned gains

May win the plaud: "More than they all."

—*Prof. W. C. Richards.*

To begin right, to lay a proper foundation of character, is the most essential thing. As the defects of a photograph appear greater by the enlargement of a picture, so youthful failings and blemishes are magnified in manhood. The verdict, "Good enough," which in boyhood passes the slightly defective task, will become "Bad enough" when the habit of inaccuracy has spread itself over the life.—*Rev. E. G. Cheverton.*

That which contents God may well content me. My soul, when thy eyes were full of tears on account of thy sin, and thy heart is disquieted on account of infirmities and imperfection, look thou right away from thyself "to the atonement made, to the utmost ransom paid." The offering of Jesus is perfect and accepted. The righteousness of thy Lord Jesus is without blemish; and thou art "accepted in the beloved."—*Spurgeon.*

Is Christ in us? be ours the glorious dower,

To show the Saviour shining in our face,
And, through our eyes forth-putting His sweet power,

To help the weak and wayward with His grace:

Oh! let not sin in us those windows dim,

Through which the world might catch some glimpse of Him.

—*R. Wilton.*

He who stands with God stands at the centre, and he alone can judge of the meaning of God's universe . . . You are not to imagine confusion because you cannot see the real order which is about you. Your position may be at the very circumference of the circle and not at its centre. These diverging and converging lines which to your eyes make confusion, radiate in exquisite order from their true centre, serving His purposes who made them.—*Rev. Isaac O. Rankin.*

◆ ILLUSTRATIVE SELECTIONS ◆

14. The Certainty of the Promises.

JOSH. xxii., 4.

A drummer-boy lay dying in the City Point Hospital. The 23d Psalm was being read to him. When the words, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me," were read, he desired them repeated again and again. Blindness was upon him, and he desired to have his hands placed so that he could feel the words which he could not see. Then he wished to have the promise laid on his breast, so that he could press it to his heart. Thus he passed to his rest.

15. The Promised Rest.—HEB. iv., 9.

There is a pass in Scotland, called Glencroe, which supplies a beautiful illustration of what Heaven will be to the man who comes to Christ. The road through Glencroe carries the traveller up a long and steep ascent with many a winding and many a little turning in its course. But when the top of the pass is reached, a stone is seen by the wayside, with these simple words engraved on it, "Rest, and be thankful." Reader, these words describe the feeling with which every one who comes to Christ will at length enter Heaven. The summit of the narrow way will be won. We shall cease from our wearying journeying, and sit down in the Kingdom of God.—*Rev. J. C. Royle.*

16. God's Seal.—JOHN vi., 27.

The use of seals for the authentication of documents was, and is, very widely diffused in the Eastern world. "Without a seal in the East no document is regarded as authentic." A seal often bore the name of its owner, and some fanciful or significant device, as we see in some very ancient Hebrew specimens. Christ likens Himself in these wonderful words to a document sealed by God. What does He mean? What does the claim imply? This, at any rate, that His teaching, His life, bears the stamp of the divine sanction; that the Name of God (in the deepest sense of that profound expression) is impressed upon His every utterance, on His whole career. As the centuries pass this comes out more and more clearly.

17. Home Piety.—PS. ci., 3.

In Iceland a custom prevails among the people of spending their long evenings in a manner which must promote their religious improvement. The whole family assembles

at dusk, and around the lamp, every one, except the reader, doing some kind of work. The reader is frequently interrupted either by the head or some of the most intelligent members of the family, who make remarks on various parts of the story, and propose questions to exercise the ingenuity of the children and servants. For this purpose the Bible is preferred to every other book. When the reading is finished a prayer is offered, and then a psalm is sung. In the morning their devotions are conducted in a similar manner, all sitting around the lamp.

18. "Just as I Am."—JOHN vi., 37.

Some time ago a poor boy came to a city missionary. Holding out a dirty and worn-out bit of paper, he said, "Please, sir, father sent me to get a clean paper like that." Opening it out the missionary found that it was a page leaflet, containing that beautiful hymn beginning, "Just as I am, without one plea." The missionary asked where he had got it, and why he wanted a clean one. "We found it, sir," he said, "in sister's pocket after she died. She used always to be singing it while she was ill, and she loved it so much that father wanted to get a clean one, and to put it in a frame and hang it up. Won't you give us a clean one, sir?" That simple hymn given to a little girl seems to have been, by God's blessing, the means of bringing her to Christ.

19. The Baptism of Fire.—NUM. xi., 25.

Suppose we saw an army sitting down before a granite fortress, and they told us they intended to batter it down. We might ask them, How? They point us to a cannon-ball. Well, but there is no power in that. It is heavy, but not more than a hundred-weight, or half a hundred-weight. If all the men in the army were to throw it, that would make no impression. They say, No, but look at the cannon. Well, but there is no power in that; it is a machine, and nothing more. But look at the powder. Well, there is no power in that; a child may spill it, a sparrow may pick it up. Yet this powerless powder and this powerless ball are put into this powerless cannon; one spark of fire enters it, and then, in the twinkling of an eye, that powder is a flash of lightning, and that cannon-ball is a thunderbolt, which smites as if it had been sent from Heaven. So is it with our church machinery of the present day. We have our instruments for pulling down the strongholds, but, oh, for the baptism of fire, —*Rev. W. Arthur.*

❖ MONTHLY SURVEY ❖

The Iowa State Temperance Alliance proposes to raise \$50,000 to enforce the State prohibition law.

In St. Louis 20,000 children are daily taught the effects of alcohol and tobacco upon the human system.

The London Zenana Medical School has sent 60 women to India fitted to care for the sick and suffering women there.

The Bey of Tunis has given a choice site of land, worth \$6,000, to a small Protestant congregation there, on which they intend to build a church.

Mr. W. T. Russell, a Scotch gentleman formerly resident in Calcutta, has given \$85,000 recently for Christian female education in India.

Twenty-five years ago there was not one professed Christian in the Chinese province of Shantung; now there are three hundred places where Christians meet regularly on the Sabbath.

A lady has placed the sum of \$200,000 in the hands of Rev. H. S. Hoffman and Mr. C. M. Morton, for the purpose of establishing in West Philadelphia a divinity school for the Reformed Episcopal Church.

Nearly every evening in a Bombay bazaar may be seen two blind Christians reading from a Hindustanee New Testament, printed in raised letters, to large audiences of Hindus and Mohammedans, who marvel at the strange sight.

There are connected with twelve British, thirteen American and four German missionary societies at work in India, 695 male missionaries, 491 female missionaries, 8,518 native helpers, and 139,731 communicants—a gain of 23 per cent. in four years.

In the city of Mexico, pulque, an intoxicant, is the drink of the masses. The government sternly prohibits its sale after six o'clock at night, as otherwise fighting and even murder would not be uncommon. By a strange inconsistency, expensive bar-rooms for the upper classes are not interfered with.

The jubilee of the Gossner Mission was celebrated in Berlin on June 23d. In 1836 pastor Gossner withdrew from the Berlin Missionary Society, and founded the well-known mission among the Kohls. In the course of fifty years between 30,000 and 40,000 heathen have accepted Christianity.

Among the contributions on Easter Day at Grace Protestant Episcopal Church, Philadelphia, was a check for \$45,000, the entire

collection amounting to over \$54,000. The check was given by Miss Catherine Wolfe, for the purpose of buying St. Philip's Church in Mulberry Street, for the use of the Italian Mission.

Last year the American Bible Society printed nearly one and a half million copies of Bibles and New Testaments. New translations and versions in Corean, the Shanghai colloquial, the Siamese, the modern Syriac and the Muskokee are either ready or far advanced. In this country 60,000 homes which lacked the Bible were supplied last year.

The *Cumberland Presbyterian* says: "Our denomination, we believe, never enjoyed greater prosperity than it has during the past year. Never in our history have there been such general and gracious revivals of religion in our churches. Since this time last year we have reported in our columns twelve thousand additions to our churches. The growth of our membership is something phenomenal."

The last year has been one of great spiritual prosperity to Canadian Methodism. Since the first of January seventy circuits and missions have reported through the columns of *The Christian Guardian* an aggregate of nearly 5,500 conversions, and a large number of circuits besides these have reported revivals, some of them said to be extensive, without stating the number of conversions or accessions to the Church.

The cause of temperance has gained the most marked recognition it has ever secured from Congress in the passage of the bill providing for instruction on that subject in all the schools under control of the United States. This includes the public schools of the Territories, the District of Columbia, the military and naval academies, and some Indian and colored schools. The instruction to be given will include the nature of alcoholic drinks and narcotics and their effects on the human system.

The contributions to the missions of the Presbyterian Church North, in the year ending April 1st, 1886, were \$1,931,811.07. The statistics for the foreign mission work of the same Church during the year are:

	Added on Exam.	No. Mem.
India Missions,	140	1,100
Siam "	139	569
China "	353	4,358
Chinese " in United States,	58	279
Japan "	171	2,283
Persia "	170	1,922
Syria "	130	1,301
American Indian Missions,	240	1,706
Mexican Missions,	762	3,916
Guatemala "	2	9
South American Missions,	306	1,973
African Missions,	60	868

BOOK DEPARTMENT, Etc.

THE SUCCESS OF THE GOSPEL AND THE FAILURE OF NEW THEOLOGIES. By John F. Hurst, D.D. New York: Wilbur B. Ketcham, 71 Bible House. Price, 20 cents.

This sermon, delivered before the New York Conference, is worth its weight in gold. It is a polished shaft from the quiver of truth which pierces and rends the sophistries of modern theologies, laying bare their cobweb structures, their entangling alliances and their disappointing hopes. The culture, eloquence and fervid appeal, displayed in Bishop Hurst's defence of the old Gospel, make the heart of the Christian sing for joy. Blessed is the Church that has its quiver full of such men.

THE WOMEN FRIENDS OF JESUS. A Course of Popular Lectures based upon the Lives and Characters of the Holy Women of Gospel History. By Henry C. McCook, D.D. New York: Fords, Howard & Hulbert.

This is a charming book in binding, typography and matter. The reader is introduced to these Gospel queens, who were washed in the blood of the Lamb, showed their ardent affection for the Master, and now jewel His crown. All that gospel and profane history supply towards elucidating the history, character and work of each is used by the author to place each of these women friends of Jesus in her true light, and with admirable skill and taste the pen-portrait is here presented.

FIRST HEALING AND THEN SERVICE, and other Sermons Preached in 1885. By C. H. Spurgeon, of London. New York: Robert Carter & Brothers, 530 Broadway. Price, \$1.00.

A volume of sermons from the pen of Spurgeon is no rare sight, but an adverse criticism upon their merits would be. To praise them is needless. The lily requires no painting nor the honeycomb any added sweetness.

JOSEPH THE PRIME MINISTER. By the Rev. William M. Taylor, D.D., LL.D., Minister of the Broadway Tabernacle, N. Y. New York: Harper & Brothers, Franklin Square.

Every lover of model Scripture exposition will welcome another book from Dr. Taylor. He luxuriates in this method of unfolding the Word of God, displays his rare talents in analyzing his subject, illustrating its various phases and applying the lessons deduced to the consciences and lives of men. The history of Joseph, as presented by this talented and eloquent divine, in this tasteful volume, is admirably adapted to fascinate childhood, mould the actions of manhood and moisten with tears the eyes of the aged. A new interest will be awakened in the "prime minister" by the reading of this book.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

LIPPINCOTT'S MAGAZINE, JUNE, 1886. The Industrial Republic, *Fred. P. Powers*. Our Experience Meetings. The Mormon Question, *W. H. Babcock*.

THE COSMOPOLITAN, MAY, 1886. Glimpses of Messina, Turkey, *L. B. Platt*. How an Ancient People used to Live, *Henry Arlington*. The Children's Industrial Exposition, *Viola Roseborough*.

THE CENTURY MAGAZINE, JUNE, 1886. Faith-Healing and Kindred Phenomena, *J. M. Buckley, D.D.* Unpublished Letters of Benjamin Franklin, *John Bigelow*. The Labor Question, *Washington Gladden*.

THE ECLECTIC MAGAZINE, JUNE, 1886. The Unemployed and the Riots, *W. Mattieu Williams*. Artist Life in Rome, Past and Present, *W. Davis*. Mesmerism in the Mire. Sir Thomas Browne, *Walter Pates*.

METHODIST MAGAZINE, JUNE, 1886. Wonderland and Beyond, *John T. Moore*. Consecrated Culture, *Rev. S. B. Dunn*. The Labor Question, *Rev. W. M. Roger, M.A.* Among the Eskimo, *R. W. S. Blaestock*.

MAGAZINE OF AMERICAN HISTORY. Portrait of Jefferson Davis. Sketch of San Antonio, *G. Norton Galloway*. The Reconstruction of History, *Rev. G. E. Ellis, D.D.* Triumph of the American Principle, *Hon. C. K. Tuckerman*.

POPULAR SCIENCE MONTHLY, JUNE, 1886. Evolution bounded by Theology, *W. D. Le Sueur, B.A.* The Millennium of Madness, *Felix L. Oswald, M.D.* The Principles of Domestic Fireplace Construction, *T. Pridgin Teale, F.R.C.S.*

THE FORUM, JUNE, 1886. From Puritanism—Whither? *Bishop F. D. Huntington*. How I was Educated, *Chancellor J. H. Vincent*. Mischievous Philanthropy, *Prof. S. Newcomb*. The Future of Sunday Journalism, *Rev. J. H. Ward*.

METHODIST REVIEW (BI-MONTHLY), MAY, 1886. Educational Work of the Methodist Episcopal Church in the South, *Rev. J. D. Walsh*. Schliemann's Tirys, *Prof. H. M. Baird, LL.D.* Polity of the Methodist Episcopal Church, *Editor*.

CHRISTIAN THOUGHT, BI-MONTHLY, MAY-JUNE, 1886. Which Nature Survives? *J. R. Day, D.D.* Then and Now; or, the Fourteenth Century and the Nineteenth, *R. B. Welch, D.D.* The Will as a Factor in Science, *W. Tucker, D.D.*

THE SOUTHERN PULPIT of Richmond, Va., a Monthly Magazine, consolidates with
THE PULPIT TREASURY from and after July 1st, 1884.

Bound Vol., PULPIT TREASURY. 1st, 2d and 3d year. **\$3.00 each.** **TO PASTORS, \$2.50**
 Non Subscribers

8 Page Circular of Contents & Catalogue sent on application. Forward Subscriptions on the following Blank

.....1886

E. B. TREAT, Publisher,
 771 Broadway, New York

Yearly, in Advance, - \$2.50.
Clergymen, - - - 2.00.
Single Copy, - - - .25.

Enclosed find Dollars cents for one year's subscription to
THE PULPIT TREASURY, commencing with the number.

NAME. POST OFFICE. COUNTY. STATE.

.....
 ALSO find Dollars cents for the following Books per your offer.

Signed

PREMIUM OFFER.—BOOKS WORTH HAVING.

To Yearly Subscribers to "PULPIT TREASURY" the following books from our Catalogue will be furnished at the reduced prices named :

	Regular Price.	To yearly subscribers.	Postage Extra.
THE HOMILETIC MAGAZINE of London, Eng., Undenominational.	\$3.00	\$2.00	.00
THE SABBATH: Its Permanence, Promise and Defence. W. W. Everts, D. D.	1.00	.60	.10
THE THEOLOGY OF CHRIST: from His own Words. By Rev. Joseph P. Thompson, D. D., formerly Pastor Broadway Tabernacle, N. Y.	1.50	.75	.12
HOURS WITH THE BIBLE; or, The Scripture in the Light of Modern Discovery. By Cunningham Geikie. Large 12mo. 381 p.	1.00	.60	.10
THE PULPIT TREASURY. Bound Volumes, 1st, 2d and 3d Year, each,	3.00	2.00	.25
CHRISTIAN THOUGHT. Bound Vol., 1st Year.	2.00	1.33	.20
THE PASTOR'S PERPETUAL DIARY and Pulpit Memoranda.	.50	.25	.00
REVIVALS, HOW TO SECURE THEM, as Taught and Illustrated by our most successful Preachers. 443 pages.	1.50	.75	.10
MEMORIAL TRIBUTES. Funeral Addresses by distinguished Clergymen. Preface by John Hall, D. D. 500 pages.	1.75	1.00	.12
THE HOME BEYOND; or, Views of Heaven and its Relations to Earth. Edited by Bishop Samuel Fallows.	3.00	1.50	.25
BIBLE STUDIES AND READINGS Outlines of. By J. H. Elliot.	1.00	.65	.12
BURNING WORDS. A Cyclopedia of Quotations from the Religious Literature of all Ages. By J. H. Gilbert. 681 p. 8vo.	3.00	2.00	.25
FOOTPRINTS OF SATAN, or the Devil in History. By Rev. Hollis Reed, author of "God in History." 510 pp. \$3. Reduced to	2.00	1.00	.15
GLAD TIDINGS. Moody's Sermons, etc., delivered in New York. (Verbatim Reports.) 514 pages. 12mo.	2.00	.90	.10
GREAT JOY. Moody's Sermons, etc., delivered in Chicago.	2.00	.90	.10
TO ALL PEOPLE. Moody's Sermons, etc., delivered in Boston.	2.00	.90	.10
CURIOSITIES OF THE BIBLE. 5,000 Prize Questions and Answers. Introduction by J. H. Vincent, D. D. 466 pages. 12mo.	1.75	1.00	.12
AMERICAN PROGRESS, from the discovery of America. Edited by Rev. E. O. Haven, LL.D. 500 pages. Illustrated. 12mo.	2.00	1.00	.15
THE LOST CAUSE. A Complete Southern History of the War. By E. A. Pollard of Virginia. 762 8vo. pages. 24 Steel Portraits.	5.00	2.50	.25
CENTENARY ORATIONS—1876. Upwards of 100. Edited by F. Saunders, Librarian of the Astor Library. 935 pages. 8vo.	3.50	1.75	.25
THE LIFE AND TIMES OF GEN. U. S. GRANT. By Hon. J. T. Headley. Nearly 700 octavo pages, elegant steel and wood engravings, \$2.75, postage, 20 cents. Sold by subscription. On receipt of full price a copy and "Pulpit Treasury" six months free.			
MOTHER, HOME, AND HEAVEN. By 400 best authors. \$2.75. [Postage 25 cents.] Sold by subscription. On receipt of full price, a copy and "Pulpit Treasury" six months FREE.			
OUR HOME PHYSICIAN. A Cyclopedia of Family Medicine. By Dr. Geo. M. Beard. 1,506 royal 8vo. pages. Price, \$12. This 27th thousand reduced to \$6. [Postage 58 cents.] Sold by Agents, no discount to subscribers. \$6.58 will secure a copy and "The Pulpit Treasury" one year FREE.			

SEND MONEY BY CHECK, REGISTERED LETTER, POST OFFICE OR EXPRESS ORDER.

AGENTS WANTED. E. B. TREAT, Publisher, 771 Broadway, New York

SEND FOR TERMS AND CLUB RATES.

TESTIMONIALS.

I have examined the successive numbers of **THE PULPIT TREASURY**, and think the work well adapted to its purpose, fitted to benefit the ministry and to edify others.

JOHN HALL, D.D.
(Pres.) N. Y. City.

I like the book and matter of the new magazine very much. It fills a place which no other occupies, and I think fills it well.

CHARLES S. ROBINSON, D.D.
(Presbyterian) N. Y. City.

I have received the June number of **THE PULPIT TREASURY**. It gives splendid promise; is vigorous and versatile; a sort of periodical theological school in itself. May its readers multiply.

J. H. VINCENT, D.D. (Meth.), N. Y.

Your first number impresses me very favorably. It is bright, good and stimulating. If you keep up to this level you will certainly succeed.

R. D. HITCHCOCK, D.D.
Pres. Union Theol. Sem., New York.

I am much pleased with the soundly evangelical tone of your **PULPIT TREASURY**. The magazine occupies a field which deserves careful culture.

JOSEPH COOK.
(Cong.) Boston.

I will help it forward all I possibly can.

Bishop SAMUEL FALLOWS.
(Reformed Episcopal) Chicago, Ill.

The June number is received. Its list of contributors is guarantee enough for a rich presentation of truth. The taste, worth and fulness of the work must make it invaluable to all who love fresh thought and feeling in the pulpit itself, and on all that relates to able pulpit life.

THOS. ARMITAGE, D.D.
(Baptist), N. Y.

The first issue of **THE PULPIT TREASURY** indicates abundant resources and gives promise of extensive usefulness. Its contents are alike varied and valuable. If each succeeding number brings such a supply its circulation will soon be wide.

WM. ORMISTON, D.D.
(Reformed Church) N. Y. City.

Your No. 1 is number one in more senses than one. To the calm announcement in your opening editorial, "No apology is offered for this publication," I would add none is needed. It justifies its right to live by this first time that it breathes on us through so many gifted and godly teachers of the Everlasting Gospel.

J. L. WITHROW, D.D. (Cong.), Boston.

This evangelical monthly is, and promises in the future to be, a "treasury" and a "treat" to every class of Christian readers. In the number just issued there is a weight of thought in the briefest articles, and a combination of scholarship which the people of New York have learned to trust.

W. SAMSON, D.D., Pres. Bible Workers' College (Baptist) N. Y.

It will be a valuable auxiliary to pulpit preparation. I wish it a wide circulation.

Bishop M. SIMPSON.
(Methodist) Philadelphia.

I am pleased with both the plan and execution of the new monthly. It must prove very serviceable to clergymen and especially to young ministers.

PROF. W. X. NIXON, D.D.
Garrett Biblical Institute, Evanston, Ill.

It is invaluable to laymen as well as ministers.

CHAS. F. DEEMS, D.D., LL.D.
(Church of the Strangers) New York City.

I have examined **THE PULPIT TREASURY** with much interest. I think it well suited for its purpose. In variety of interest and suggestiveness; in catholicity and evangelicalness of tone; in readableness and in fitness to interest ministers and students generally, it is admirable.

JOSEPH ANGUS, D.D.
Pres. Regent's Park College, London, Eng.

Every preacher ought to have it.

CHAPLAIN C. C. McCABE, D.D.
(Methodist) Chicago.

I commend **THE PULPIT TREASURY** to our ministers. It works in a department of great importance. It does its work well.

A. A. HODGE, D.D.,
Princeton Theo. Sem'y, Princeton, N. J.

Have read with great delight the **TREASURY** and can commend its excellence.

WILLIAM NAST, D.D.,
Pres. Berea College, Berea, O.

I regard it one of the most important and useful additions to our literature.

JAMES H. FUQUA, D.D.
Bethel College, Russellville, Ky.

We consider it one of the best Evangelical Publications extant, and no one can read it without being benefited mentally and spiritually. It is the very thing needed by our preachers and theological students.

Rev. B. G. MARSH,
Theo. Dep't. Trinity College, N. C.

I am very much pleased with the publication—it is just what is needed and fills a place covered by no other.

Rev. R. S. ROWE, Baltimore, Md.

It is simply invaluable, for it contains the cream of the utterances and the best of the methods of the American pulpit, not alone in pure evangelical piety, but also upon the profoundest questions of Theology.

Rev. C. E. BECKER.
Pres. Benedict Institute, Columbia, S. C.

PRESS NOTICES.

It is rich in material.—*The New York Christian Union*.

The first number is so good that we trust it will command success for the enterprise.—*The New York Christian Advocate*.

It is crowded with suggestive religious matter, quickening to the pastor or teacher.—*The Chicago Watchman*.

The opening number is full of good things, and we trust that the periodical will have all the success that it promises to deserve.—*The New York Illustrated Christian Weekly*.

It has a large number of articles of great homiletic value. It opens well.—*The Philadelphia Presbyterian Journal*.

The contributions are by leading ministers of this country and England. It gives promise of proving a very valuable publication.—*The Methodist Recorder*.

Its table of contents is excellent, in which nearly all the evangelical denominations are represented.—*Christian Advocate (Detroit)*.

This new candidate for public favor certainly has merits of no ordinary character. The sermons are by leading men in the American pulpit and all the departments are edited with rare skill and ability.—*New Orleans Christian Advocate*.

It will be found of much value and interest to all who will peruse its pages. It can hardly fail of success with such contributors as Drs. Hall, Armitage, Deems, Taylor, Cuyler, Talmage, Chambers and others of note. The first number is full of promise.—*The Cincinnati Christian Standard*.

The general tone of the new publication strikes us very favorably. It is conservative, but aggressive; strictly evangelical in doctrine, but hospitable to whatever improved methods are found actually effective in promoting the success of the Gospel. Its editor seems to combine the piety and prudence of a zealous minister with the enterprise and skill of a trained journalist. The new magazine will be warmly welcomed in thousands of Christian homes.—*N. Y. Weekly Witness*.

Its sixty-four octavo pages are crowded with suggestive religious matter quickening to the pastor or teacher. \$2.50 a year; \$2 to clergymen.—*Zion Herald (Boston)*.

This is really a very instructive and helpful magazine. Conducted by a class of eminent clergymen.—*Religious Herald (Hartford, Conn.)*.

THE PULPIT TREASURY is a very promising monthly, and will be welcomed by pastors of all evangelical denominations.—*Baptist Weekly*.

The magazine is full of strong, rich thought on many topics.—*The Christian Intelligencer, (New York City)*.

If this were a weekly it would be the champion religious publication of the world. It does not come often enough—only once a month.—*Baltimore Methodist*.

It is an excellent monthly.—*Alabama Christian Advocate*.

It is filled with excellent articles.—*The National Baptist (Philadelphia)*.

If all our pastors read such literature, we should have much better work in the pulpit and pastorate.—*Episcopal Methodist (Baltimore)*.

We wish it, as it richly deserves, abundant success.—*Episcopal Recorder (Philadelphia)*.

We can cordially commend this monthly.—*Evangelical Messenger (Cleveland, O.)*.

A better monthly for preachers and students we have not seen.—*The General Baptist Magazine (London, Eng.)*.

It is altogether of a very stimulating character.—*Presbyterian Churchman (Dublin, Ireland)*.

Just the thing to keep preachers especially abreast with the times.—*Christian Messenger (Montpelier, Vt.)*.

A large amount of interesting and valuable matter.—*Presbyterian Banner, (Pittsburgh, Pa.)*.

It excels all similar publications.—*The Christian Messenger (Halifax, N. S.)*.

Crowded with suggestive matter, quickening to the pastor or teacher.—*The Watchman (Chicago)*.

We have examined it with great interest and can warmly commend it to our readers.—*The Morning Star (Dover, N. H.)*.

The table of contents is excellent.—*Christian Advocate (Detroit, Mich.)*.

A glance at its contents convinces us that each number of this monthly exceeds the previous ones in excellence. The magazine is well entitled to its name and all its readers should be both mentally and spiritually enriched.—*Herald and Presbyterian (Cincinnati, O.)*.

We heartily recommend the TREASURY to our readers. It cannot be surpassed. So far as we have seen it has no equal in its field.—*Christian Herald (Oregon)*.

Its contents are varied and of rare excellence.—*The Central Baptist (St. Louis)*.

There are more than a dozen departments in this admirable magazine, all of which are full, rich and varied. It excels all similar publications, promises to surpass its present excellence in 1884, and the men who sustain it make no failures.—*The Christian World (Dayton, O.)*.

We cordially commend the TREASURY to our families and our ministers.—*Christian Advocate (Canada)*.



Reader, have you ever thought what you would do in case you should wake up at night and find the house on fire? The first moments are very important, as a fire gains much headway and often gets beyond all control by the time the firemen arrive, the neighborhood is aroused or water can be procured. The above illustration represents a case in point.

THE HAYWARD HAND GRENADE

is a glass globe holding about a pint of a chemical fluid which generates enormous volumes of fire-extinguishing gas when brought in contact with flame. In case of fire the Grenade is thrown in and breaks, thus liberating the liquid and creating an amount of gas in the presence of which fire cannot exist a moment.

PRICE, \$10 A DOZEN.

Hayward Hand Grenade Fire Extinguisher Co.,
407 Broadway, New York.

THE THEOLOGY OF CHRIST

From His own Words.

BY REV. J. P. THOMPSON, D.D.,

Late Pastor of the Broadway Tabernacle, New York

Introduction by WM. M. TAYLOR, D.D., LL.D.

This eminent Author and Divine has treated his subjects with great vigor and eloquence, crystallized the teachings of Christ upon the various topics that enter into the Live Theological Questions of the Day and produced a volume that will be an invaluable aid to every Pastor and Christian Student in the investigation of truth.

The Philadelphia Presbyterian says: "Excellent in its plan and execution. . . . Has a healthy scriptural tone which peculiarly adapts it to the age."

The New York Observer says: "Written with such plainness as to render it a good manual for biblical instruction and religious education."

The Boston Congregationalist says: "The careful study of this volume would be of great benefit to almost any reverent and inquiring mind. We hope it will be used as a text-book for our Theological Institutions."

The New York Christian Intelligencer says: "The work is one that all biblical students, whatever their scholastic attainments or skill in exegesis, will read with equal pleasure and profit."

One Vol., Crown, 8vo., 310 pages, \$1.50.

E. B. TREAT, Publisher, 771 Broadway, N. Y.

MEMORIAL TRIBUTES.

A COMPEND OF FUNERAL ADDRESSES.

—AN AID FOR PASTORS.—

A Book of Comfort for the Bereaved.

Compiled from the addresses of the most eminent divines of the past and present age, both in Europe and America.

Edited by J. SANDERSON, D.D.,

Author of "Jesus on the Holy Mount," and Editor of "The Pulpit Treasury."

INTRODUCTION BY JOHN HALL, D.D.,

Pastor of the Fifth Avenue Presbyterian Church, N. Y.

The New York Churchman says: "It contains the words of wise men—such words as they have especially chosen for times of sorrow, and the bereaved may find in it that comfort which is the offspring of grief, and may learn to realize that they who mourn are blessed."

The New York Christian Intelligencer says: "There are few more delicate tasks falling to the lot of a minister than the conducting of what are known as funeral services. To have such a book at hand will prove a great advantage."

Charles F. Deems, D.D., Pastor of the Church of the Strangers, New York, says "Dr. Sanderson has done a real service, especially to our younger ministers, in furnishing this volume of 'Memorial Tributes.' There is no family circle where much this book contains will not be appropriate and consolatory."

One Volume, Crown, 8vo., 500 pages, \$1.75.

E. B. TREAT, Publisher, 757 Broadway, N. Y.

THE PASTOR'S PERPETUAL

DIARY

AND PULPIT MEMORANDA.

Udenominational.

Perpetual in Character.

A CLERGYMAN'S INVALUABLE POCKET COMPANION.

It contains a Perpetual Calendar, Memoranda Pages, also pages for Cash Accounts, Receipts and Expenditures, convenient blanks for Hymns, Bible Readings, Texts and Subjects of Sermons, Prayer-Meeting Topics, Lessons, etc., with duplicates for pulpit use, and blanks for Hymns for the Choir, to be detached. By filling these blanks a minister can have always at command either for immediate use or reference a complete record of pastoral and pulpit information, with memoranda of items of current or prospective value to him.

The Pittsburgh Methodist Recorder says: "We have seen nothing of the kind more convenient than this."

The Philadelphia Lutheran Observer says: "It is both convenient and serviceable, and we commend it to pastors."

The Dayton (O.) Religious Telescope says: "It is a very excellent and practical book."

Price by mail, - - 50 Cents.

E. B. TREAT, Publisher, 771 Broadway, N. Y.

S. M. Spedon's

POPULAR ENTERTAINMENTS.



COPYRIGHTED '86.

DRAWN BY S. M. SPEDON.

ILLUSTRATED WITH INSTANTANEOUS CARTOONS DRAWN IN THE PRESENCE OF THE AUDIENCE.

"His drawing is remarkable—faces of prominent men and funny people, figures æsthetic, landscapes artistic and transformations wonderful appear upon the paper as if by magic whenever he wields the crayon and charcoal.

MR. SPEDON'S entertainment at Bethel Chapel gave a great deal of satisfaction to both scholars and teachers.

GEORGE A. BELL, *President S. S. Teachers' Association, Brooklyn.*

In drawing crayon sketches and humorous cartoons before an audience he has no superior. His descriptive power is inimitable. AMOS J. CUMMINGS, (*N. Y. Sun.*) President N. Y. Press Club.

At the Lee Avenue Congregational Church, Mr. Spedon lectured on the subject of art and drawing. He sketched landscapes, flowers, faces and figures, and surprised his audience by his rapidity and cleverness. He talked while he worked, and was frequently applauded. At the conclusion of the entertainment the audience seemed loth to leave the building. One little Miss said: "Oh, I could watch him all night."—*Brooklyn Times, May 13th, 1885.*

For Terms, Etc., Address, The Star Lyceum Bureau, Tribune Building, N. Y. City.

Dr. J. G. Holland, *Author, and late Editor of Century Magazine*, wrote the *Author concerning the first edition*:—"Your popular treatise, "**Woman's Hand-Book in Health and Disease**" is remarkably well adapted to popular use and usefulness. Such a book, I am sure, cannot be too widely disseminating among those for whom it is designed.

J. G. Holland

WOMAN'S HAND-BOOK

— IN —

HEALTH and DISEASE,

A Popular Treatise on the Functions and Diseases of Woman, with the most Approved Hygienic and Medical Treatment.

BY LUCIEN C. WARNER, A M., M.D.,

Member of the New York County Medical Society, &c.

REVISED AND ENLARGED

BY A MEMBER OF THE MEDICAL STAFF OF THE N. Y. STATE WOMAN'S HOSPITAL, N. Y. CITY.

"My people are destroyed for lack of knowledge."—Hosea iv., 6.

This work treats of the different phases of woman's life, as girl, maiden, wife and mother, describing her peculiar organization and functions, and the hygienic means by which she may secure beauty, health and happiness. It also treats of the various diseases peculiar to woman, explaining at length their causes, means of prevention, and the hygienic and medicinal remedies adapted to their home treatment. The articles on puberty, menstruation, change of life, marriage, pregnancy, and the rearing of infants, are much more complete than anything upon these subjects yet offered to those not medically educated.

This book is offered to the public in the confident belief that it will be found much superior to any similar work yet published. We would especially call attention to the following features:

SCIENTIFIC ACCURACY.—The author is a physician of thorough education and extensive experience, and the facts which are here communicated have in nearly every instance been verified by his own experiments, observation or practice. No norrow hobby or pathy is advocated, but whatever is valuable in preserving or restoring the health is recommended without reserve.

MORAL TONE.—The most delicate topics are discussed with clearness, and yet with such chasteness of language that it cannot offend the most fastidious. No information has been given or illustration introduced, for the purpose of pandering to a perverted taste and corrupt imagination; nor, on the other hand, have any facts been withheld which are essential to the physical or moral well-being of mankind.

ADAPTATION.—The extensive experience of the author as lecturer upon physiology and kindred subjects, has brought him into intimate relations with the people and has enabled him to understand the wants of those for whom he writes better, probably, than any other physician in the country. Many of the topics treated in this book will be found in no other similar work.

THE STYLE is easy, chaste and attractive. Scientific terms are generally discarded, and the facts communicated are clothed in common, every-day language which all can understand.

CONDITIONS.—This book will contain 358 pages. Crown 8vo. Printed on fine paper, bound in the best English cloth. With numerous illustrations in a supplementary pocket.

PRICE, \$2.00.

AGENTS WANTED. Copies sent by mail on receipt of price.

E. B. TREAT, Publisher, 771 Broadway, New York.



Invaluable to Every Lady!

The Ladies' Manual of Fancy Work. A new book, giving plain directions for Artistic Embroidery, Lace Work, Knitting, Tatting, Crochet Work, Net Work and all kinds of fancy Needle Work, This VALUABLE book is beautifully printed on fine tinted paper, has a handsome cover, and contains over

500 Illustrations, Price only 50 cents!

Comprising designs for Monograms, Initials, Knit Edgings, Cross Stitch Patterns, Point Russe, Berlin and Shetland Wool designs, Applique designs, Kate Greenaway designs for Dolls, etc., Handkerchief Borders, Moiré Lace work, Holbein work, Java Canvas work, Worsted Fringes, Turkish Rugs, Toilet Cushions, Footstools, Hot Backs, Pin Cushions, Ottoman Work, Baskets, Pen Wipers, Bed-Quits, Lambrequins, Work Bags, Book Covers, Wood Boxes, Door Panels, Scrap Baskets, Sofa Coverlets, Toilet Bottle Cases, Table Top Patterns, Folding Screens, Church Font Decorations, Sofa Cushions, Music Portfolios, Slipper Patterns, Persian Rugs, Wall Pockets, Carriage Rugs, Chair back Covers, Towel Racks, Perfume Sachets, Tidy Designs, Flower Pot Covers, Lamp Shades, Needle Cases, Watch Cases, Fancy Work Bags, Catchalls, Match Safes, Eye Glass Pockets, Chair Bolsters, Umbrella Cases, School Bags, Patch-work Designs, Coin Purse, Designs for Triots and Burlaps, Wood Baskets, Commodore, Bibs, Shoe Cases, Air Castles, Gypsy Tables, Hair Receivers, Paper Weights, Table Mats, Night-dress Cases, Glove Bags, Needle Books, Jewel Boxes, Door Mats, Knitted Jackets, Bottle Cases, Paper Racks Pillow Shams Hair Pin Holders, Floss Winders, Mosaic Window Shades, Book Marks, and every design in fancy work a lady can desire, to the number of over 400.

Every lady will find this book a useful companion and invaluable to all who love fancy work. Plain directions with each design.

Jenny June in her preface to this book, says: "The present volume does not pretend to furnish the theory or practice of the highest Needle work art, but it does aim to supply within its compass a greater variety of excellent designs—every one of which is useful for dress or household decoration—than have ever before been gathered within the leaves of one manual."

What Everyone Should Know!

A cyclopaedia of Practical Information, containing complete directions for making and doing over 6,000 things necessary in Business, the Trades, the Home, the Farm and the Kitchen, viz: Recipes, Prescriptions, Manufacturing Processes, Trade Secrets, Chemical Preparations, Mechanical Appliances, Aid to Injured, Business Information, Law, Home Decorations, Art Work, Fancy Work, Agriculture, Fruit Culture, Stock Raising and hundreds of other useful hints and helps. This book tells how to make and do everything needed in our daily wants. A very useful book for reference to all.

512 Pages.

A Few of the Many Things this Book Contains:

It gives Recipes for Liniments, Balsams, Balm of Gilead, Bitters, Syrups, Wines, Brandy, and Boot Blackings, Blood Purifiers, Camphor Tablets, Cements, Cherry Pectoral, Cholera Mixture, Cholagogue, Cleaning Compounds, Cordials, Cough Cures, Croup Remedies, Dentifrice, Depilatories, Diarrhoea Remedies, Diuretic Tincture, Dysentery Cordial, Dyspepsia Remedy, Eye Lotions, Felon Cures, Fever and Ague Cures, and many others.

It Gives Medical Prescriptions for Abscesses, Acid Stomach, Ague Cure, Asthma, Bald Head, Bad Breath, Bad Sores, Biliousness, Bites and Stings, Bleeding Tongue, Nose Bleeding, Wounds, Blisters, Bolls Boils, Bunions, Burns and Scalds, Cancer, Catarrh, Croup, Chapped Hands, Chicken-Pox, Chills, Cholera, Cholera, Colic, Consumption, Convulsions, Corns, Costiveness, Whooping Cough, Croup, Dandruff, Deafness, and many others.

It Tells How to Make Harps, Attar of Roses, Baking Powders, Barometers, Baby Baskets, Azle Grasses, Beer, Bengal Lights, Blueing, Candles, Candles, Carpets, Castor Oil, Chewing Gum, Cologne, Copying Paper, Court Plaster, Mantel Ornaments, Curtains, Essences, Fire Kindlers, Fruit Extracts, and many others.

It Tells How to Clean Alabaster, Blankets, Copper, Brass, Silverware, Britannia, Crockery, Carpets, Ceilings, Chamolli Skins, Chandeliers, Glass Chimneys, Clocks, Coral, Decanters, Engravings, Gilt Frames, Furniture, Furs, Gilt Cornices, Guns, Knives, Glass, Marble, Mica, etc., etc.

It Tells How to Destroy Ants, Grubs, Cockroaches, Flies, Insects, Mosquitoes, Moths, Oiders, etc., etc.

It Tells How to Mend Rubber Boots, Iron Vessels, China, Crockery, Glassware, Wood, Metals, etc., etc.

It Tells How to Knit Blankets, Laces, Shawls, Hoods, Loggins, Mittens, Mulls, Over Shoes, etc., etc.

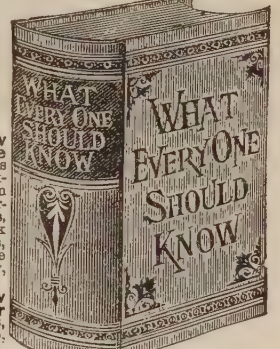
It Tells How to Grow We Grasses, Spore, Marton Furniture, Freckles, Tan, Vermin from Dogs, Superstitions, Hair Stains, Dandruff, India Ink Marks, Ink Stains, Iron Rust, Kerosene Stains, Mildew, Paint, etc., etc.

It Tells How to Care for Canaries, Carriages, Brooms, Furniture, Carpets, Harnesses, the Health, Bees, Poultry, Gold Fish, Animals, etc., etc.

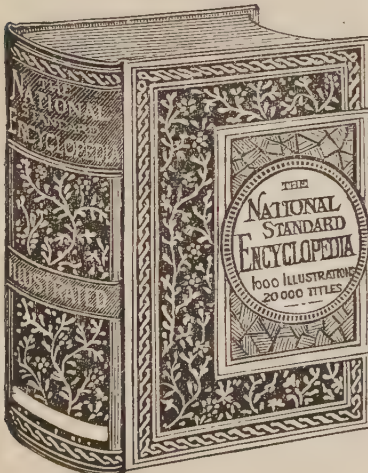
For House Keepers. It gives valuable information about Baby Food, to Restore Faded Colors, Dyeing all Colors, Butter and Cheese Making, Pickling, Canning, Preserving, Making Sauces, Cooking all Dishes, Dish Washing, Economical Hints, Facts Worth Knowing, Flower Culture, Fruit Drying, To prevent Glass Cracking, Hanging Baskets, Health, Household Laundry, Hoisted and Sick Room Hints, Home Comforts, House Cleaning, House Plants, etc., etc.

For Farmers It gives directions about Vines, to Destroy Bugs, Corncribs, Cows, Crops per Acre, Care of Farm Implements, Fence Posts, Fish Culture, Guano, Hot Beds, Artificial Manures, Care of Bees, etc., etc.

In Handsome Cloth Binding, \$1 00, post-paid.



A Volume for Universal Reference!



THE NATIONAL STANDARD ENCYCLOPEDIA is a new and valuable book for popular use, compiled by competent editors, after consultation of the best authorities, printed from new, large, clear type, and handsomely bound in cloth. It contains information on every conceivable subject, and its reliability has been assured by the most careful preparation. It is of the greatest use in answering the ten thousand questions that constantly arise in regard to dates, places, persons, incidents, statistics, etc., etc. It contains

700 Pages and 20,000 Articles
Pertaining to questions of—

Agriculture, Astronomy, Architecture, Biography, Botany, Chemistry, Engineering, Geography, Geology, History, Horticulture, Literature, Mechanics, Medicine, Mythology, Natural History, Physiology, and the various Arts and Sciences.

Complete in One Volume, With Over 1,000 Illustrations

This is an entirely new work, unlike any other, and the only ENCYCLOPEDIA ever published and sold for less than five dollars: it is indispensable

to all who desire a work of reference for every department of human knowledge.

STERLING SILVER IMPROVED INHALING TUBE.

For lung and throat diseases and strengthening weak lungs by exercise and expansion. No drugs or liquids used—simply ordinary PURE AIR. Adds compass and strength to the voice, expands the chest and lungs. Nearly 20,000 sold.

"It is impossible to overstate the importance of this little instrument to those having weak or diseased lungs. It is a well-established fact, that there are cases known in which its use alone has cured true consumption. It is designed to inflate and strengthen the lungs; enlarge the chest, and cause the person employing it to use habitually more air. In all cases where there is any weakness of the lungs, tendency to take cold and have it go to the lungs, with cough, shortness of breath, pain or a feeling of stricture about the chest, or where the person has a small, narrow chest, or a stooping figure,—it should by all means be used. It should especially be used by all persons who belong to consumptive families, or who, from any cause, are inclined to lung diseases. Being made of pure Sterling Silver, it does not contract or hold impurities from the breath, is easily cleaned, and will last a life-time."—S. S. FITCH, A.M., M.D.

Every Clergyman should have one of these tubes for strengthening the voice, chest and lungs.

Sent Postpaid with Instructions, \$2.00.

GEO. P. PILLING, 101 South 10th Street.

Send for Circular.

PHILADELPHIA, PA.



New Improved High Arm, New Mechanical Principles and Rotary Movements, Automatic, Direct and Perfect Action, Cylinder Shuttle, Self-setting Needle, Positive Feed, No Springs, Few Parts, Minimum Weight, No Friction, No Noise, No Wear, No Fatigue, No "Tantrums," Capacity Unlimited, Always in Order, Richly Ornamented, Nickelplated, and Gives Perfect Satisfaction.

Send for Circulars.

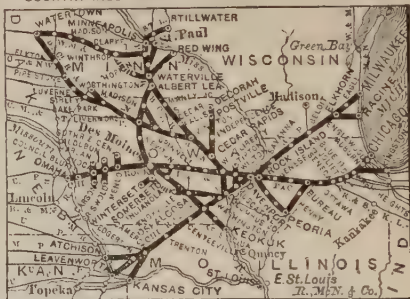
—Address—

AVERY MACHINE CO.,

28 Union Square, New York.

A MAN

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY WILL SEE BY EXAMINING THIS MAP THAT THE



CHICAGO, ROCK ISLAND & PACIFIC RAILWAY

By reason of its central position and close relation to all principal lines East and West, at initial and terminal points, constitutes the most important mid-continental link in that system of through transportation which invites and facilitates travel and traffic between cities of the Atlantic and Pacific Coasts. It is also the favorite and best route to and from points East, Northeast and Southeast, and corresponding points West, Northwest and Southwest.

The Great Rock Island Route

Guarantees its patrons that sense of personal security afforded by a solid, thoroughly ballasted road-bed, smooth tracks of continuous steel rail, substantially built culverts and bridges, rolling stock as near perfection as human skill can make it, the safety appliances of patent buffers, platforms and air-brakes, and that exacting discipline which governs the practical operation of all its trains. Other specialties of this route are Transfers at all connecting points in Union Depots, and the unsurpassed comforts and luxuries of its Passenger Equipment.

The Fast Express Trains between Chicago and Peoria, Council Bluffs, Kansas City, Leavenworth and Atchison are composed of well ventilated, finely upholstered Day Coaches, Magnificent Pullman Palace Sleepers of the latest design, and sumptuous Dining Cars, in which elaborately cooked meals are leisurely eaten. Between Chicago and Kansas City and Atchison are also run the Celebrated Reclining Chair Cars.

The Famous Albert Lea Route

Is the direct and favorite line between Chicago and Minneapolis and St. Paul, where connections are made in Union Depots for all points in the Territories and British Provinces. Over this route Fast Express Trains are run to the watering places, summer resorts, picturesque localities, and hunting and fishing grounds of Iowa and Minnesota. It is also the most desirable route to the rich wheat fields and pastoral lands of interior Dakota.

Still another DIRECT LINE, via Seneca and Kan-kakee, has been opened between Cincinnati, Indianapolis and Lafayette, and Council Bluffs, Kansas City, Minneapolis and St. Paul and intermediate points.

For detailed information see Maps and Folders, obtainable, as well as tickets, at all principal Ticket Offices in the United States and Canada; or by addressing

R. R. CABLE,

Pres't & Gen'l M'gr,

E. ST. JOHN,

Gen'l T'kt & Pass. Ag't,

CHICAGO.

NEW BOOK for Bible Readers, Parents, Teachers, and Superintendents.

→ **CURIOSITIES** + OF THE + **BIBLE** ←

PERTAINING TO

SCRIPTURE PERSONS, PLACES, AND THINGS.

INCLUDING

NEARLY 5,000 PRIZE QUESTIONS AND ANSWERS, ENIGMAS, ANAGRAMS, ACROSTICS, PUZZLES;
QUOTATIONS, FACTS, AND STATISTICS, WITH MANY VALUABLE
READY REFERENCE TABLES.

FOUNDED UPON AND ANSWERED IN THE BIBLE,

WITH

Blackboard, Slate or Note Book Illustrations, Bible Studies, Concert Exercises.

AND

PRAYER MEETING OUTLINES.

Designed to incite in old and young a greater desire to "Search the Scriptures."—JOHN v. 39.

BY A NEW YORK SUNDAY SCHOOL SUPERINTENDENT.

WITH AN INTRODUCTION

BY REV. J. H. VINCENT, D.D.

THIS collection of treasures, new and old, is the grand summary of a large experience in devising methods and incentives to interest children and those of older growth in Bible study.

It contains only such questions or exercises as would excite in the mind of Bible readers and seekers after truth a *curiosity* to know how, when, where, and under what circumstances they occurred. To secure these, a vast range of Biblical literature has been searched, and the leisure hours and painstaking labor of many years have been devoted to the undertaking.

From the Author's Preface.—"It has been a part of every Sunday's Programme in our School, for the past eight years, to propose a Bible Question or exercise, to be answered the following Sunday, upon cards distributed by the Secretary and collected at the call of the bell; the correct and incorrect answers being announced from the desk, with appropriate comments and explanations. A large number of the intricate problems are prize questions, which have occupied hours and even days in solving, and the interest manifested in them assures us that the benefit derived from these exercises—which have led to deeper thought and richer experience—can never be estimated."

The Value of One Question.—"A visitor being invited to say a few words in a Sunday-school, held up the Bible, and asked, 'What book is this?' 'The Bible,' was the answer from all parts of the room. 'Whose word is the Bible?' 'God's,' was the reply. 'How many of you think that the Bible is God's word?' 'Those who do may hold up their hands.' Nearly every scholar raised a hand. 'What makes you think that the Bible is God's word?' No answer. 'Now I want you to look into the matter. Think it over. Ask your parents about it. Get at the truth in any way you can. Next Sabbath bring the answer to your teachers.' As a result of that question, Bible evidences were examined in more homes of that community in the following week than ever before."—*S. S. Times*.

From Rev. J. H. Vincent's Introduction.—"We cannot give to our children too much Bible knowledge. They cannot know too much Bible history, nor too much Bible geography, nor be too well able to explain the obscure passages, nor too familiar with the true solution of the common difficulties, which all Bible students sooner or later encounter, and which they should be able to explain. In view of this need, I do most sincerely thank the industrious and ingenious 'New York Sunday School Superintendent,' who has compiled the valuable little manual of Biblical curiosities now presented to the public."

In one large 12mo. volume, nearly 500 pages. Price, \$1.75.

E. B. TREAT, Publisher, 771 Broadway, New York.

NOW READY.

THE SABBATH;

Its Permanence, Promise and Defence.

BY W. W. EVERTS, D.D.

"The Sabbath was made for Man."—JESUS.

This book considers the new, various, and formidable attacks upon the Christian Sabbath, and marshals science, history, and revelation in its defence. It is not encumbered by citations of authorities, but free use has been made of the works of Edwards, Gilfillan, Hesse, and Sabbath Committees. In attempting a restatement of the Sabbath argument of the centuries, it has sought not so much to make it original or novel, as comprehensive, incisive, and effective. The great alternative is a Sabbath, a Creator, a Spiritual World, a Reign of Righteousness, the Forgiveness of Sin, the Resurrection of the Dead, and Life Everlasting: or no Sabbath, no God, no Soul, no Spiritual Kingdom, no Redemption, no Perfected Humanity, and no Hope of Heaven! To this stupendous issue the attention of all thoughtful and serious men is invited. Father Ravignan, an eminent Catholic Divine, says: "I do not see that practical Atheism can be more thoroughly expressed than by the habitual, public, and universal violation of the Lord's Day. No more Worship, no more Religion, practically no more God." No phase of the Sabbath question is left undiscussed, while every topic is treated in the briefest manner and every touch of light shows the hand of a master.

The following is the plan of the book:

PART I. LAW OF THE SABBATH.

1. Instituted in Eden. 2. Enforced by Moses. 3. Reaffirmed by Christ. 4. Translated into the Lord's Day. 5. Observed by the Church. 6. A Memorial Day. 7. A Holy Day.

PART II. PROMISE OF THE SABBATH.

1. To the Body. 2. The Mind. 3. The Home. 4. The State. 5. Social Progress. 6. Moral Reform. 7. Religion.

PART III. DEFENCE OF THE SABBATH.

1. Objections Answered. 2. Sabbath Laws. 3. Violations of the Sabbath. 4. Theories of the Sabbath. 5. The CHRISTIAN SABBATH. 6. Testimonies to the Sabbath. 7. House of God the Bulwark of the Sabbath. 8. Appeal on behalf of the Sabbath.

The lover of God's Holy Day will find in this volume a treasury of thought with which to strengthen and fortify his own sacred regard for the Sabbath, its rest and worship, and a storehouse from which to draw arguments for the overthrow of its foes.

Mailed on receipt of price.
Special Rates to Clubs.

12MO. 278 PAGES, CLOTH, PRICE, \$1.00

E. B. TREAT, Publisher, 771 Broadway, New York.

Office of "*THE PULPIT TREASURY*."

BURNING WORDS OF BRILLIANT AUTHORS.

A Cyclopaedia of Quotations from the religious literature of all ages, by JOSIAH H. GILBERT, with an introduction by Charles S. Robinson, D.D.

I have seen enough of this beautiful volume to convince me that it is the best work of the kind yet issued. It is superb; the selections are most admirable.—Rev. T. L. CUYLER, D.D.

I have looked over with interest the work entitled "Burning Words of Brilliant Writers," and am much pleased with its style and execution. So far as I have examined the quotations appear to have been made with good taste, and are well arranged. I hope it may have a wide circulation.—Bishop MATTHEW SIMPSON.

681 pages,

Price, \$3.00

BIBLE STUDIES AND BIBLE READINGS; Suggestive Outlines.

By JOHN H. ELLIOTT.

Many persons regard the Bible as a mass of disconnected sayings and doings, but BIBLE STUDIES and BIBLE READINGS shows it to be a grand and beautiful whole, opening up an inexhaustible field of enjoyment. It indicates what the Bible contains and where to find it. Its "READINGS" are by some of the very best Bible Scholars of the day.

293 pages,

Price, \$1.00

Any of the above sent on receipt of price. Notice PREMIUM OFFER, Page One of Advertisements.

E. B. TREAT, Publisher, 771 Broadway, New York.

The best and the Cheapest of SUNDAY
SCHOOL MONTHLIES is the

"ILLUSTRATOR"

Of the INTERNATIONAL SUNDAY SCHOOL
LESSONS,

Edited by A. C. MORROW,

Author of "Moody's Best Thoughts," "Bible Students'
Cyclopedia," etc.

Especially adapted to the needs of the Pastor, Teacher
and older Scholars, and the only paper that designs to illus-
trate each portion and phrase of the lessons.

The Exposition of the Lessons will be written by eminent
clergymen and scholars, especially for "The Illustrator,"
and no pains will be spared to have it fill all the wants of
the Sunday School Worker.

TERMS.

6 Cents per Number, or One Year.....60c.

10 Subscribers or over for One Year...50c. each.

ADVERTISING RATES.

Inside Pages.....\$20.00 per page.

Second & Third Pages of Cover. 30.00 " "

Outside Page of Cover..... 40.00 " "

A FEW SAMPLE TESTIMONIALS.

From I. S. SIMMONS, D.D.—"I have read with great
satisfaction and profit *The Illustrator*. It cannot fail to
increase the interest of Sabbath school instruction on the
study of the Lessons. It abounds in suggestions, and the
general notes are excellent. I shall be happy to receive its
aid in my Bible study."

From J. O. PECK, D. D.—"I have read from beginning
to end, at one sitting, the advance copy of your Sunday
school ILLUSTRATOR. It is excellent in design and in exe-
cution. It fills an unoccupied place in Sunday school
literature, and I am sure must command a large circulation.
Any teacher using it wisely will become doubly efficient."

From REV. EMORY J. HAYNES.—"It is very able, a de-
cided help, and in the right direction."

From REV. GEO. E. REED.—"Having examined with
care the first number of the ILLUSTRATOR, I am convinced
that the projected monthly will be an invaluable aid to all
engaged in active Christian work, both in the pulpit and in
the Sabbath school."

CLUB TERMS.

The Illustrator will be sent free to any one subscribing
through us for any paper or Magazine whose regular price
is \$3.00 or over per year, or at Half-price for any paper or
Magazine whose regular price is \$1.50 or over.

THE OPPORTUNITY OF A LIFETIME.

A Magnificent Family and Pulpit Bible
for \$5.20. Usual price, \$16.00.

This splendid Royal Quarto Edition of the Bible is made
self-explaining, being a complete Library of the Holy
Scriptures, and contains, in addition to the Old and both
versions of the New Testament, The Apocrypha, Cruden's
Complete Concordance, Smith's Bible Dictionary, Hymns,
Bible Teachers' Text Book with 25,000 references, Full
Connected History of the Bible, of Creeds and Religious
Denominations, Nations, Kings, Jews, Eminent Reformers,
Biblical Antiquities, Cities and Books of the Bible, Apostles
and Evangelists, our Saviour and 130 other features. Also,
100,000 marginal references, 2,000 beautiful Engravings,
(many full page Dore,) 7 elegant Maps of the Holy Land,
10 superb Illuminated Chromatic Plates (Presentation,
Lord's Prayer, Ten Commandments, Tabernacle Furniture,
High Priests, Temperance Pledge, Botany, Zoology, Mar-
riage Certificate in seven colors), Family Record, Photo-
graph Album, Temple of Solomon, bird's eye view of Holy
Land, Panorama of Jerusalem, &c. The amount of matter
(extra) aside from the Bible proper, were it bound in
separate volumes, would cost at least \$20, and the engrav-
ings alone cost more than many other Bibles in the market.
Size of Bible, 10½ by 12½ inches. Weight, 12¾ lbs. 1,600
pages superbly bound in Morocco (richly paneled), with
gilt sides, back and edges. Has Large Print. In fact,
so sumptuous it would grace the parlor of a millionaire.

GRAND SPECIAL OFFER.

To introduce this incomparable Bible to the public, know-
ing that enormous future sales at regular prices will result,
we have decided to send **One Copy** to any address on
receipt of \$5.84. Two copies, \$10.40. A book-binder
would charge more than this for the **Cover Alone**.
Send money by Post-Office Money Order, or Registered
Letter, or Draft on New York. Perfect satisfaction guar-
anteed or money refunded.

Marriage Certificates.

To introduce our new styles of Marriage Certificates, we
will make a reduction of **50 per cent.** from the retail
price. Send for Price List.

We will send a sample lot of one of each for \$1.00,
post-paid. Retail for \$2.50.

SPECIAL AGENTS FOR

OXFORD TEACHERS' BIBLES.

Send for Price List.

TWENTY-NINE CHOICE SELECTED

ECONOMICAL SUNDAY-SCHOOL LIBRARIES

DIVIDED IN THREE CLASSES.

Class "A" for larger scholars, bible classes and teachers.
Class "B" for scholars from ten to fifteen years old.
Class "C" for younger scholars and infant classes.
Number of volumes in libraries from 25 to 500 each.
Publisher's regular prices from \$6.00 to \$500.00.
Our reduced prices from \$3.00 to \$200.00.

Over 50,000 volumes always in stock, which enables us
to send double the quantity wanted to select from, with
privilege of taking ample time with no extra expense, as
we pay return freights and guarantee full satisfaction and
lowest prices.

Address: N. TIBBALS & SONS,

124 NASSAU STREET, NEW YORK.

BEST TEACHERS, AMERICAN, and FOREIGN,

promptly provided for Families, Schools, Colleges.

Skilled Teachers supplied with Positions.

Circulars of Good Schools free to Parents.

School Property rented and sold.

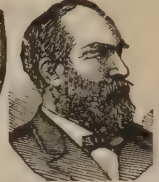
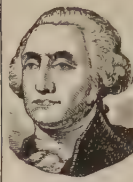
School and Kindergarten Material, etc.

J. W. SCHERMERHORN & CO.,

AMERICAN SCHOOL INSTITUTE, 7 East 14th Street, N. Y.

The Children's Treasure and Parents' Delight.

PARLOR GAMES OF AMERICAN HISTORY AND BIOGRAPHY.



A matchless variety of Games for the home circle based on the names, dates, statistics and the successful and rival Candidates, from Washington to Garfield, including the new games "RACES to the WHITE HOUSE."



QUARTETT, and PYRAMIDS, the new way of AUTHORS, DOMINOES, MUGGINS, etc.

The above games possess more of REAL NOVELTY, and a greater variety of amusement combined with useful information, than any set of cards extant.

The American Agriculturist says: "No one can play them well without becoming expert in American history. The games will be exceedingly attractive for amusement in the family circle."

68 Illustrated Cards. Price 50 Cents by Mail.

FULL INSTRUCTIONS WITH EACH BOX.

E. B. TREAT, 771 Broadway, New York.

F. E. TROWBRIDGE, BANKER AND BROKER,

Nos. 3 & 5 BROAD or 27 WALL STREETS.

Rooms Nos. 25, 26 and 27 (Drexel Building),

P. O. BOX, 2907, NEW YORK.

Member of the N. Y. Stock Exchange and N. Y. Mining Stock and National Petroleum Exchange; also President of the International and Eastern Telegraph Company, Trustee of American Safe Deposit Company, and Director of American Savings Bank.

A GENERAL BANKING BUSINESS TRANS-
ACTED.

Securities bought and sold on commission or cash or on margin. Advances made on approved collateral at the market rate. Deposits received subject to check at sight. Four per cent. interest allowed on all daily balances. Orders executed on London, San Francisco, Boston, Philadelphia and Baltimore Exchanges.

P. S.—My New York Weekly Financial Report is mailed free of charge on application.

NOW READY—Bound Vols.

1st, 2nd and
3rd year.

A Book Worth
HAVING.

Pulpit The
Treasury

With full Index of Authors, Subjects and
Texts.

DEVOTED to

SERMONS, LECTURES.

BIBLICAL COMMENTS.

QUESTIONS OF THE DAY.

THE PRAYER SERVICE.

SUNDAY SCHOOL CAUSE.

MISSION WORK, ETC.

HELPFUL to PASTORS, CHRISTIAN WORKERS
AND FAMILIES.

Yearly Subscription, \$2.50. Bound Vol., \$3.

Back Numbers, 20 Cents.

[See Premium Offer.]

AGENTS WANTED.

Liberal terms given Pastors, Teachers and others to introduce it. Sixteen pages, Contents of 1st Vol. and Catalogue free on application.

E. B. TREAT Publisher, 771 Broadway, N.Y.

THERE IS MONEY IN HENS!



For only **25 cents** we will send post paid a copy of the most complete and valuable Poultry Book ever issued for the price. Tells all about the different Breeds, Hatching, Feeding, Capital needed, Profits, all about Incubators and Brooders, all about the different diseases of FOWL and their cure, all about Turkeys, Ducks, Geese, Capons, &c. &c. How to make the

best and cheapest coops, houses, &c. The profits from raising Poultry and Eggs for market are immense, considering the small amount of capital required and the labor involved. Many Ladies make \$100 to \$800 per year, and boys and girls earn lots of money by keeping a few hens. Every owner of a small place should have this book. It is finely printed and bound, fully illustrated, Litho. cover. It gives the most valuable hints and advice gleaned in 25 years by a practical man. Send post paid for 25 cts. or 6 copies for **ONE DOLLAR**. Stamps taken. Address all orders to **WORLD MAN'G CO., 122 Nassau St., New York.**

\$1.75 Domestic Type Writer. 20,000 in use in Business. Great Instructor for Children. Ag'ts wanted. **H. S. INGERSOLL, 46 Cortland St., N.Y.**

MEMORIAL TRIBUTES

A COMPEND OF FUNERAL ADDRESSES.

AN AID FOR PASTORS.

A Book of Comfort for the Bereaved.

It has been compiled from the addresses of the most eminent divines of the past and present age, both in Europe and America.

Edited by **J. SANDERSON, D.D.**

Introduction by **JOHN HALL, D.D.**

Pastor of the Fifth Ave. Presbyterian Church, N.Y.

One Volume, Crown, 8vo, 500 pages, \$1.75
E. B. TREAT, Publisher, 771 Broadway, N.Y.

THE ONLY PERFECT SEWING MACHINE.
SIMPLEST, LATEST IMPROVED
MOST DURABLE & BEST

NEW HOME
BUY IT AND MAKE HOME
IF THERE IS NO AGENT NEAR YOU
WRITE DIRECT TO US.
NEW HOME SEWING MACHINE CO.
30 UNION SQUARE N.Y. CHICAGO, ILL.
ORANGE MASS. OR ATLANTA GA.

Dr. J. M. Howe's INHALING TUBE

For Lung and Throat Diseases. Especially recommended for public speakers and singers. Indorsed by J. H. Vincent, D.D., C. C. McCabe, D.D., J. P. Newman, D.D., Rev. N. N. Beers, Rev. Wm. Reddy, D.D., Gen. Cyrus Bussey, and others. Sent, postage paid, on receipt of \$2.
Address **HOWE TUBE CO., Passaic, N.J.**

THE AUTOMATIC SHADING PEN.



Makes a Shaded Mark of Two Colors at a Single Stroke. Sample set of three sizes by mail, \$1.00. Circular and sample writing FREE.

TELEPHONES SOLD.



Don't pay exorbitant rental fees to the Bell Telephone Monopoly to use their Telephones on lines less than two miles in length. A few months' rental buys a first-class Telephone that is no infringement, and works splendid on lines for private use on any kind of wire, and works good in stormy weather. It makes homes pleasant; annihilates time; prevents burglaries; saves many steps, and is just what every business man and farmer should have to connect stores, houses, depots, factories, colleges, etc., etc. The only practicable and reliable Telephone that is sold outright and warranted to work. Chance for agents. No previous experience required. Circulars free. **WM. L. NORTON, Buffalo, N.Y.**

The Novelty Rug Machine.

[PAT. DEC. 27, 1881.]



Makes Rugs, Ties, Hoods, Mittens etc., with ease and rapidity. Price only \$1 single machine, with full directions, sent by mail on receipt of price. Satisfaction guaranteed or the money refunded. Agents wanted. Apply for circulars to E. Ross & Co., Patentees and Sole Manufacturers, Toledo, Ohio, Lock Box 184; also Manufacturers of Rug Patterns and yarns. Beware of infringements.

REWARD! Of \$10—\$50 to every person sending us valuable information of school vacancies and needs. No trouble or expense. Send stamp for circulars to **Chicago School Agency, 185 South Clark St., Chicago, Ill.** N.B.—We want all kinds of Teachers for Schools and Families.



J. & R. LAMB,
59 CARMINE STREET,
NEW YORK.

Church Furnishers.

MEMORIAL WINDOWS.
MEMORIAL TABLETS.
S. S. BANNERS.
CHURCH LINEN.
CHURCH EMBROIDERY.

SEND FOR
ILLUSTRATED
HAND-BOOKS
OF STAINED
GLASS, MET-
AL-WORK, EMBROIDERY, &C

THE HOME BEYOND,

—: OR :—

VIEWS OF HEAVEN AND ITS RELATION TO EARTH,

COMPRISING THE

RIPEST THOUGHTS AND UTTERANCES OF OVER FOUR HUNDRED
PROMINENT THINKERS AND WRITERS.

EDITED BY RT. REV. SAMUEL FALLOWS, D.D., LL.D.

One Large Elegantly Illustrated Octavo Volume.

This volume is a Treasure House comprising the views of the most distinguished orators, philosophers, poets, statesmen, theologians, and thinkers, of every age and clime. No subject is of such paramount or absorbing interest to man as that of Death, and the future life. "If a man die shall he live again?" is the question springing from every heart, and trembling on every lip.

The aim of the compiler of the "HOME BEYOND," has been to set forth through the aid of the Best Thinkers and writers of the centuries, the grand truth of immortality, and the reality and glory of the Home in Heaven. The value of such a work is well-nigh inestimable. To any who are beset with doubts and fears, it will prove an armory from which bright and shining weapons can be taken to put to flight these enemies of their comfort and peace. It will be precious solace to those who are laying away to rest the loved of their Homes and Hearts. It will help their faith, lift up the tearful eye to the land of beauty, bountifulness and blessedness where the redeemed walk in white. It will stimulate them to live nobler lives on earth, that they may, through the grace of God, secure at last the Rest and rewards of Heaven.

In a work of this Character, great literary taste and discrimination are required to successfully winnow the Chaff from the wheat. For this task the author has proved himself peculiarly fitted, and has given the Fruit of long and patient study during a laborious and successful ministry, and gathered in one volume the Choicest Gems within the scope of the subject, abounding in advice, admonition, comfort and consolation, clothed in "thoughts that breathe, and words that burn."

The Indexes, three in number, are minute and complete in every respect.

The whole work has been faithfully performed, both in the matter of preparation and mechanical execution.

CONDITIONS AND PRICES.

In English Silk Cloth, gold back, fancy black stamp on side, plain edges, - - - - -	\$3 00
In English Silk Cloth, black and gold sides, gilt edges,	3 75
In Half Russia, full gilt edges, presentation edition,	5 00

The Publishers guarantee the book to correspond in every respect with sample copy.

E. B. TREAT, Publisher,

771 Broadway, New York.

FARM MORTGAGES.

TEN PER CENT NET. YEARLY INTEREST.

Payments of interest by coupon notes prompt as Government bonds. All money loaned upon first-class improved farms in the rich and productive grain country of Eastern Washington. Security three times greater than the amount loaned and no expense to investors. Interest collected when due and forwarded to mortgagees. Full information given parties who have money to loan and desire it well secured. Address

J. K. RUTHERFORD,
DAYTON, WASHINGTON TERRITORY.

QUICK AS A WINK!

We offer earnest men and women the greatest chance of their lives to make money rapidly with our new business of "QUICK PHOTOGRAPHY." Easily learned, requires no experience and very small capital. Profits are 300 to 500 per cent., as what costs 50 cts. sells for \$4 to \$6, and DAILY PROFITS WILL RUN from \$5 to \$25. Can be worked in connection with other business with immense success and run as a side issue with most anything. The apparatus is ALWAYS READY, light to carry, and by traveling about, visiting the farmer in the field, the mechanic in the shop, the housewife in sitting-room, you will in nine times out of ten get an order to "take a picture" of them "just as they are," or of the baby, the horse, cow, or the favorite pet cat or dog, or a group of the whole family, or of the old homestead. You can do as good work as any artist and please all your patrons. It is a steady, pleasant and honorable calling. In connection with the Photo business you can run at nights a Magic Lantern entertainment with our ELECTRO RADIANT MAGIC LANTERN and views, advertising it during the day, and easily adding \$10 to \$75 a day to your income, as many are doing. This is easy to learn and very pleasant. We supply all that is needed, all kinds of views, lenses, lectures, etc. Students and teachers will find this very profitable. If you have an earnest desire to better yourself financially, see something of the world, acquire a good start in life, you can do it by taking our advice and sending for particulars. Address **WORLD MANUFACTURING CO.,** 122 Nassau St., New York. P. O. Box 2633.

SAFE INVESTMENTS!

7% & 8%

Interest payable Semi-Annually.

KANSAS FIRST MORTGAGES.

Security three to six times the amount of Money Loaned.

OVER \$3,000,000 LOANED, NOT A \$1 LOST.

Safe as Government Bonds. Income three times as much. For particulars write for our Investors' Guide.

JOHN D. KNOX & CO., Topeka, Kan.



"IT STANDS AT THE HEAD"
BY MERIT ALONE.

Satisfaction Guaranteed. Machines Fully Warranted.
Send for Illustrated Catalogue with specimens of writing.

AMERICAN WRITING MACHINE CO.,
Hartford, Conn.

Branch Office, 237 B'way, N. Y.

DISEASES CONQUERED.

DR. JEROME KIDDER'S Family Electro-Medical Apparatus.

Superior to all Others!

HIGHEST AWARDS WHEREVER
EXHIBITED IN COMPETITION.

To distinguish the genuine from the spurious, send for a copy of the "Electro-Allo-tropic Physiology," mailed free.

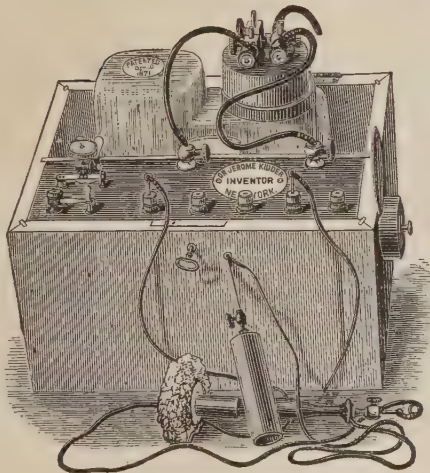
ADDRESS,

Jerome Kidder Manufacturing Co.

820 BROADWAY,

NEW YORK CITY,

PATENT TIP BATTERY. Shown without Lid.



THE SECURITY

Mutual Benefit Society

OF NEW YORK.

INCORPORATED DECEMBER, 1881.

No. 233 BROADWAY,

Opposite Post Office.

A. L. Soulard,
President.

Wm. D. Chandler,
Sec'y and Treasurer.

E. A. Quintard, **J. F. Morse**
Vice-Presidents."

DIRECTORS:

A. G. GOODALL,
President Am. Bank Note Co., N. Y.

O. D. BALDWIN,
President Fourth National Bank, N. Y.

R. CARMAN COMBES,
President Exchange Fire Ins. Co., N. Y.

A. L. SOULARD,
President Sterling Fire Ins. Co., N. Y.

E. A. QUINTARD,
President Citizens' Savings Bank, N. Y.

W. D. SNOW,
Secretary Am. Loan and Trust Co., N. Y.

HENRY C. ROBINSON,
of Porter Brothers & Co., N. Y.

WM. B. FULLER,
with H. B. Claflin & Co., N. Y.

HENRY B. PIERCE,
of Hutchinson, Pierce & Co., N. Y.

E. B. WHEELER, M.D.,
Medical Director, N. Y.

ONLY TWELVE ASSESSMENTS

have been levied since the Society began business, averaging three a year, and making the cost for assessments to a man of forty years, *less than five dollars a year* for each One thousand dollars of insurance.

SEND FOR CIRCULARS.

AGENTS WANTED.

REMUNERATIVE EMPLOYMENT OFFERED
ENERGETIC AND RELIABLE MEN.

PURELY MUTUAL INSURANCE AT COST.

The Security Mutual Benefit Society, of New York, is one of the few assessment life insurance companies that has attained conspicuous success. "Slow and Sure" has been the motto of its managers, and they have preferred to build up a solid foundation with **strictly first-class male risks**, rather than grow fast numerically at the expense of safety and become burdened with unsafe risks, heavy mortality and frequent assessments.

The members of this society elect their own officers annually, cannot be assessed except for death losses occurring after the surplus fund is exhausted, are guaranteed against dishonest management by the Agency Security and Guaranty Company, a responsible corporation, organized upon the unlimited plan, and having one hundred thousand dollars capital, and who also **guarantee the perpetuity of the society for forty-eight years.**

Considering the elements of safety and permanency which it affords, no organization ever before offered the substantial benefits of life insurance at so little cost to the insured.

Mr. O. D. Baldwin, President of the Fourth National Bank, says:

"I have given the organization, methods and prices of the Security Mutual Benefit Society the most careful investigation, and am satisfied that it affords to the insured as cheap and sure a means of providing for their families as any of the benefit companies, while far cheaper than the old-fashioned life insurance companies, and in reference to security, **absolutely safe.**"

Mr. W. A. Camp, manager of the New York Clearing House, says:

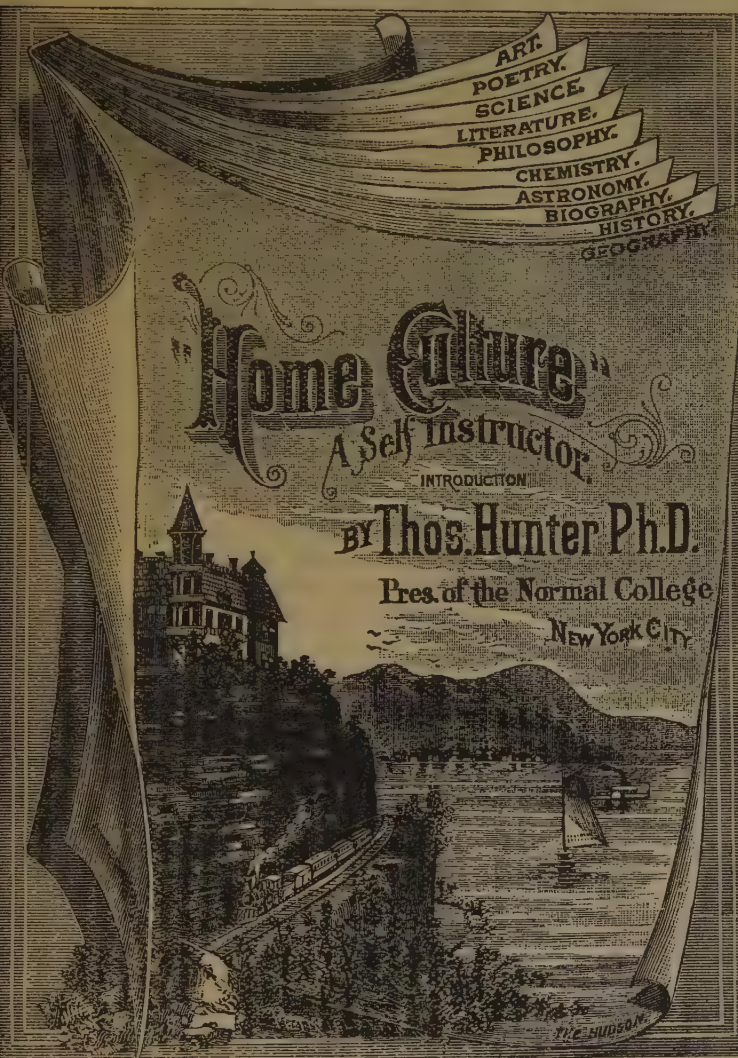
"The method of insurance adopted by the Security Mutual Benefit Society is the outgrowth of long experience, and one in which the faults of other systems are avoided while their good features are retained. I consider it the **safest and best** system ever brought to my notice."

A BOOK

which hath been culled from the flowers of all Books.
GEORGE ELIOT.

Books should to one of these four ends conduce: For wisdom, piety, delight, or use.—SIR JOHN DENHAM.

THIS book not only conduces to one of the four ends mentioned by the poet, but largely to all of them. It is replete with the **wisdom** of all ages; it will be found **useful** to almost every grade of reader; it will give **delight** to young and old; and inasmuch as happiness and wisdom tend to virtue, it will indirectly lead to **piety**. THOS. HUNTER, PH.D.



GEOLOGY.
ASTRONOMY.
MINERALOGY.
HISTORY;
SACRED,
PROFANE,
ANCIENT,
MEDIÆVAL,
EUROPEAN,
AMERICAN.
GEOGRAPHY;
PHYSICAL,
POLITICAL.
LITERATURE;
EUROPEAN,
AMERICAN.
QUOTATIONS;
POETRY,
PROSE.
GRAMMAR.
BIOGRAPHY.
FINE ARTS.
FAITHS OF THE WORLD.
DISCOVERIES.
INVENTIONS.
POLITICAL ECONOMY.
COMMERCIAL LAW.
PHYSIOLOGY.
BOTANY.
ZOOLOGY.
NAT'L PHILOSOPHY.
CHEMISTRY.
ELECTRICITY.
SIGNALS AND CODES.

An Aid to Social Hours at Home.

EDITED BY A CORPS OF PROFESSORS AND TEACHERS.

IT MAY BE USED: As a self-instructor in the quiet of one's room or home. In the home circle or social party as profitable amusement. By students, and others, preparatory to competitive examinations. By parents and children catechizing each other in quest of knowledge. By teachers in class-examinations or pupils in mimic battle. By past-graduates, and others, for refreshing the memory in self-examination.

Nearly 700 Quarto pages. Elegantly Illustrated. Cloth \$3.50. Gilt, \$4.00. Half Mor., \$4.75.

Agents Wanted.

E. B. TREAT, Publisher, 771 Broadway, N. Y.

NOW READY.

TALMAGE'S SERMONS.—A New Book.

NEW TABERNACLE SERMONS,

By T. De Witt Talmage, D.D.

PASTOR OF THE BROOKLYN TABERNACLE. :

Nearly 400 pp. With Portrait and Fac-simile of Autograph Letter. Price, \$1.50.

This book contains the best specimens of the wonderful pulpit productions of their brilliant author. There are no tame thoughts, drowsy platitudes or prosaic utterances within its covers. Every page beams with originality, flashes with light and sparkles with gems of oratory. Dr. Talmage has the ear of the world. It is literally true that his pulpit fame "has gone out through all the earth and his words to the end of the world." Hence the demand for his sermons is unparalleled, and the corresponding duty to meet this demand with a supply authorized by Dr. Talmage himself. This book is sent forth with his sanction—given in an autograph letter published in the preface—which will be eagerly sought for and read by hundreds of thousands.

The press everywhere has been constrained to give unstinted praise to his simple, earnest, pungent, eloquent presentation of the truths of the Gospel; a few specimens only of its notices can be given.

Their power for good can scarcely be overestimated.—*Christian Advocate.*

The great audience was spell-bound, and at times the stillness, under the preacher's solemn appeals to those who "were ready to perish," was oppressive.—*Christian Intelligencer.*

Intensely earnest, brilliant as a meteor, practical beyond most preachers—always pleading for Christ and grasping for souls.—*Philadelphia Presbyterian.*

He is a fearless antagonist to all forms of sin—a writer who cares more for cleaving a helmet than for showing the jewels on the handle of his weapon.—*Chicago Interior.*

His sermons reveal skill in word-painting, fearlessness in statement, and directness of aim.—*American Church Review.*

A line sometimes unfolds a picture. His utterance is exceedingly vigorous.—*Congregationalist.*

He is in dead earnest, and every blow tells.—*N. Y. Independent.*

A fertility of illustrations that is marvellous.—*N. Y. Observer.*

SPECIAL OFFER.

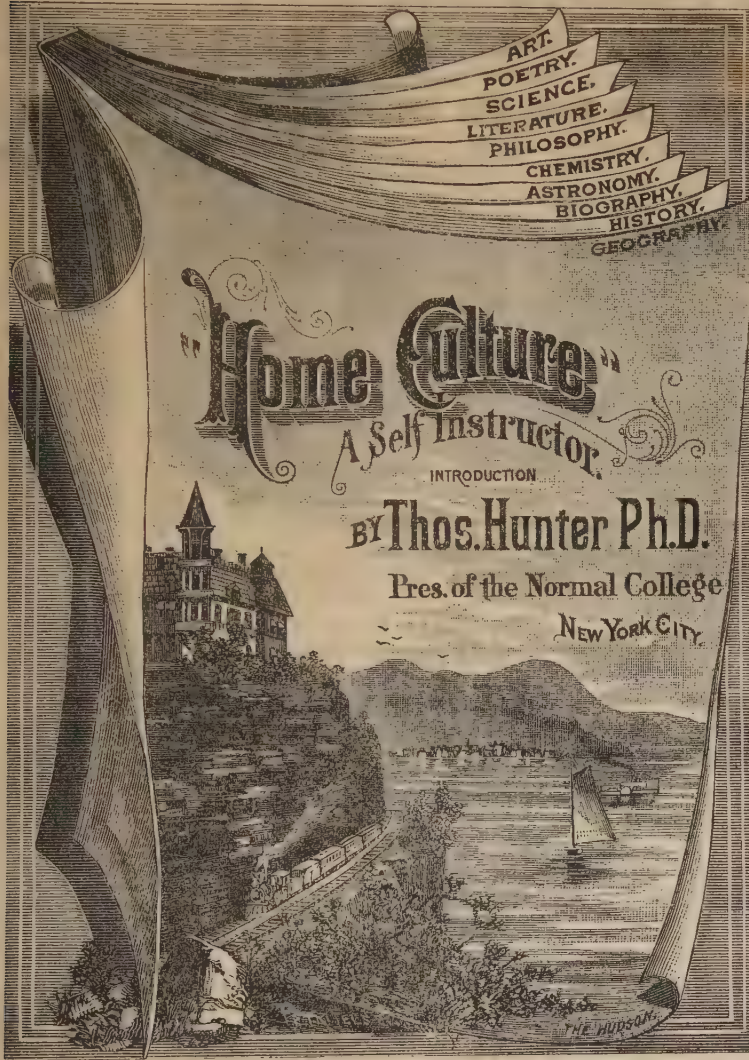
To Subscribers to "The Pulpit Treasury" and those who may subscribe on or before August 1st, 75 Cts. Postage additional, 12 Cts.

E. B. TREAT, 771 Broadway, New York.

A BOOK which hath been culled from the flowers of all Books.
GEORGE ELIOT.

Books should to one of these four ends conduce: For wisdom, piety, delight, or use.—SIR JOHN DENHAM.

THIS book not only conduces to one of the four ends mentioned by the poet, but largely to all of them. It is replete with the **wisdom** of all ages; it will be found **useful** to almost every grade of reader; it will give **delight** to young and old; and inasmuch as happiness and wisdom tend to virtue, it will indirectly lead to **piety**. THOS. HUNTER, PH.D.



GEOLOGY.
 ASTRONOMY.
 MINERALOGY.
 HISTORY;
 SACRED,
 PROFANE,
 ANCIENT,
 MEDIÆVAL,
 EUROPEAN,
 AMERICAN.
 GEOGRAPHY;
 PHYSICAL,
 POLITICAL.
 LITERATURE;
 EUROPEAN,
 AMERICAN.
 QUOTATIONS;
 POETRY,
 PROSE.
 GRAMMAR.
 BIOGRAPHY.
 FINE ARTS.
 FAITHS OF THE WORLD.
 DISCOVERIES.
 INVENTIONS.
 POLITICAL ECONOMY.
 COMMERCIAL LAW.
 PHYSIOLOGY.
 BOTANY.
 ZOOLOGY.
 NAT'L PHILOSOPHY.
 CHEMISTRY.
 ELECTRICITY.
 SIGNALS AND CODES.

An Aid to Social Hours at Home.

EDITED BY A CORPS OF PROFESSORS AND TEACHERS.

IT MAY BE USED: As a self-instructor in the quiet of one's room or home. In the home circle or social party as profitable amusement. By students, and others, preparatory to competitive examinations. By parents and children catechizing each other in quest of knowledge. By teachers in class-examinations or pupils in mimic battle. By past-graduates, and others, for refreshing the memory in self-examination.

Nearly 700 Quarto pages. Elegantly Illustrated. Cloth, \$3.50. Gilt, \$4.00. Half Mor., \$4.75.

Agents Wanted

E. R. TREAT Publisher 771 Broadway N. Y.

BOSTON, MAR. 23, 1883. "I KEEP IT ON A PROMINENT SHELF IN MY LIBRARY, AND FIND IT A KIND OF GUARDIAN ANGEL OF THE HOUSEHOLD IN MATTERS SANITARY AND HYGIENIC." JOSEPH COOK.

The New Cyclopedia of Family Medicine.

Our Home Physician.

A POPULAR GUIDE TO THE
ART OF PRESERVING HEALTH AND TREATING DISEASE;
WITH PLAIN ADVICE FOR
ALL THE MEDICAL AND SURGICAL EMERGENCIES OF THE FAMILY.

Containing clear descriptions of the Structure and Functions of the Human Body, the Laws of Health, care of the Sick, management of Infants and Children, and all possible Self-aids in the treatment of Accidents and Disease, in plain language, adapted to the Household. Based on the latest and highest authorities.

BY GEORGE M. BEARD, A. M., M. D.,

(GRADUATE OF YALE COLLEGE, AND OF THE NEW YORK COLLEGE OF PHYSICIANS AND SURGEONS.)

Formerly Lecturer on Nervous Diseases in the University of New York; Fellow of the New York Academy of Medicine; of the American Medical Association; one of the Authors of "Medical and Surgical Electricity," etc.

ASSISTED IN THE VARIOUS DEPARTMENTS BY THE FOLLOWING EMINENT MEDICAL AUTHORITIES.

IN DISEASES OF THE EYE AND EAR.

By D. B. ST. JOHN ROOSA, A. M., M. D.,

Clinical Professor of Diseases of Eye and Ear, in the University of New York; President of New York State Medical Society; Author of "Diseases of the Ear," etc.

IN SURGERY.

By BENJAMIN HOWARD, A. M., M. D.,

Formerly Professor of Operative and Clinical Surgery in the Long Island College Hospital (Brooklyn); Attending Surgeon to the Northwestern Dispensary, New York City, etc.

IN ODONTOLOGY.

By N. W. KINGSLEY, M. D.,

Surgeon Dentist, and Dean of the N. College of Dentistry.

IN DISEASES OF THE SKIN.

By GEO. HENRY FOX, A. M., M. D.,

Clinical Professor of Diseases of the Skin, College of Physicians and Surgeons, N. Y.; Pres. of N. Y. Dermatological Society; Editor of Photo. Illustrations of Skin Diseases, etc.

IN MATERIA MEDICA.

By LAURENCE JOHNSON, M. D.,

Late Physician to the Demilt Dispensary, N. Y. City; Fellow of and Librarian-in-chief to the N. Y. Academy of Medicine.

IN GENERAL REVISION.

By A. D. ROCKWELL, M. D.,

Electro Therapist to the N. Y. State Woman's Hospital; one of the Authors of "Medical and Surgical Electricity," etc.

In Diseases of Women and Children.

This department has been under the supervision of an eminent Physician, connected with the New York State Woman's Hospital; and with the New York Infirmary for Women and Children; a member of the N. Y. Obstetrical Society, etc.

And upwards of Two Hundred other widely known American and European Authors. Revised and Enlarged.

The publisher presents "OUR HOME PHYSICIAN," with the assurance that it is the most important and valuable Medical Guide ever offered to the American public. To this admirable work our well-known authors have given careful study, investigation and experience. We quote from Dr. Beard's preface:

"This book has been prepared to meet a want that has been long and widely felt—of a single work which should give a comprehensive and accurate knowledge of Medical Science of the present day, in as much detail as can be useful to those not medically educated. I have written in this work just what I say every day to my patients, in my popular essays, and in my lectures before lyceums and colleges. I have here said just what your family physician would tell you if he had the time and occasion to explain the different diseases, their symptoms and treatment. My aim has been to make the work so clear that the wayfaring man might not err therein, and yet so thorough and exhaustive that the educated physician should find in it much to perfect his knowledge and refresh his memory."

Illustrated by Numerous Chromo-plates and Wood-cuts,

From Photographs of Patients in Hospitals and private practice under the direction of GEO. H. FOX, M. D.

WITH HOMEOPATHIC TREATMENT OF DISEASES AND THEIR REMEDIES.

By Samuel Lilienthal, M. D.,

Professor of Clinical Medicine in the New York Homeopathic College; Professor of Theory and Practice of Medicine in the New York College and Hospital for Women; Editor of the North American Journal of Homeopathy, etc.

CONDITIONS.

The work will contain over Fifteen Hundred Royal Octavo Pages. The Chromo-Lithographs and Wood-Cut Illustrations, with the smaller engravings, designed to illustrate the forms and treatment of disease, embrace a list of nearly 500 embellishments. The illustrations are a special and practical feature of the work; such as would offend good taste and propriety are carefully excluded.

In 22 Parts, 50 Cents Each, or Complete, Cloth Bound, - - -	\$12.00	Reduced Price, \$6.00
In Library Style, Full Sheep, Sprinkled Edge, - - -	13.50	7.50
In Half Turkey Morocco, Cloth Sides, Marbled Edge, - - -	15.00	9.00

In this 1/2 Price Edition (22d Thousand) the Text is entire, and 44 instead of 66 full page plates.

Sold only by subscription, and not to be honestly obtained except through our authorized canvassing Agents. Subscribers are guaranteed copies equal to sample shown.

E. B. TREAT, Publisher, 771 Broadway, New York.

THE NEW CYCLOPEDIA OF FAMILY MEDICINE.

By GEO. M. BEARD, M.D., and Ten Associate Editors.
Gives Causes, Symptoms and Remedies for every ill.
1506 Pages. Illustrated. Price, \$12, reduced to \$6.

Our Home Physician

J. M. Buckley, D.D., LL.D., Editor New York Christian Advocate, says:—We have read this work with much care, * * * our conclusion is that it cannot but be of very great use to intelligent parents, and to all who have to take care of themselves or others. Its objects are to prevent disease, to shorten disease, and to diminish the evil and fatal effects of disease by giving plain advice for all emergencies which arise in the family.

We are glad to notice that this book avoids the mistake of certain others, in that it avoids all cuts or plates that pander to a morbid curiosity. Space will not allow us to give even an outline of the vast and diversified contents of this remarkable combination of all that laymen need to know. The book cannot fail to be useful wherever it goes.

J. M. Buckley

Rev. Charles A. Stoddard, D.D., Editor New York Observer, says:—This book was originally published and sold for twelve dollars. It had a wide circulation and received such commendation from physicians and surgeons, from the press and from private individuals, that the publisher has felt that it was a duty to extend the usefulness of the work by reducing the price of the volume. [\$6].

It is now brought within the reach of every family that desires a good medical guide. It is a remarkably sensible, comprehensive and valuable work for young and old. In commending a medical book we are extremely careful to consider well its tone and spirit, and we do not hesitate to say that we find this work entirely healthful and decorous in style and matter.

Charles A. Stoddard

Rev. Joseph Cook, writes:—"Our Home Physician" has an established reputation for accuracy, learning, and sagacity. I keep it on a prominent shelf in my library and find it a kind of Guardian Angel of the household in matters sanitary and hygienic.

Joseph Cook

C. F. Deems, D.D., LL.D., President of the American Institute of Christian Philosophy and Pastor of the Church of the Strangers, New York, writes:—I have given more than usual care in examining "Our Home Physician," by Dr. George M. Beard. It contains an immense amount of information which ought to be in every home.

With its many invaluable directions and prescriptions it will often be useful in supplying the place of the family physician. I have put it in my library where every member of the family can have access to it, having great confidence in the skill of its conscientious editor and his associates.

I think I can very safely and confidently commend this book to all readers.

Charles F. Deems

Dr. S. E. Strong, Remedial Institute, Saratoga Springs, N. Y., writes:—I take pleasure in saying I regard "Our Home Physician" a very judicious and practical work for the people, full of much valuable information. Being the latest it is the one most completely abreast of the times.

S. E. Strong

W. E. Sheldon, Secretary of the National Teachers' Association, Boston, writes:—It contains plain advice for all the medical and surgical emergencies of the family and is based upon the most recent and the highest authorities in the several departments, and brought down to the latest dates. Such a work cannot be too highly commended.

Taken as a whole this cyclopedia must add greatly to the knowledge of science in its relations to humanity. The great aim of the distinguished author and his associates seem to have been the prevention of disease, to give an intelligent knowledge of the laws of health, while the remedial portions of the works are very full and complete.

W. E. Sheldon

E. B. TREAT, Publisher, 771 Broadway, New York.

THE HOME BEYOND,

—: OR :—

VIEWS OF HEAVEN AND ITS RELATION TO EARTH.

COMPRISING THE

RIPEST THOUGHTS AND UTTERANCES OF OVER FOUR HUNDRED
PROMINENT THINKERS AND WRITERS.

EDITED BY RT. REV. SAMUEL FALLOWS, D.D., LL.D.

One Large Elegantly Illustrated Octavo Volume.

This volume is a Treasure House comprising the views of the most distinguished orators, philosophers, poets, statesmen, theologians, and thinkers, of every age and clime. No subject is of such paramount or absorbing interest to man as that of Death, and the future life. "If a man die shall he live again?" is the question springing from every heart, and trembling on every lip.

The aim of the compiler of the "HOME BEYOND," has been to set forth through the aid of the Best Thinkers and writers of the centuries, the grand truth of immortality, and the reality and glory of the Home in Heaven. The value of such a work is well-nigh inestimable. To any who are beset with doubts and fears, it will prove an armory from which bright and shining weapons can be taken to put to flight these enemies of their comfort and peace. It will be precious solace to those who are laying away to rest the loved of their Homes and Hearts. It will help their faith, lift up the tearful eye to the land of beauty, bountifulness and blessedness where the redeemed walk in white. It will stimulate them to live nobler lives on earth, that they may, through the grace of God, secure at last the Rest and rewards of Heaven.

In a work of this Character, great literary taste and discrimination are required to successfully winnow the Chaff from the wheat. For this task the author has proved himself peculiarly fitted, and has given the Fruit of long and patient study during a laborious and successful ministry, and gathered in one volume the Choicest Gems within the scope of the subject, abounding in advice, admonition, comfort and consolation, clothed in "thoughts that breathe, and words that burn."

The Indexes, three in number, are minute and complete in every respect.

The whole work has been faithfully performed, both in the matter of preparation and mechanical execution.

CONDITIONS AND PRICES.

In English Silk Cloth, gold back, fancy black stamp on side, plain edges, - - - -	\$3 00
In English Silk Cloth, black and gold sides, gilt edges,	3 75
In Half Russia, full gilt edges, presentation edition,	5 00

The Publishers guarantee the book to correspond in every respect with sample copy.

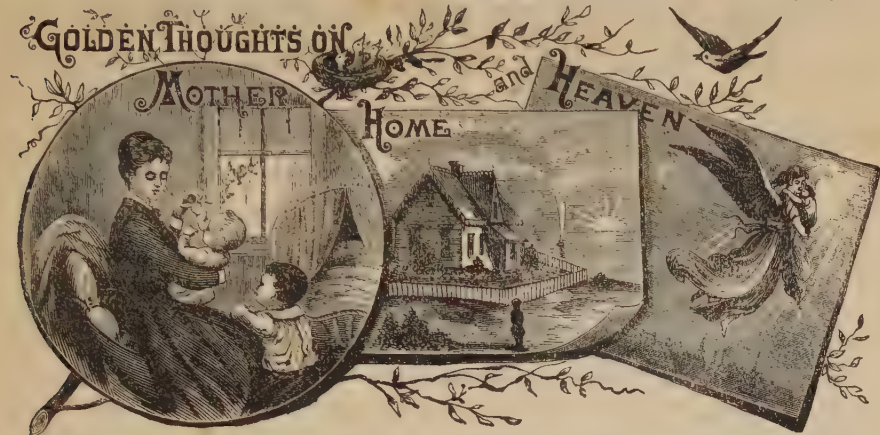
E. B. TREAT, Publisher, 771 Broadway, New York.

Pastors, Teachers and Agents Wanted to introduce our Publications.

180 THOUSAND SOLD.

You are cautioned against imitations.

The Genuine has an introduction by T. L. Cuyler, D.D.



In Poetry and Prose.

By 400 Best Authors.

Beautifully Illustrated.

Revised and Enlarged.

Cloth, \$2.25; Parlor Edition, Gilt, \$3.50; Full Morocco, \$5.00.

AGENTS WANTED.

A welcome guest in every home. A work truly rich in thought and sentiment, pertaining to "THE THREE DEAREST NAMES" to mortals given. An Elegant Birthday, Holiday, Anniversary or Bridal Present.

E. B. TREAT, Publisher, 771 Broadway, N. Y.

Curiosities of the Bible



Pertaining to Persons, Places and Things, with Key, including Black-board Designs, Bible Studies, Concert Exercises, and

Prayer Meeting Outlines. Introduction by J. H. VIKCENT, D.D. 606 pp. \$2.00 by mail. Immensely popular. A single agent has actually sold over 7,000 copies.

AGENTS WANTED.

E. B. TREAT, Pub., 771 Broadway, N.Y.

MEMORIAL TRIBUTES.

A COMPEND OF FUNERAL ADDRESSES.

—AN AID FOR PASTORS.—

A Book of Comfort for the Bereaved. Compiled from the addresses of the most eminent divines in Europe and America.

Edited by J. SANDERSON, DD.,

Editor of "The Pulpit Treasury."

Introduction by JOHN HALL, D.D., Pastor of the Fifth Avenue Presbyterian Church, N. Y.

The New York Churchman says: "It contains the words of wise men—such words as they have especially chosen for times of sorrow; and the bereaved may find in it that comfort which is the offspring of grief, and may learn to realize that they who mourn are blessed."

One Vol., Crown, 8vc, 500 pages, \$1.75.

E. B. TREAT, Pub., 771 Broadway, N. Y.

THE Pulpit
Yearly in Advance,
\$2.50.

SINGLE COPY,

25 cents.

Clergymen, \$2.

By the ablest writers on Theology, Christian Ethics, Evangelistic Work, Home and Heart Culture, etc. A welcome guest to the Pastor, Teacher, and Family. Send for Club Rates and Terms to Agents,

NEW EVANGELICAL MONTHLY

CONDUCTED BY A CORPS OF EMINENT CLERGYMEN.

Devoted to Sermons, Lectures, Biblical Comments, Questions of the Day, Prayer Meeting

Talks, The Sunday School Cause,

Mission Work, etc. ILLUSTRATED.

Treasury

E. B. TREAT, Publisher,

NEW YORK.

TALMAGE'S SERMONS.—A New Book.

NEW TABERNACLE SERMONS,
By T. De Witt Talmage, D.D.
PASTOR OF THE BROOKLYN TABERNACLE.

This book contains the best specimens of the wonderful pulpit productions of their brilliant author. There are no tame thoughts, drowsy platitudes or prosaic utterances within its covers. Every page beams with originality, flashes with light and sparkles with gems of oratory. Dr. Talmage has the ear of the world. It is literally true that his pulpit fame 'has gone out through all the earth and his words to the end of the world.' Hence the demand for his sermons is unparalleled, and the corresponding duty to meet this demand with a supply authorized by Dr. Talmage himself. This book is sent forth with his sanction—given in an autograph letter published in the preface—and will be eagerly sought for and read by hundreds of thousands.

The press everywhere has been constrained to give unstinted praise to his simple, earnest, pungent, eloquent presentation of the truths of the Gospel; a few specimens only of its notices can be given.

Their power for good can scarcely be overestimated.—*Christian Advocate.*

The great audience was spell-bound, and at times the stillness, under the preacher's solemn appeals to those who "were ready to perish," was oppressive.—*Christian Intelligencer.*

Intensely earnest, brilliant as a meteor, practical beyond most preachers—always pleading for Christ and grasping for souls.—*Philadelphia Presbyterian.*

He is a fearless antagonist to all forms of sin—a writer who cares more for cleaving a helmet than for showing the jewels on the handle of his weapon.—*Chicago Interior.*

His sermons reveal skill in word-painting, fearlessness in statement, and directness of aim.—*American Church Review.*

A line sometimes unfolds a picture. His utterance is exceedingly vigorous.—*Congregationalist.*

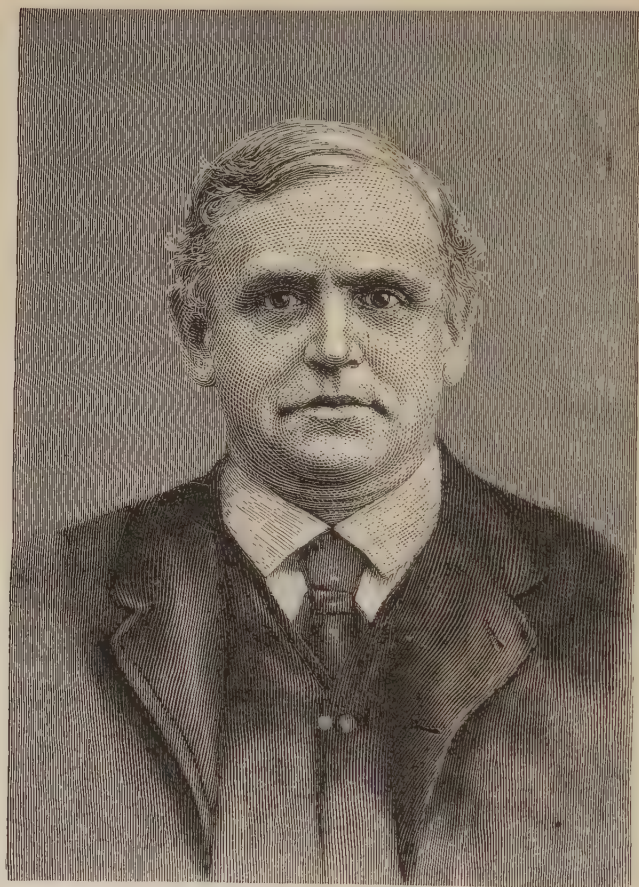
He is in dead earnest, and every blow tells.—*N. Y. Independent.*

A fertility of illustrations that is marvellous.—*N. Y. Observer.*

410 Crown, 8vo pp. With Portrait and Fac-simile of Autograph Letter. Price, \$1.50.

WANTED. AGENTS, Pastors, Teachers and others to introduce this new work; with a club of three and full price a fourth copy will be added and expressage prepaid on all. To those who will pledge to act as Agent or get up a Club we will furnish sample copy for **90 cents**. If desired by mail add **15 cents** extra. Postage stamps taken in payment.

E. B. TREAT, Publisher, 771 Broadway, New York.



Phillips Brooks.

THE PULPIT TREASURY.

AN EVANGELICAL MONTHLY.

VOL. IV.

NEW YORK, DECEMBER, 1886.

No. 8.

→ SERMONS ←

THE MESSAGE OF PEACE.

BY PHILLIPS BROOKS, D.D., TRINITY EPISCOPAL CHURCH, BOSTON, MASS.

And into whatsoever house ye enter, first say: Peace be to this house. And if the son of peace be there, your peace shall rest upon it, if not, it shall turn to you again.—LUKE x. 5, 6.

THIS was Christ's charge to His disciples when He sent them two and two before His face into every city and place whither He Himself would come. It was at the opening of the world's missionary era, and this charge to the first missionaries was a declaration of the way in which all men, actuated by the Spirit of Christ, were to present His truth to others. Every believer and every disciple was to be a missionary. Christ says His disciples are to go forth into the world, carrying the Gospel of peace with them, and into whatsoever house they enter they shall first say: "Peace be to this house." Peace is one of the great words of Jesus. It was spoken by the angels when they appeared to the shepherds of Bethlehem, saying: "Glory to God in the highest, and on earth peace, good will towards men." It was Christ's word of assurance to His disciples in view of their immediate separation: "These things have I spoken unto you, that ye might have peace." Then, again, it is found in His utterance as He stood weeping over Jerusalem: "Oh! that thou hadst known, at least in this thy day, the things that belong to thy peace." It was used also by the disciples, in their salutations and benedictions: "Grace, mercy, and peace from God the Father and the Lord Jesus Christ." And surely the word must have no little meaning to the heart of every individual.

It stands for the sum of all human life ; it represents the condition of any life which has found the true reason of its peace and its active belief, in loving obedience to God. As the mind finds itself sustained by the truth which it cordially believes ; as the earth is at peace, because of the forces that hold it on every side ; as the child is at peace when pressed to the bosom of its father, so is the man at peace who presses close upon Christ, and whose life is hid in the life of his Master. It is the fulfilment and the completion of the finite in the infinite life ; it is a new consciousness of the soul which has its life in God.

Freedom from restlessness, weariness, and trouble, among other conditions of the soul may be called peace ; but the peace of the soul, as it is completed by God, has its satisfaction, as a part of its life, in dependence on the Divine life to which it has given itself.

The sign that a man has this peace is that he is at peace with all humanity ; it is something that protests against monopoly, always trying to extend and spread itself. Such was the teaching of Jesus. The disciples were to take with them this message of peace, and, having announced it at the door, they were to wait and listen, and watch, to see what the result would be. How clearly the whole scene in Palestine comes up before us ! The Master, with a few disciples, goes into a Galilean village, stands, as the custom was, upon the threshold of some house, and looks in upon the occupants, calmly and quietly saying : "Peace be to to this house." The people, thus saluted, look up, and see a messenger standing before them, robed as in heavenly light, stretching forth His hand to them. There He stands, offering His peace, which is a greater gift than has ever before come to them. He has made the offer, and now He waits to see if they are ready to receive it, or if it shall return to Him again, and He must go on to repeat His offer to some other house. We can seem to see that quiet, watchful figure standing at the cottage door, waiting to see how His offer will be received. And when refused, it is almost like Noah sending forth the dove in quest of the land, and then taking it back again because of the waters that still covered the earth.

There are always people who bring with them a character, which by their very presence tells upon other lives with which they come in contact. A man comes to your study, or office, to talk with you about some business matters ; he doesn't preach to you ; he doesn't even say the word peace audibly, but it comes from him unconsciously. The spirit of his faith, deep within him, in some way breaks through the outward man, and flashes in upon you, as the sunshine from the cloud. For the moment that man is standing on the threshold of your door, saying : "Peace be to your house !" and then he waits to see if you will receive it, or if it shall return to him, and he must go on with his message to another. This is the way of Christ ; He does not command ; He simply stands at the door, presents His message, and then waits patiently to see how His offer will be received.

This is the way of any man of finer tastes, who goes to his neighbour's door with the offer of peace. The artist has some word to say about the beauty of

art ; the scholar speaks of the sacredness of truth. Each, in coming to you, makes his special offer, and then waits to know the response. In this way the anxious father presents some lasting word of truth to the mind of his child, and then listens for the answer. He does not force the truth upon the unripe mind ; but he simply tries to help the mind in its growth, until, by-and-by, he finds it is able to receive his teachings through the larger life which has come to it. This is the way of the true and wise believer who would help his fellow-man. He doesn't crowd his doctrines on unready souls, or on souls that have not yet come into sympathy with God's living truth, which is at the bottom of all doctrine. He takes the simple message of God's peace to the unbeliever, saying, It is as good for you as it is for me ; and then he waits in hope and patience to see if it will be received. If it is refused, and the reply comes back, "it is nothing to me," then the believer says, It is not wise to press upon my neighbour that particular doctrine. Christ crowded the argument of His Divinity upon no man. He simply stood on His Divinity before men. If they accepted Him, His life entered in to enrich and bless them. If they rejected Him, then His offer returned to Him again, and He passed on, still trying to reach them by other ways, always hoping the day would come when those who had refused Him would look up in faith and cry : "My Lord and my God !" Everybody who carefully reads the Old Testament, knows how sacred to the Jews was the relation of sonship or fatherhood. The child was the expression of the father's life, and the word son was used in figure with reference to time or place, or as expressing a quality of character. Jesus said : "Can the children of the bridechamber mourn while the bridegroom is with them?" "The children of this world," He says, "are wiser than the children of light." And, again : "While ye have the light, walk in the light, that ye may be the children of light." Of men in general, it may be said, they are the sons of the children of God ; but there is a special sense in which they are the sons of God who, by their obedience, have become the servants of His will. Thus St. Paul speaks of the "children of light," in distinction from the "children of darkness ;" and St. Peter alludes to "the children of cunning." It is the utterance of a quality, or fact, in connection with human character, that, in figure, takes the name of son or child.

And so, peace, as the great gift of God, must be received into the man, to become a part of his character ; he must be merciful before he can receive God's mercy ; he must be forgiving before he can receive His forgiveness, and loving before he can know God's love. Everything that comes to him must be in the man as a quality of his nature before he can receive it. And this truth is the special prerogative of this human life of ours. To us men God cannot give His gifts, so that they shall really be our own, unless they shall first pass into us, to become qualities of our own character. "He maketh His sun to rise on the evil and the good ; and sendeth rain on the just and on the unjust" ; but these things come as spiritual blessings only to those who are prepared to receive them as from God. The sun has done nothing for you unless it has entered into you and become a capacity

of your life. And so God's peace can come into no man's house unless the "son of peace," as a quality of character, is present there. The Bible tells us of certain people who are always crying: "Peace! peace! when there is no peace." You cannot give peace to the criminal if he has not repented of his deeds. The man must be changed and he must become the son of peace before his life can be filled with the blessings of peace. Nor can the intemperate man be changed until he is made sober and becomes the son of soberness. Every blessing which is not a hard, tangible, concrete thing, every blessing that involves character, must find the character already present, before it can bestow anything. "Give me goodness!" men cry. As if goodness were a cloak to be purchased at the shop and put on at any time. Men can stand in front of the church, the sacraments, or the minister, and say: "Give me religion!" And this they are trying to do; but this religion comes flying back, if there is nothing worthy in the man on whom it can rest. Jesus Himself, when here on earth, was always having the truth, which He tried to give to men, flung back upon Him, because of their unworthy, impenitent lives; and yet they were always crying: "What sign showest Thou?" He could not get into their stubborn souls; and it was this that burdened the Saviour's heart, and wrung from Him words of deepest sorrow.

But the gift, as offered, has often power to awake into consciousness the quality needed to receive it. Its presentation may make the man conscious of the quality and stir him up to realize it. When the disciple stands at the cottage door with the offer of the Master's peace, and the poor man finds himself unable to receive it—perhaps it is for the first time—he is not prepared, and he turns and prays and struggles for the new nature which will make it possible for him to receive so great a gift. The offer has awakened the desire for it. The sight of heaven may make a man struggle for it; the sight of Christ may make a man struggle so that afterward he can accept Him. This is the key to the power of missions, and the Christian ministry. If holding up the cross before the heathen nations, with the offer of its peace, cannot convert them, it can make those heathens wish that they possessed the Christian religion; then, when conversion has come to the nation, or the heart, it will be thankful to this Gospel, not only for the food which feeds hunger, but also for the offer itself, which makes hunger possible. You and I have a right to carry this revelation of truth and love, which Christ has given us, to every one of our fellow-men. There will be some whose cottage door will forbid us, and reject the offer; but from no man need we be kept back by any fear that our truth and hope are not for him. We have the privilege and duty to go and stand before every life we can reach, and say: "Peace be to this life"; and it may be, if the son of peace be there, we shall see the peace of our Lord quietly and calmly settle down on that life and rest there. If not, if we have repeatedly found no entrance, we must then search and ask ourselves whether it surely was the true message and the Master's peace; and if the answer to that search is absolutely clear, then no distress should follow if our offer is not always received; for we know it is Christ that all men need, and

we have no right to refrain from presenting Christ because men will not receive Him. We must be ready to wait, with hearts full of prayer, that God will do His work until, by and by, He does it with power, and the house at last wakes up to take the Gospel which He brings.

It may be that we are not truly the sons of peace ourselves; but, if we are sincere and true, before we reject or despise any statement of truth, we shall ask ourselves solemnly whether we are such men—so honest, sincere, and earnest that, if the message really were true, it would settle home and find its rest in our hearts. Let us have this spirit—an open, cordial welcome for all to whom Christ's peace has come. It is awful to think that, with a peace so proffered to the world, men should still go about in these streets, as they did in Jerusalem, unmindful of it; that Christ shall have offered Himself where no life has learned His truth, and no heart has owned His love.

THE IMMOVABLE KINGDOM; OR CHRISTIANITY CONTRASTED WITH EARTHQUAKES.

BY GEORGE LANSING TAYLOR, D.D., EMBURY METHODIST EPISCOPAL CHURCH, BROOKLYN.

Wherefore receiving a kingdom that cannot be shaken, let us have grace; whereby we may offer service well pleasing to God with reverence and awe: for our God is a consuming fire.—HEB. xii., 28, 29 (Am. R. V).

THE figure at the bottom of this passage, verses 18-29, is the miraculous earthquake accompanying the giving of the law on Mount Sinai. Such a text is especially appropriate to us in view of the recent earthquake which has nearly destroyed the city of Charleston, and has been more or less felt over a large portion of the United States. With the exception of a local shake of some note in Massachusetts in colonial times, this is the first destructive earthquake within our national domain since the settlement of America, and therefore the greater our surprise, especially as we have no active volcanoes, nor any active forms of volcanic agency in that vicinity. Science may find a solution for this convulsion, but at present it is probably one of the most inexplicable of all modern earthquakes; and serves to hint to us that there are without doubt a variety of causes which operate at different times to produce earthquakes, some of which we as yet, know nothing, or next to nothing about, at any rate as seismic agents.

There is, however, much to be thankful for, amidst this startling affliction. We may be thankful that the number killed by falling buildings was so small, compared with the enormous risks; that, contrary to almost universal experience, there was no seismic wave from the sea, to overwhelm the shores and cities shaken; that with modern means of transportation, and modern sanitary science, there need be no fears either of famine or pestilence in this case; and that it furnishes an opportunity for that city

to learn what a bond of blessing our national Union is, and how deep, how heartfelt, how mighty, is this holy brotherhood of States and people, all over this nation. The gallant and generous South will do all it can for its own people, but the rich and powerful and brotherly North can, and ought, and will, do tenfold more than it is in the power of the South to do, and will do it in the most ungrudging gladness, without stint and without question. No calamity is an unmixed misfortune which furnishes an opportunity for the better parts of our nature to assert themselves. And so we joyfully embrace the opportunity to stretch out the hand of love and power to proud, fiery, and suffering Charleston, and to annex her more indissolubly than ever to our Union of States and hearts. God's ways are all wise and good, and here is a "chasm" across which we can so shake hands as to close and seal it for evermore. May God help us to do so, and bless both North and South in the doing.

But as the earthquake is a new phenomenon in American science and history, so, as a home production, it is new in American literature, and new to the American pulpit, at least in recent times. But it is not new to the Bible, nor the sacred preachers and writers. The Bible lands are earthquake lands, and have been such ever since the present geological condition of the earth began. Palestine lies in the great volcanic belt which extends from the Caspian Sea westward through the Mediterranean lands to the Azores islands in the Atlantic, and thence under the ocean to the West Indies, Central America, and Southern Mexico. In fact a great volcanic fracture seems to run around the globe, parallel with the equator, or nearly so, taking in not only the lands I have mentioned, but the great volcanoes in the Sandwich Islands, and those of Java and other East Indian islands, all of which are vents along the same great line of fracture in the earth's crust. Hence there is some ground to look at any time, for volcanic action somewhere along that line, and for earthquakes along the same belt.

In the case of Palestine there had been ages of experience in volcanic convulsions before Bible times. Probably the great Mediterranean Sea is a pre-Adamic volcanic crevasse by which Europe and Africa were separated from each other. Its many volcanoes are still active vents in the vast fissure. The Red Sea is almost certainly a volcanic crevasse separating Africa from Asia. That crevasse runs up northward from Mount Sinai to Mount Hermon, through the whole length of Palestine. The river Jordan with its two lakes and the Dead Sea are in the bottom of that great volcanic crevasse, far below the surface of the Mediterranean. The oldest historical record of an earthquake tells how God knocked a little more of the bottom out of that crevasse, at the south end of the Dead Sea, and let it swallow up the wicked cities of Sodom and Gomorrah and the whole vale of Siddim. But "Bela," the old name of Zoar, meant "convulsions" before Lot fled thither.

There are records of earthquakes, and allusions to them, all through the Old Testament, in the Psalms, Prophets, and historical books. The imagery of our text is all taken from that great earthquake with which God accom-

panied, and sublimely emphasized, His giving of the law on Mount Sinai. That shaking of the literal mountain lies at the base of the figurative and spiritual use which is made of it by the author of this Epistle to the Hebrews. They knew and gloried in the history, and could feel the force of its application, when reminded of "a kingdom that could not be shaken." But for us, that we may understand it, let us consider,

I. THE MEANING OF THIS IMMOVABLE KINGDOM: WHAT IS ITS SIGNIFICATION? To this question there are for us two answers.

1. Christianity in contrast with Judaism. Paul—for I believe him to be the author of this epistle—draws a striking contrast here, from the eighteenth verse onward, between Judaism, as represented by Mount Sinai, where it was revealed; and Christianity, represented by Mount Zion, where it was revealed. The one is clad in material terrors, the other in spiritual glories. To approach the one is death, the other life. The one reveals the law against sin, the other salvation from sin. The one shakes the world with an earthquake of wrath against all unrighteousness, the other with the Pentecostal earthquake of joy at the bringing in of everlasting righteousness. The one shakes a temporal mountain, but leaves the ceremonial law as a barrier between the Gentile world and salvation; the other shakes down the whole dispensation of types and shadows, but leaves in its place the unshakable and final dispensation of Grace, the pure and simple principles of justification, holiness, union with God, and eternal salvation, all through Christ. This is the immovable kingdom, the last and abiding form of revealed religion, that is to be, received by faith in every individual believer, and out of saved individuals is to build up a great commonwealth of salvation, the "city of the living God, the heavenly Jerusalem," the angel-guarded, God-inhabited "Church of the first-born," on earth and in Heaven.

But this "immovable kingdom" also means,

2. Christianity in its wider contrast between all earthly and perishing things, on the one hand, and the spiritual and unperishing things of the soul and salvation, on the other hand. There is no other such type and symbol of the desolation and destruction of all earthly things as a great volcanic earthquake. The overwhelming of the Roman cities of Herculaneum and Pompeii by an eruption of Mount Vesuvius, in A.D. 79, will never cease to be memorable as an example of the terribleness of volcanoes and earthquakes. In 1692 Mount Ætna shook all Sicily and destroyed the ancient city of Catania, with over forty other cities and towns and killed over forty thousand people. In the same year the Island of Jamaica, in the West Indies, was nearly destroyed. In 1746 a great earthquake desolated Peru, and destroyed its capital city, Lima, and its seaport, Callao. No better description of these three great earthquakes can be obtained than you will find in John Wesley's unique sermon (No. 57) "On the Cause and Cure of Earthquakes." In 1755, only nine years after the destruction of Lima, came one of the most awful calamities of modern ages, the destruction of Lisbon by a most tremendous earthquake, accompanied by a seismic wave sixty feet

high, that was more terrific than the earthquake. In our recent times St. Thomas, in the West Indies, the Sandwich Islands, and New Zealand, have been desolated. But the greatest of all earthquakes perhaps in historic ages were those in 1883, that shook the islands of Sumatra, Java, Sumbawa, and the whole East Indian archipelago. This earthquake sunk long and lofty ranges of mountains into the earth and made lakes in their places, annihilated cities and fertile lands, changed the courses of great rivers, and so altered the sea bottom through all those straits and seas as to make navigation unsafe, and new soundings and charts necessary, over thousands of miles of the most thronged navigation on the Asiatic continent.

One member of this congregation, as we know, lost his ship by grounding in those seas, where he had heretofore had a deep ocean under his keel. The volcanic dust from those vast eruptions floated in the upper atmosphere all around the globe, and probably gave us those blood-orange sunrise and sunset skies which we so much admired. But alas! the destruction of human life and property in those convulsions was fearful to contemplate. Some time ago it was estimated that, within historical times, 13,000,000 of the human race had perished by earthquakes. Over 60,000 perished at Lisbon alone, and over 40,000 in Calabria, in Southern Italy, in 1783.

What a stupendous symbol of the perishableness of all earthly interests is this which the Apostle uses as a foil to set off the unperishing durability of the kingdom of Jesus Christ over the souls and destinies of men! Let earthquakes rock and shatter all created things. Let all that earth has to offer, its loves, its hopes, its possessions and ambitions, perish together. The soul that has received by faith the unperishing kingdom of Christ has a possession and a treasure which not only endures, but saves its possessor with it, and fills his inmost soul with the consciousness of eternal riches, eternal strength and joy. He who has Jesus in his soul *knows* that he has the last thing, the best thing, the eternal thing. He can say: "The Spirit itself beareth witness with our spirit that we are the children of God: and if children then heirs; heirs of God, and joint-heirs with Christ." What earthquakes can make such a soul poor? What cumulative, Job-like, temporal calamities can overthrow his rest and joy? Like the mighty sorrower of old he can still say: "Though He slay me, yet will I trust in Him." "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The immovable kingdom is his. No changes of ritual, no translation of priesthood, no civil revolution, no providential catastrophe of earth or time can affect him. He is an heir of God forever.

And now it is in view of our noble heirship to this glorious and immovable kingdom that Paul adds, as a logical conclusion, introduced by the "wherefore,"

II. THE EXHORTATION TO FITNESS FOR THE HEIRSHIP TO SUCH A KINGDOM. "Let us have grace, whereby we may offer service well-pleasing unto God, with reverence and awe: for our God is a consuming fire." There are three points in this exhortation,

1. This heirship demands a corresponding service on our part. We must "offer service well-pleasing unto God." In the ages of the old feudal kingdoms of Europe all the smaller or feudatory kingdoms, principalities, dukedoms, earldoms, etc., were held as the direct gift of the sovereign crown, and homage must be rendered and feudal service in arms pledged to the sovereign king by the heirs to the various feudatory principalities, etc., before they could be invested with their inheritances, however great. And so it is with the heirs of the glorious kingdom of Christ. There must be the loyal and inmost homage of our souls to our sovereign liege-lord and King Immanuel, and there must be the consecrated devotion of all our faculties, powers and possessions to His service. At His call we must be ready to muster in arms upon the field, to do battle with the powers of darkness, to contend with the world, the flesh, and the devil, and to uphold the honor of His name and cause in every issue, great or small, living or dying. All we have and are is His gift, and we are answerable to His cause with all we have and are. With the holiest and loyalest chivalry of soul we are to stand, His embattled knights, clad in His own glorious armor, marshalled under His banner, with hearts all aglow with love for Him. When He calls for us we are to answer with a ringing "Aye, aye, Lord! Here I am, ready; what are Thy commands?" Such a service offered in such a spirit cannot fail to be "well-pleasing unto God," even from the humblest of all His followers. But,

2. The rendering of such a service requires the abiding grace of God in our souls, as a qualification therefor. "Let us have grace," said the Apostle, "that we may so serve God." Ah, he knew how much of the deep inward grace of God is necessary for such a service. It is not enough that we know the will of God and theoretically accept it. The Israelites did that in the desert, and yet, at the very foot of Mount Sinai, and then, after all the glorious manifestations of God's power in the flaming mountain and the quaking earth, they backslid into idolatry then and there, in the very presence of the glory of God. The reason for this was that they had not the grace of God in their hearts. Their reverence and obedience lasted while the earthquake lasted, but no longer. It was not the "grace," not even the holy "reverence and awe" of our text. And just so with the effects of more recent earthquakes. Some of the worst and most awful outbreaks of human profanity, shamelessness and wickedness have occurred in the very midst of the terrors and destructions of great earthquakes. Such was notably the case in the midst of the great earthquake in the West Indies in 1692. In fact such is the case in every great calamity among men. The horrors of wickedness are more horrible then than ever, and the need of God's restraining and sustaining grace never so great. But why should we not seek God's grace with double zeal that we may not only be saved from the power of sin, but that we may be filled with all holiness, purity, goodness and fitness for our great inheritance in His blessed kingdom. We need the graces of penitence and faith, that we may enter this new kingdom of the Spirit; and then we need obedience, perseverance, courage, consecration, meekness, love, and all the fruits of grace in

the soul, that we may be loyal subjects, good soldiers, loving children in this kingdom of our beloved Lord and Saviour. Paul says: "Let us have grace." We ought all to say for ourselves: "Let us have grace." It is for us, and for us all. We may have it if we will seek it. It is the work of the Holy Spirit in us, and what is there which God is so willing to give as the Holy Spirit to them that ask Him?

But Paul adds also,

3. A solemn warning against negligence in this matter. "For our God is a consuming fire." It is not too much for us to serve God "with reverence and awe." God is the same now as He was at Mount Sinai. He was Jehovah, the Angel of the Covenant, the pre-incarnate Jesus then; who then spake on earth, but now speaks from Heaven. All that He then showed of power and majesty is still at His command. In His incarnation storms, diseases, deaths and devils obeyed Him, and voices from Heaven attested His deity. In the overthrow of Sodom, in the plagues of Egypt, in the destruction of Korah, in the death of Ananias and Sapphira He was "a consuming fire." In the end of the world the wicked are to be as stubble in the pure and holy flame of His presence. Ah, how much better to let Him have His own way now, that He may consume the sin but save the sinner! This is what He fain would do. He would burn up the chaff, but save the wheat; consume the dross, but purify and save the gold. It is for us to choose whether we will cling to our chaff and dross and burn with them, or let go from them and let them be burned while we are saved. "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his evil way and live. Turn ye, turn ye, for why will ye die, Oh house of Israel!" So He says to us all. He sets the immovable kingdom of His grace before us and invites us to enter into it and be blessed. He shows us how Judaism, Gentilism, worldliness, every earthly hope and trust must each and all give way. The solid earth must one day fail, with all that man can build upon it. Nothing can stand God's shaking but that new Jerusalem, that holy and spiritual Zion, which He has built to stand forever. That Zion is first His pure and spiritual kingdom in our souls, and then whatever outward and visible communion of saints, and organizations and forms for worship and for work are necessary for our finite wants and God's all-wise purposes in this world or any other. That Zion we are to receive, to possess and enjoy, by inward and believing union with Christ, through the Holy Spirit. We are also to *work* in it, and to be gloriously happy in the well-pleasing service of God. And that kingdom is to abide, and to fill and rule the earth, when sin and error are shaken out of it, burned up in it, and it becomes a pure "new heavens and a new earth, wherein dwelleth righteousness." Blessed are they who seek and find now the "grace" that shall fit them to dwell forever in that glorious kingdom. May we be among that saved and beatified throng, who shall dwell with Christ in His unchanging empire, His unshaken glory, forever and ever. *Amen.*

❖ CHRISTMAS SERVICE ❖

BLESSED AMONG WOMEN.

BY REV. J. HALL MCILVAINE, UNION CONGREGATIONAL CHURCH, PROVIDENCE, R. I.

Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.
—LUKE i., 28.

NEXT to the blessed Child, the Virgin Mother is the central figure of the Nativity. She is one of the noblest and loveliest characters in the Bible. She was greatly honored of God. Do we give her a sufficient place in our thoughts and affections? Because other churches have erred in ascribing to her extravagant honors, it may be that we have gone to the other extreme of neglect and indifference. There is nothing more hateful to many of us than the worship of the Virgin, yet I do not hesitate to say, that next to the worship of the Highest, it is the best thing which the world has ever had. Compare the worship of this pure, good woman, with the shameless phallic worship of the East, the hideous brute worship of Egypt and India, the adulterous gods and goddesses of Greece and Rome, the bloody deities of our own ancestors; the worship of law and force, the "Stream of Tendency," called God by many in our day; of mammon, of fashion, of self; and surely we may ask what better worship the world has ever had, save that of its Redeemer, than of her, whose image has dwelt so long and purely in the heart of Christendom; whose influence has so molded the movements of history; so softened and civilized the character of nations; whose tender womanhood as maiden and mother has so affected art and modified literature. With all its error we may be quite sure that this worship of Mary has truth somewhere behind it. For no error has ever spread widely, and maintained its hold for centuries, which was not a perversion or exaggeration of some great truth. To avoid the error we need to recognize the truth. What of good and evil, then, is there in this worship which for more than a thousand years has retained its hold over the greater part of the civilized world; worked itself so deeply into the heart and soul of men; found expression in the noblest manifestations of genius; and, in the multiform imagery that it has clothed itself with, from the rudest imitations of life, to the most exquisite creations of the mind, become a monument in the history of thought and faith, as well as a monument in the history of art?

I. The saddest page in the world's history, is the story of woman's wrongs. The law of strength has been always the world's rule of conduct; the weaker has had to go to the wall. Woman, because of her more delicate physical organization, has been the victim of man's superior strength, the prey of his basest passions, the slave of his injustice and tyranny. To justify himself in his oppression he has represented her as worthy only of contempt. He has heaped upon her every reproach in his literature, as well as done her every

wrong in his laws. Hesiod calls women "an accursed brood, chief scourge of the human race." Æschylus speaks of her as, "the direst evil of State and home." Socrates thanked God daily that he had been born a human being and not an animal; free and not a slave; a man and not a woman. "Slacken the rein," said Cato, "and you will afterward strive in vain to check the mad career of that unreasoning animal." Seneca calls her "an imprudent, wild creature, incapable of self control." The Romans habitually spoke of the majesty of man, the imbecility, weakness, and frivolity of women. "Better that a thousand women should perish, than that one man should cease to see the light."

But with Christianity new ideas of the dignity and glory of womanhood came into life. The Son of God was born of a woman. "Christ" says Augustine, "was born of a woman, that neither sex might despair. For had He been born a man, yet not born of woman, women might have despaired of themselves, recollecting the first offence, when man was deceived by woman. Therefore we are to suppose, that for the exaltation of the male sex Christ appeared on the earth as a man, and for the consolation of womankind He was born of a woman only, as if it had been said, 'From henceforth no creature shall be base before God, unless perverted by depravity.'" By its reverence for the Virgin Mother the Christian Church wove into its deepest thought a new conception of womanhood, and did much to cancel the contempt thrown upon her in the person of Eve. If woman was guilty of the world's first sin, on her breast its Redeemer was nourished; and Bethlehem atoned for Eden. Eve was withdrawn as the representative of woman, and the mother of Jesus replaced her. Hence among the early Christians the position of woman was greatly changed. She shared with man the responsibilities of religion, the sufferings of persecution, the love of God, the hope of Heaven. Many inscriptions upon the tombs show that this hope of sharing a blessed immortality together lighted up even the ghastly arena with a tender joy. And when the dark ages came on, and the night of ignorance again enwrapped the world, when strength once more became the rule of life, when the blessed story of the Gospel was lost—for there were few rich enough to buy it, and fewer who could read it—this reverence for the Virgin Mother became the one emphatic protest in woman's behalf. It took hold of men as nothing less concrete could have done; it touched a sentiment caught from their mothers, sleeping, not dead; it appealed to all that was best in them; it gained fuller and wider recognition; it was exaggerated and perverted into idolatry; but the halo which crowned the head of Mary shed a ray of light upon the poorest of her sex, and out of the worship of the Virgin came all that was tenderest and purest and best in mediæval chivalry. If the world has suffered much from this superstition, the world also owes much to its influence. In those dreary ages when the Bible was lost, and the spirit of Christ seemed to have departed from the Church, it was the one bulwark between woman and her former bitter enslavement.

II. But this is not all that the worship of the Virgin meant. Before

Christ came, it was the qualities especially characteristic of the male sex which were worshipped as divine. Force, strength, courage, mental concentration—these were the qualities regarded as of highest worth. But Christ proclaimed the divine nature of qualities quite the opposite of these—meekness, gentleness, patience, purity, obedience, love. Not the great, but the pure in heart; not the rich, but the poor in spirit; not the strong, but the meek; not the wise, but the merciful—received His highest benediction. It is the peculiar feature of Christianity, that it exalts, not strength, intellect, courage, but gentleness, lovingness, helpfulness, purity. But these are especially womanly virtues—qualities of character in which women usually surpass men. Here was a new and strange thought, and it took strong hold of the noblest minds. They sought to find expression for it, as men always do for a truth which appeals to them most forcibly and affects them most deeply. How should they find expression for this idea which was working in them beautiful but vague—the idea of the divineness of what is pure and gentle and patient and loving, above the divineness of what is strong and wise and courageous? As soon as they felt that these qualities were divine, they felt they must be worshipped. But men do not worship qualities, they worship only persons. Gentleness, purity, love, are qualities we think about, words for a philosopher; but when a man worships, he robes these qualities in flesh and blood, and then renders his homage. So this worship of the Virgin grew up in a world wearied by violence and passion and selfish strength, of masculine ambitions and grasping resolves, sighing for some form of strength and glory which should be consistent with tenderness, and gentleness, and sweet affection. In a world trodden by armies, corrupted by lust, dominated by ambition, this worship of the Virgin was a strong and living protest against force and war and sensuality; a silent assertion of the glory of purity, goodness and love. When the priesthood was corrupt, and men stained with every crime were held up as models of virtue, there was one form of human nature held aloft and worshipped, which breathed of gentleness and charity. When the attributes of God and Christ were lost from view, that sweet and beautiful idea of womanhood shed gentle lustre amid dungeons and scaffolds and battlefields, and did something at least to mitigate their cruelties. It hung upon the walls of the churches, it looked down from chamber and from hall, it pleaded at the corners of the street, and it melted through the imagination of cruel and sensual men, as a heavenly vision pleading for humanity. Mrs. Jameson, in her *Legends of the Madonna*, says: "In the perpetual repetition of that beautiful image of the Woman highly favored, there, where others saw only pictures or statues, I have seen this great hope standing like a spirit beside the visible form—in the fervent worship once given to that gracious presence I have beheld an acknowledgment of a higher as well as a gentler power than that of the strong hand, and the might which makes right; and in every earnest votary one who, as he knelt, was in this sense pious beyond the reach of his thought, and devout beyond the meaning of his will."

The truth which this worship asserts needs a fuller recognition, a stronger

emphasis, in our day; that those virtues in which women are more eminent than men—gentleness, purity, trust, unselfish devotion—are the highest and most characteristic of the divine life, upon which the Saviour pronounces the fullest blessing. It is difficult, indeed, to classify the masculine and feminine virtues, for they are not mutually exclusive. It is difficult to say what are the peculiar endowments of each, for the attributes in which they differ shade off into those in which they are alike. Yet in general we may say that the distinguishing characteristic of man is mental concentration; that of woman, moral impulse. Man carries his greatest strength in his head; woman, in her heart. Man is superior to woman in those qualities which pertain to vigorous action; woman is superior to man in all virtues in which the essential element is right feeling—they believe more, hope more, love more, pity more. Why is it that we are not better satisfied with this discrimination, as though it were somewhat derogatory to woman? Because we are still laboring under that old un-Christian heresy, which regards the heart as inferior to the head, strength diviner than love. Man stands with his strong arms and determined will and says superciliously to woman: "It is enough for you to be good. Leave power to me. Be content with moral opinion. I will rule the world." He freely allows her pre-eminence in right feeling, purity of life, goodness of character; but far above these he places his own ability to make money, speeches, war. It is because he is but half converted to Christ's view of life, and is still half heathen.

And woman greatly encourages his error when she accepts his estimate of worth rather than Christ's, and bestows her admiration upon the lower and more masculine attributes, instead of recognizing the higher glory of her own womanhood. She feels insulted by the theory that man represents the head and she the heart, for she does not believe that the heart is nobler than the head, goodness than knowledge, love than logic, purity than eloquence, holy living than effective reasoning. What is more pitiful than to see women abdicating the glory of their womanhood in a feeble and hopeless effort to imitate men! What sadder confession of weakness than the quick copying in women's dress of men's fashions—the cut of their collars and jackets, the shape of their hats, the length of their coats; or worse, the swagger of their walk, the slang of their speech, their loose estimate of sacred things, their indifference to virtue and vice! Gail Hamilton's sarcasm, "Come girls, let us be men," finds an echo in much of the life of to-day, when it ought to carry its own refutation. The Bible gives woman a glory of her own. Christ gives to those attributes, which are her glory, a higher, more heavenly place than to those on which men pride themselves. Let her keep her glory, hold high her womanhood, be true to herself. "For the wrongs that remain to her position, and the disabilities that man's too selfish and partially Christianized nature has not yet removed, let her not, in the name of all that is lovely and all that is skilful, go to separatist conventions, nor to the platform, nor to novel schemes of political econmy or social reorganization; but to that moral tribunal, where she is as sure to win her cause at last as the sunlight is to com-

pel a summer. Let her take up and wield the spiritual sovereignty that is her everlasting birthright. Let her understand—what so few of her sex have been willing to learn to this hour—the power lodged in her whole spirit and voice and look and action, for or against the kingdom of men. Let her be content with the possession and exercise of power in all its higher forms, without that appendage which unhallowed pride is ever insisting upon—the *name* of it. Let her unfold every nobler faculty that our imperfect social state invites; and then be sure that our imperfect social state will ripen into more perfect humanities, and full justice come at last. Let her be the brave domestic advocate of every virtue, the silent but effectual reformer of every vice, the unflinching foe of falsehood, the watcher by slandered innocence, the guardian of childhood, the minister of Heaven to home, the guide of orphans, the sister of the poor, the disciple of Christ's holy Church. On Jesus of Nazareth—all fails except for this—on the Saviour's heart let her rest her unchangeable and unassailable hope, her unquestioning trust, her unconquerable love."

Let man learn to be grateful to woman for this undoubted achievement of her sex—that she, often in despite of him, has kept Christendom from lapsing into barbarism, has kept mercy and love from being overborne by those two greedy monsters, money and war. Let him remember that almost every great soul, which has led forward and lifted up the race, has been inspired by some noble woman. "A man discovered America, but a woman equipped him for the voyage." Let him multiply her social advantages, open to her every employment she can fill, minister to her intelligence, protect her dignity, lighten her burdens. Let him be the champion of her genius, the friend of her fortunes, the imitator of her virtues. For while it is weak in woman to imitate man in his more trivial characteristics, it is a glory for man to imitate her in her womanly glories. The noblest qualities of both are blended in Jesus Christ. In Him is the woman's heart and the man's brain; womanly gentleness, manly strength. In the temptation of the desert His steadfastness never wavered; in the wildest uproar of the people His calmness was undisturbed; in the face of agony and death His courage triumphantly asserted itself. He let the young ruler whom He loved go perish if he would, but He would not lower His standard a hair's breadth. He held the balance level between the persecuted woman and her accusers, but was betrayed into no palliation of her sin. He rebuked Peter sternly when he would hold Him back from His death. He pronounced the doom upon Jerusalem to the uttermost woe. Yet more than once tears rushed to His eyes and His lips quivered; He craved the sympathy which He so freely gave; He shrank from solitude in suffering; He was considerate with all woman's thoughtfulness for the weariness of the disciples, the hunger of the multitudes, the faintness of the little maid. Gentleness, patience, tenderness, unselfish devotion, were never so seen upon earth. In Him the divineness of what we call the feminine virtues finds far more perfect expression than in the worship of any ideal Mary. In Him the highest glories of womanhood and manhood are united as

they never were in Mary. We do not worship Christ and Mary, for in Christ we find all that was sought in Mary. We have one ideal of excellence and of aspiration, that both men and women should strive to be strong and gentle, firm and patient, determined yet obedient, just yet merciful, wise but meek.

III. There is still another truth striving for utterance in this worship of the Virgin, and this is, the need which the human heart feels of a human as well as divine Saviour. The great conflict with Arianism in the third and fourth centuries ended in the triumphant assertion of Christ's divine nature. But in the fierceness of the struggle His human qualities were practically lost from view. All stress was laid upon those qualities which seemed most God-like—His omniscience, His omnipotence, His infinite holiness, inflexible justice, terrific wrath. His patience, gentleness, meekness; His suffering of temptation, and His sympathy with tempted souls; His experience of life's limitations, and His power to help those thus limited, were little thought of and gradually forgotten. Christ became a Judge, rather than a Saviour. Not long after another heresy arose, that of Nestorius, which also denied the true divinity of the Christ, asserting that He was not God in such a sense that it was right to speak of His mother as the mother of God. After a long and sharp conflict, again the orthodox party triumphed. The great council at Ephesus declared that Christ was God in such a sense that the term *θεοτοκος*, mother of God, was correctly applied to the Virgin Mary. Immediately representations of that beautiful group known as the *Madonna and the Child* became the symbol of the orthodox faith. Every one who wished to show his hatred of a heresy that denied his Lord's divinity exhibited this group in his house as a picture, embroidered on his garments, carved on his furniture, worn as a personal ornament—in short, wherever it could be introduced. It was in hatred of heresy, and zeal for the divine dignity of Christ, that the worship of the Virgin received its first and strongest impulse. But it is not strange that it took strong hold of men, who had lost from their thought of Christ those human qualities which give to His mediatorial work its efficacy with them; that they should seek for one to plead their cause with Him; or that they should find an intercessor in her whom He loved and honored as a mother. So the mother of the Saviour became the mother of *Salvation*. There is something in the thought attractive to weak and sinful hearts. It comes with all the force of home, and all the dear recollections of its rest and love. There is the mother, one with all a woman's sympathies, all a mother's love. Who is it that the child clings to in the moment of terror, of guilt, of shame? Its mother. To whom does the young wife look for guidance in her new home, and assistance in her new duties? Her mother. In southern Europe the mother of Jesus is all this to every family. There is the image or picture of the *mater coronata*, or the *mater dolorosa*, in every house. No one fears her—she is too kind, too sweet, to be dreaded. She is the confidante of every one in the house. The wife confides to her all her troubles and sorrows; the child confesses to her what he dares not confess to his father. All look to her for protection and assistance, for counsel and advice. "They

come and pour forth their whole souls before some picture or image of the Madonna, entering into all their hopes and fears, their doubts and anxieties—into every detail of their domestic circumstances, quite as naturally as a child confides its little troubles or desires to one whose sympathy and assistance it has reason to be assured of. At one time you may see a poor woman who is going on a journey, or removing from her usual place of residence, come to take leave of her favorite Madonna, and talk to her, and lament over the separation, and in every respect converse with her as though she were her nearest and dearest friend, from whom she was about to part. Or you may see another rush hastily into church, evidently under the pressure of some sudden trial, throw herself at the feet of the Madonna, and cover them with kisses; then amid the most convulsive sobs tell her the whole history of what has happened and implore her interference. Gradually her agitation subsides; she has communicated her troubles to one who will be sure to help her, and strengthened by this consolation she rises from her knees with a calm and cheerful countenance, to go forth and bear them patiently. Yet she can scarcely make up her mind to leave the sanctuary of her peace. As she withdraws with slow, unwilling steps, ever and anon she turns her head to waft another kiss to her Madonna, and you may hear such parting exclamations as these from her lips: ‘*Addio, Mamma mia!* I have told you everything. I count upon your help. You will not disappoint me. *Addio, Mamma mia, Addio!*’ ”

But all this, tender and touching as it is, is idolatry. We have no need of one to plead our cause with Jesus; “For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. . . . For in that He Himself hath suffered being tempted, He is able also to succour them that are tempted.” We can come to the blessed Jesus with all our troubles and difficulties, as freely as the Romanist comes to His mother, assured of His perfect sympathy, His gracious help. All those sweet human sympathies which make the Madonna so precious to her worshippers are found to their fullest in Him. We may reverence and love the blessed mother, but we do not need her help, for all that one can hope to find in Mary is assured to us in Christ.

To suffer another thus to come between our souls and Christ—to give to another the place in our hearts which belongs to Christ—is idolatry, and none the less idolatry because the object of worship is beautiful and good. But is this the only idolatry, the worst idolatry, which we need to fear and to hate? “Little children, keep yourselves from idols. . . . And covetousness which is idolatry . . . let it not once be named among you.” To let business or pleasure come between your souls and their Saviour—to give to the making of money, the dressing of yourselves or your children, the seeking for social distinction, the place in your thoughts and wishes which belongs to Jesus—is to be guilty of an idolatry far more hateful, I think, in His eyes, than any undue reverence for His blessed mother. There is no danger that the worship of Mary will come back to those churches which have found the

Christ of the Gospels, for its meaning is found in Him. There is danger that the truths represented in that worship may lose their power over us, and that we shall fail to feel that gentleness is diviner than strength, goodness than wisdom, purity than power. There is danger of our forgetting that there is One near us in whom all that is most womanly and all that is most manly are perfectly blended, to whom we can look for the sweet sympathy and gentle patience which a woman only can give, as well as the strong help, the wise counsel, the unfailing courage, which are found in the best of men. Above all, we are in danger of an idolatry as much more hateful than the worship of Mary, as the greed of gold is more hateful than maternal love, as the spirit of the world is more debasing than the spirit of noble womanhood.

This sweet Christmas season, let us remember, is the time of womanhood as well as childhood; when women are to be crowned, as well as children blessed; when we are to think not only of the condescension of God our Saviour in coming into the world as a little Child, but of the honor conferred upon her, and all her sex, from whom He received His human nature. Let us recall not only the familiar words of Irenæus: "Our Lord became a little child in order to make childhood holy," but also the more forgotten words of Augustine: "Christ was born of a woman for the consolation of womankind." Let us give a place in our love not only to the Child in the manger, but also to the mother who clasped Him wonderingly to her heart. Let us reverence in her that type and ideal of womanhood, which Christianity has given to the world, not realized in her—never to be realized in any one woman—remaining ever a divine idea, which every man must honor, for which every woman must strive and pray. Let us take the message which the Christ Child brings us from His heavenly home, that gentleness is diviner than force, the meek more blessed than the mighty, self-sacrifice, not self-glorying, the life of God.

THE WONDERFUL CHILD (*Thy holy child Jesus*.—ACTS iv., 27).—The birth of Christ is the great event of history. Over it angels sang. I. His supernatural birth. It was a great mystery. "The power of the Holy Ghost" came and overshadowed Mary from whom was born this Holy Child Jesus. II. The circumstances of His birth as a commingling of opposites. He was of a royal pedigree yet born of a carpenter's family. The announcement was notable. Gabriel spoke to Mary and John the Baptist. This poor woman's child heralded by the greatest of prophets. His birth in a stable, the angels' tidings, the song of the heavenly host, the praise of shepherds, the neglect of the Bethlehemites, the attention of the wise men, Simeon's blessing and prophecy, the aged Anne's words, and the names given to the child. III. The boyhood of Jesus. Little known of Him between the ages of twelve and thirty. He "grew" natural, gleeful, adventurous, but sinless. He was discreet and sagacious, and the grace of God was upon Him. He asks questions in the temple which none could answer and answers what none else could explain. He was obedient to His earthly parents and attentive to His Heavenly Father's business. Jesus has never forgotten the thoughts and feeling of a child.—*Henry M. Scudder, D.D.*

❖New Year's Service❖

"A.D."

BY JESSE B. THOMAS, D.D., FIRST BAPTIST CHURCH, PIERPONT STREET, BROOKLYN.

To preach the acceptable year of the Lord.—LUKE iv., 19.

"A.D."—the world writes the letters carelessly as it turns the page to record for the first time the new year, 1887; but in these letters is the "open secret" of the ages; for this, too, is a "year of Our Lord," an "acceptable year," a "year of grace."

With the close of the old year a day of accounting comes. Letters and accounts are filed and housed away, having left their substance sifted into figures on the books. The stock in shelf and store-room, measured, counted and weighed, yields its quota to the reckoning, and the measure bearing the year's harvesting is evenly stricken.

For some the heaped-up surplus falls into garners already well filled—it is a year of triumph—they say to their souls, "Take thine ease."

For others, it is a year of doom. Their shrunken resources fall far below the brim—they "owe a thousand talents and have nothing to pay." A year of doom—for the secret will not lie silent on the page. Out of the figures, blurred in their anxious vision, seems to rise a hand which writes, not only on the record of the past, but on the white margin of the future, "Ruined"—a hand that, with "flaming sword," drives out wife and children from their inheritance, and keeps the door against them—a hand of iron, that lays manacles upon themselves, and brands them in the forehead with the mark of bondage. The vision is true. In a few days counting-house and home are empty—the wife is hiding even from the gaze of pity that burns like fire—the children's life is dwarfed in the cold shadow of a grief they do not understand, and the father, too proud to serve, too old to begin life anew, lingers in the margin of his former haunts, waiting for crumbs of fortune, until "heart and flesh fail."

Such as these are the parables of life, whose facts men see, but whose lessons they will not learn. They count failure a misfortune, and therefore not a fault; as though it were no fault to trust to the favor of fortune rather than the justice of law. The full-grown scholar, setting aside the lessons of his childhood, on his bigger slate, through all the problem persists in reckoning two and two as five, and "sells short," "lives fast," "over-trades" accordingly, and yet wonders at last that his figures are rubbed out as worthless. Doubtless there are exceptions, but as a rule the insolvent need not look to earthquake or tornado as the cause of falling walls, but to the carelessness of his own hand, that by uncounted expenditure or reckless venture has removed the first foundation stone.

THE WORLD AS WELL AS THE INDIVIDUAL FORGETS THE LESSONS OF ITS CHILDHOOD—Lessons whose analogies reach into politics, morals and religion, as well as the social relations of men. From Agrarianism to Fourierism, from Plato to the blue-eyed dreamers of Brook Farm and the Susquehanna, there have been sentimentalists who attributed the misery of the race to the circumstances, rather than the character of men, and insisted that unchanged man in a changed world would find Paradise and keep it—that upon a redistribution of estates, the establishment of a just democracy, and the levelling of social distinctions, pauperism, crime and cruelty would finally cease, and the newly adjusted ranks of men keep elbow-touch together in the fraternal march of progress. In this view of the case no "year of the Lord" is needed, since nothing is required which is not possible to man alone; no "year of grace" (since there is nothing to be forgiven), but only a year of reason.

Just this experiment was tried more than three thousand years ago, and to that trial and its issue these words of Christ refer.

Israel, rescued from Egyptian bondage, were established in Canaan, a free people without caste, and equal in inheritance in the land. Every man dwelling among his kindred, the owner of an estate whose fertility was security against want, owing no man and second to none in rank; the highest conditions for the realization and permanence of a perfect human society existed. Yet the law which established this order made provision for its certain failure. It was foreseen that men unrestrained would mar the harmonious fabric, and within fifty years the land be filled on the one side with capitalists and aristocrats, and on the other with paupers, vagrants and slaves. *The history of this disruption of society is clearly indicated. Its first step is debt (not obligation simply, but in the narrower and more usual scriptural sense of the word, obligation beyond ability)—and debt is branded as sin.*

Thus, in Matthew's account of the Lord's Prayer, "debt is used as equivalent to "trespass," *i. e.*, "trans-pass," going beyond. And in Luke we are taught to pray, "Forgive us our *sins*: for we *also* forgive every one that is *indebted* to us." The Apostle also exhorts his brethren, "See that ye *go not beyond*, and defraud one another." The debtor accordingly is represented as "poor," not simply as diminished in property, but as having passed the line from positive to negative, from possession to want.

So long as every Israelite was content with the fruits of his estate, and limited his liabilities by his income, there could be neither pauper nor millionaire, landlord nor serf, the equilibrium of society must be unbroken. Disorganization came from no outward necessity, making men its victims, but from voluntary transgression by the covetous and extravagant.

Honest traffic is the interchange of actual values—it tends to frankness, maintains equality, and binds men in unity. It is within the law. Speculation abandons law to trust to fortune; dealing not in the actual but the possible, the gain of the one party is the other's loss. It leads to subtlety and strife, and widens the chasm between men. Debt is a kind of speculation, a presumptuous going beyond law, and therefore against law, safe only to a miracle-

worker greater than law. Doubtless it is because of the specious form of this temptation in suretyship that Solomon so condemns it. The generosity which yields to it is too often unjust. From the lending of great names to lottery frauds, down to the commendation of patent medicines untasted, and worthless books unread, men have thus made themselves hopeless debtors of the credulous people. There is no form of indebtedness more thoughtlessly incurred, and in the end more keenly resented as unjust than suretyship. If the debtor can pay, why is a surety needed? If the surety can pay, why does he not lend to the debtor? If neither can pay, the creditor is defrauded at last.

Tempted in whatever form, it is the step "beyond," which changes just dealing into debt, and plants the seed of the upas tree.

The step is irretrievable. It is going beyond his depth—his struggles held to drown him. Debt is an elastic band that tightens as it stretches. The want of the borrower measures the extortion of the lender. As deserts are rainless because they are so dry, so "the destruction of the poor is their poverty." Debt runs while men sleep, as well as when they wake, and they can not overtake it. The debtor Israelite soon parts with his inheritance. It was his co-worker, multiplying the seed he sowed, and returning it in harvests; it was his home, a perpetual fountain of youth to his weary body and burdened spirit. His resources thus dwindle as the debt grows. Without capital, he is like a bird without legs, and cannot start to fly. Without home, he is a vagabond, broken in spirit and irresolute.

The down-hill stride is swift. He is soon the bondsman of the creditor. It is the last plunge into despair—for not only the past but the future is now sold; the slave's earnings are not counted; the possibility of restoration is cut off.

This is the history of transgression. Debt turns to slavery. Seeking to add to his gains, the creditor loses himself—reaching beyond the safe verge, he topples into the gulf.

There is no hope of relief from man. The enslaved debtor at length ceases to struggle with his chains, and resigns himself to apathy and sullenness. The creditor grows fiercer with the taste of blood. The rugged mountains rise higher as the valleys deepen. The level "way" for "the people" seems less and less possible of realization. The tree will not lend its strength and height to the vine to lift it into sunlight, but rather uses its thick foliage to stifle it. Men's hands grow colder as they climb higher, and the care of great riches brings a perpetual frown—so the poor are chilled, and creep away. The land of freedom, equality and plenty has become a chaos, its families scattered, its freemen wearing the yoke, giants sucking the blood of dwarfs, and the bitter waters of poverty submerging the multitude. On the side of the oppressor there was power; but they had no comforter.

Therefore comes the year of the Lord. The shrill voice of the trumpet rings throughout the land. It is a kingly signal. Startling as the shout of the royal herald, or the flash of the scarlet robe, it tells that "the Lord is come," who

"judgeth the poor with equity." No *man* might interfere between creditor and debtor, but "the oppressed and the oppressor are His." "The land is Mine," He declares ; "ye are but sojourners;" "it shall not be sold forever;" "the people are My servants;" "they shall not be sold as bondsmen;" "proclaim liberty throughout all the land, to all the inhabitants thereof." At the word, the gathered estates of the extortioner dissolve, the hands of the oppressor loosen ; in clay-pit, and forest, and harvest-field, the bondsman shakes off his shackles and looks up, and from every quarter "the redeemed of the Lord come with songs" back to their long-lost homes.

It is a royal restoration. Whether the debt be large or small, the bondage long or short, there is no sordid calculation ; every man is wholly free, and returns to his unbroken inheritance.

It is not without significance that this happy hour comes on the great day of atonement. The cancellation of debt is no arbitrary, reasonless act. Debt is an offence against the law, and the law is just, therefore the people, "rich and poor, high and low together," are reminded in the tabernacle of Him, to whom they alike owe all things, and recognizing their forfeited life in the substituted victim and scattered blood, and the certainty of purchased forgiveness in the welcome return of the high priest from the Holy of Holies, they are ready to yield to the justice of the demand that they should forgive as they have been forgiven. Justice and mercy alike attend the coming of "the acceptable year of the Lord."

ALL THIS IS A PROPHECY OF CHRIST'S COMING AND THE WORLD'S YEAR OF GRACE.—God taught the world "in divers parts," as we teach our children letters before words. Christ is "the Word," gathering these fragmentary truths of the Old Testament into Himself, "the Truth." That the vision might be narrow, and the outline distinct, the history of the world's bondage and deliverance was thus epitomized in a single land and nation.

When Christ read these words in the synagogue at Nazareth, and declared their fulfilment, the world had fallen into disorder, as Palestine before the Jubilee. Nations oppressed and oppressing one another, society broken into castes full of mutual hatred, the rich surfeited, the poor famished, the rabble clinging to idols, philosophers despising them yet despairing of the truth the earth "filled with thorns and briars," and the "whole creation groaning and travailing together." To such proportions, sweeping away the inheritance of the race, and bringing them into bondage, grew the first debt of disobedience, the first transgression—"going beyond." The trickling rill has swollen to a roaring tide of blood—"sin, when it is finished, bringeth forth death." For a thousand years the "desire of all nations" had been awaited—some "Elias," who should "restore all things"—the Messiah of whom the Samaritan woman said, "He will tell us all things."

"In the fullness of time" Christ did come, the Redeemer and deliverer, and from His coming even the world which rejected Him began to write "A.D.," "the year of our Lord;" not the year of the beginning of His power or love, but of His coming to us and more perfect manifestation

Democracy, in Moses' time, thrust supernaturally into the soil of an unprepared age, took no root, and soon died, but now, in milder atmosphere, this thought of God appears again, unfolding this time from the earth, and coming to fruitage. God, in that day, must by a strong arm unlock the jaws of the sea, to let His people pass through, so delivering them from the "lion's mouth." But now the child taught of God "lays his hand upon the ocean's mane," and subdues the cruel forces of nature, making them his messengers. The lost crown of dominion over nature seems to be offered, ready to be restored, in fact, as it is in promise, to the ransomed, who "love His appearing."

But the year of jubilee was for Israel only. Others dwelt in the land, but the silver trumpet left them unredeemed, their debt uncanceled. The mere progress of time can save no man. Generations are not born into Christianity; the saints of the Old Testament were saved by the Gospel, and sinners of the New Testament are lost under the law. All the figures of astronomy, and the perfectness of its lenses, cannot reveal the stars to me, except as the heavens are ensphered in my eye, and repeated in its measures. So you, who have repeated in your experience the world's sad history, and by transgression been "sold under sin," must also have a Bethlehem and Calvary in your heart, ere you can rejoice in this year as a "year of grace." It is useless to inquire what and how heavy is the debt you owe to God. What if it be beyond your power of computation? The force of the blow does not always measure its destructiveness. The child's careless stroke may shatter the slender statue, which genius has patiently wrought. The thoughtlessness of the world does not measure the limits of wrong done, or the price of reparation. It has blighted an innocent spirit, and robbed the world of a happy life. No lingering remorse, no studious tenderness henceforth can pay the debt. How then shall we measure the blow that mars that delicate and wonderful fabric, God's perfect law! how, for example, comprehend the ruin wrought by a scalding oath dropped into the sensitive heart of a child!

It matters little whether the debt is great or small, if payment is hopeless. It is enough to know that, "made to have dominion" over God's works, you are a stranger in your inheritance, and a "servant of servants," instead of a "prince of God." Yet your hopelessness is your only ground of hope, for the message of mercy is to the "poor," the "captive," the "bruised." "As many as received Him to them gave He power to become the Sons of God."

At length another trumpet will sound, whose shrill voice wakes the dead, announcing that "the year of His redeemed is come," and "the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads." The substance of the truth, which has cast so many shadows into the earth, will then be fully known, and "sorrow and sighing shall flee away."

Are you of Israel? Is this year of grace a year of grace to you? To the Christian as he writes "A.D." beside the numbered years it is the king's token of remembrance that the "year of release" is soon to come.

And to every man it is the king's seal, the still extended offer of a covenant of grace. Accept it and "set to" your "seal that God is true."

The Pulpit Treasury

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

E. B. TREAT, Publisher,

771 BROADWAY, NEW YORK.

Vol. IV. DECEMBER, 1886. No. 8.

Yearly, in advance,	-	-	\$2.50
Clergymen,	-	-	2.00
Single Copies,	-	-	.25

FREE, to Clergymen as follows: For a club of three new subscribers (Clergymen, \$2.00, Others, \$2.50), we will forward **THE PULPIT TREASURY** one year **FREE**.

These rates include postage.

We are responsible for remittances when made by any of the following methods: Express Money Order, Draft, Post Office Order, or Registered Letter.

The Old Subtlety.—The first recorded words of the evil one in Eden injected a doubt and the second asserted a falsehood. This course seems to be pursued still in the propagation of error. If there can be a doubt raised in the mind of a sinner regarding the finality of his probation as soon as his spirit leaves the body, there is a point gained for the enemy and a foothold upon which he can stand to carry on his soul-destroying work. The Serpent is encouraged by his first success, and proceeds to bolder statements and to unqualified untruths. The teachers of second probation do not consciously imitate the Serpent's method in sapping the foundations of faith, but this does not render their teaching less hurtful, nor, in its last analysis, less blighting to evangelistic work. He who listens to such teachings and acts upon it, will be as surely ruined as the first pupils of the Serpent were

when driven out of Eden. The subtlety of the teaching may be unconscious, but it is nevertheless pernicious.

Appreciative Words.—These are often too sparingly used. There is an absurd notion prevalent that deserved praise when expressed to the person worthy of it, tends to that person's injury. This notion seems contrary to the opinion of both the Saviour and His Apostles. They did not hesitate to commend a worthy deed to the person performing it and in that person's presence. Jesus did it again and again in His ministry, and so did the writers of the several epistles. Members of churches are far too reserved in this matter with their pastors. The pulpit may be occupied for years by a most faithful, godly man who has kept back nothing that was profitable to his people, and rarely has a word reached his ears from the members of his flock that his services are appreciated, or that his words have come home to their hearts with power. And probably many pastors are too slow in recognizing the virtues and deeds of kindly thoughtfulness that they have seen in their people. They may often have re-proved their sins and yet have not commended their virtues. These should be as frankly acknowledged as the sins are denounced. This is one way of increasing the good. Flowers will not flourish under perpetual arctic winds. They need the sunshine to develop their beauty and their life. "Come, thou south wind, blow upon my garden, that the spices thereof may flow out."

Ambulance Work.—There is much of this to be done among the members of many churches. There are so many maimed, wounded, crippled, paralytic members, who have become such and continue such because they have not watched, nor exercised their gifts, nor employed their graces. They have lost their power of locomotion in spiritual things because they have not only remained idle, but

have encouraged slothfulness, and indulged in ease, until debility has taken possession of the whole inner man and they have become a stumbling-block in the way, or an incubus on others. They are fit only for the ambulance which must be carried by the active who are willing to put their shoulder to every wheel, to lend a helping hand even to the wilfully weak, and to get their reward in this life in the exercise of their patience, faith and hope. How much less ambulance work would there be in every church, if each member would stir up the gift that is in him, avoid the places where the evil one plies his fiery darts and the grounds which Bunyan would call "Sleepy Meadow." As it is, every Church seems to need a spiritual ambulance.

RENEW YOUR SUBSCRIPTION.

Co-operation not Criticism.—If there were more of the former and less of the latter among Church members, more advances would be made in gathering hearers to church and children to Sabbath-school. But some persons seem to be chronic adverse critics, while they never join hands with others in forwarding what is good. It might be a blessed thing if some kind of embargo were placed upon constitutional fault-finders and some kind of spiritual goad were applied to laggards.

A Theological Clinique.—There seems to be some necessity for this in several of the seminaries, where professors who have been appointed to teach doctrines in accordance with certain well defined standards seem to be afflicted with a kind of a moral paresis, which has rendered them insensible to the obligations resting upon them as signers of a solemn covenant to teach only the doctrines circumscribed in those standards, and to move not a hairbreadth on the line of heterodoxy. It may require much skill to point out the peculiarities of this insidious disease, to

convince the patient and some of the bystanders that he is seriously affected, and to require him to move into a sphere where such a patient will find congenial society, where his speculations will not be so likely to endanger the theological health of others and where a suitable tonic may benefit his relaxed moral sense. But there are doubtless theological experts who are equal to the emergency.

"The Bright and Morning Star."—This is the cheering designation which the Saviour gives to Himself near the close of His own revelation. And as we near the anniversary of the Saviour's birth and the closing days of another year we are sweetly constrained to contemplate this star anew. We can think of the Blessed One at first as only a shining point in the darkness, a beacon of hope and good-will, lighting up the spiritual firmament, the eye of Heaven smiling upon erring and alienated man. We can think of Him as the harbinger of light and of true religion to a dark world—of One rich in mercy, beaming in grace, glorious in holiness--the Light of the world. We can think of Him as Bethlehem's true star, making for itself a silvery track through heaven's highway, beckoning the stranger silently with its finger of light, never turning, never resting, till it stands over the lowly dwelling where the young child was. Christ, the Way to His own truth and the Light of His own way. How blessed must the individual be to whom Christ gives "the morning star." He is then under the constraining, alluring, illuminating influence of the love of Christ—of Him who will endear and heighten the prospects of immortality—who will make every Christmas the birthday of brighter hopes and every new year, the beginning of better days.

"The Pulpit Treasury" sends greeting to all its readers—A Merry Christmas and a Happy New Year.



TRINITY EPISCOPAL CHURCH, BOSTON.

Erected 1876. Cost \$800,000. Seating capacity, 1,500. Rev. PHILLIPS BROOKS, D.D., Rector.

❖ NOTED PREACHERS ❖

Rev. Phillips Brooks, D.D.

BY REV. EDWARD O. FLAGG, D.D.

Special emergencies require special individuals. Such are often vouchsafed commensurate with the needs of their period. Greek juncture begets a Pericles, a Demosthenes, an Alexander. Rome's crisis elicits an Augustus, a Scipio or a Cato. St. Augustine, with his uncompromising voice, and St. Chrysostom of golden mouth appear according to the demand of era. So came Garibaldi, the Iron Chancellor, Wycliffe, Luther, Washington, Lincoln. The genius for the occasion has been granted to Church and State, and thus will God ever protect His own unto the end.

Boston has been called the centre of the Unitarian State and the Unitarian city. Not unlike was her theological system to her easterly winds—ungenial and often fatal. The penetrating doctrine of a crucified Redeemer made but imperfect headway amid the diversified “oppositions of science falsely so-called,” largely resulting from human conceit. Now what shall meet the emergency? What shall overcome the all-pervasive opposition to Christian orthodoxy?

A champion appears of the right description to counteract deep-rooted speculation or indifference. He was born on Boston soil, of Unitarian associations commanding the respect of highest intelligence. He possessed infinite tact combined with fearlessness. His views were very comprehensive, so that he never closed the open door to conviction. He never “broke the bruised reed” nor “quenched the smoking flax” of conscientious inquiry. He allured to a certain reconciliation and acceptance, leaving the gospel-seasoned liturgy of the Church of England to complete the conversion. No man has given a higher impulse to Christian and scriptural thought in the heart of New England intellectual and theological life than Phillips Brooks.

This widely known and widely admired divine was born in Boston, Dec. 13th, 1835. Under the practical eye of a mercantile father and under the Christian nurture of a true and devoted mother, he grew to manhood. He enjoyed the pastorate of the distinguished Alexander H. Vinton, whose keen interest in behalf of young men fastened upon the gifted youth and encouraged him toward the adoption of that profession in which he has attained so eminent a position. Having first graduated at the Latin school, he took his baccalaureate at Harvard in 1855, at the age of twenty. He subsequently pursued his theological studies at the Alexandria Seminary, and was ordained to the ministry in 1859. In the year of his ordination he accepted a call to the Church of the Advent, Philadelphia. In 1862 he was advanced to the Church of the Holy Trinity. Here he fulfilled every requirement of his office until 1870. After a tide of popularity almost unprecedented, he accepted his present charge, Trinity Church, Boston. The old edifice having been burned, he officiated in the Institute of Technology until the completion of the new Trinity in 1876.

The modern is a large, elaborate, imposing structure. Its architecture is quaint and antique, having an order composite yet all its own. As in the case of its rector, there is diversity in unity. Its cost was \$800,000 and it is free from debt. Unhampered by mendicancy the preacher's “religious hours are left alone.” No apprehension of foreclosure dims a glowing imagination. This grand temple has sittings for 1,500 people. The galleries, which will contain 500, are perpetually free. There are apartments for every variety of Church work, superintended by Rev. Frederick B. Allen.

Dr. Brooks, for reasons of his own and to the disappointment of the diocese as well as of many beside, has refused the Bishopric of Pennsylvania. How many more bishoprics he may decline remains

to be seen. Whatever his decision, Boston seems to possess prior claims to the prominent preacher.

If personal appearance may be deemed of importance he has greatly the advantage of others. He is very tall and of colossal proportions. He has a fine, genial countenance with an eye searching, though most benevolent. There is no mock dignity in his manly bearing, being pleasant to all, yet repelling vulgar obtrusiveness. With an independent front that disdains toadyism, no menial or child is kept at a distance.

In the spirit of his early pastorate, like Dr. Vinton, he exhibits the warmest interest in young men. His feeling for them is akin to that of an elder brother. Many students from his loved *alma mater*, Harvard, attend his ministrations. He is president of the Alpha Delta Phi fraternity of all the colleges. It was the writer's privilege to be associated with him at an anniversary of the brotherhood celebrated at Wesleyan University a little over two years since. The eagerness with which the young men hung upon his eloquent counsel and crowded about him for his autograph exhibiting every token of affectionate esteem, showed the influence which he wields among that class to which we are to look for our national welfare in the coming years.

Phillips Brooks stands unassailable as regards purity of character. This unquestionably gives additional weight to his ministrations, inspiring a universal confidence. Moral, physical and intellectual strength combine in commanding respect in this representative of the Church and the age.

He walks alone in the world with no one to share or impair his honors.

Being narrow in nothing he is a *broad* Churchman. Not weakly yielding, he seeks to win rather than to conquer. Fundamentally right, in non-essentials he seems indifferent. He draws immense congregations, who are soon induced to accept what if he were illiberal they might scorn and reject. It is naturally impossible for him to be the champion of cliques and sects. His very

presence indicates a magnanimity that could affiliate only with mankind in its entirety. Concerned in promoting the claims of citizenship and humanity in every guise, he is popularly approved. He believes in progress in its true sense consistent with the greatest good of the greatest number. He shows a righteous contempt in mien and speech for the collar of sworn fealty to a narrow ecclesiasticism. Once speaking to him of the excessive sacramentarianism sometimes preached amid what is called a Protestant body, he said, "Why will people revive the threadbare theories of the past and not confine themselves to the living issues of an advancing age?" Essentially loyal to his Church, substantially serving its interests, he cherishes a warm and not patronizing regard for those outside her pale. Despising the good in no creed, he acts on the principle that "they who are not against us are for us."

Phillips Brooks' greatest success is as a preacher. We are not to consider him so much as one that serves tables, but as one Pauline-given to the exposition of the Word. He is peerless in the pulpit. He is to be estimated as Chalmers, MacNeile, Melville, Robertson, or Hawkes.

With regard to his delivery, in appearance the physical ideal is completely satisfied. Thus was it in the case of Daniel Webster with his *gloria frontis*, or of the handsome Kirk, or the stately Stockton. We are arrested by herculean proportions, fit to grasp the sword of the Spirit or strike with the sledge-hammer of truth. Haslitt said that he always supposed an artist of exaggerated dimensions must be a miniature painter. Here we find force is in every way commensurate with the fact of presence. The Boanerges in size is a Boanerges in electric effects, placing on the theological canvas—not petite prettiness, but life-sized pictures of divine love and divine requirement. His manner seems entirely unstudied, but born of an earnestness that fires the heart. His words roll forth with a pyrotechnic brilliancy and consecutiveness. Extreme attention is necessary to follow him. This is owing probably to natural causes which cannot be obviated without impairing his

most effective identity. His rapid utterance has proved rather a dangerous precedent in the case of the young imitator, who only with regard to this, so questionable a point of example, might be termed a Phillips Brooks. Like the racer on the course or the rushing train is he impetuously unchanging from exordium to peroration.

As to the matter of his discourse it is strong and direct, whether speaking with or without a manuscript, being happy in either case. He is methodical without prolixity. He possesses the exhaustive powers of the earlier clergy of England, without their tediousness. A refinement and spirituality belong to his sermons which would seem to render them appropriate only to the cultivated classes—yet his earnestness and sympathy, his unstudied delivery and magnetism, render them acceptable to all. *Jesus* is his effective theme—not as an abstraction or formality but as a part of a moving age. He loses sight of no feature in his human affections amid an unapproachable God-head. *Jesus*, the Everlasting Son, the advocate with the Father, the essentially one with the Father, is the same to-day as well as yesterday and forever.

Thus Christianity is not a piece of sentimentality with Dr. Brooks. It is not a thing of high wrought ritual, sensuous ideas, superstition or mere fervid declamatory language, but it is the stirring of the soul depths under the incitements of the Spirit to the exclusion of low, unworthy aims. He would make men, through the divine power and suffused with the divine life, fearless in embracing and carrying out the truth. He would make them mindful of the fact that they are the temples of the Holy Ghost and that the Spirit of God dwelleth in them which should prevent them walking as others, after the vanity of their own minds and with their foolish hearts darkened. We admire the mountain stream as it rushes down its shaggy sides tumbling and roaring in the cataract, and we pensively muse upon it as seen in the rippling, singing rills stealing through the emerald embankment, gliding and glittering like molten silver. Yet, if not so

striking or pleasing, how grand, how stately the wide and flowing river, nay, how far more gratifying with its snowy signals of useful navigation laden with the many and varied products of the soil and freighted with a human tide of a busy world borne upon its bosom.

Not unlike are our conceptions of God's sacred affluences which pass before us. We may be attracted by the beauty of holiness as exhibited in the pomp and mystery of religion. What, however, is truly to be dwelt upon beyond Christmas-tide or Easter-tide are the emanations of pure and holy practical lives which float upon the streams of salvation that pour down from the oozings of divine strength, comfort and hopefulness which came from where the well of Bethlehem took its rise.

We shall introduce a passage from one of his sermons quite indicative of his style. The text, taken from Revelations, reads: "The length, and the breadth and the height of it are equal." He makes this description of the holy city the measure of a man filled with the Spirit of God. Length he refers to his personal relationship; breadth, to his mutual, and height to his upward or divine relationship. There must be an exactitude in all these particulars in order to attain a symmetrical life. He says, "There are the three dimensions then of a full human life, its length, its breadth, its height. The life which has only length, only intensity of ambition is narrow. The life that has length and breadth, intense ambition and broad humanity is thin. It is like a great flat plain of which one wearies, and which sooner or later wearies of itself. The life which to its length and breadth adds height, which to its personal ambition and sympathy with man, adds the love and obedience of God, completes itself into the cube of the eternal city and is the life complete."

A fine sentiment have we from the text, "The spirit of man is the candle of the Lord." "You shut your book in which you have been holding communion with one of the great souls of all time; and while you are standing in the light which He has shed about Him, your child beside you says some simple childlike thing, and

a new thread of shining wisdom runs through the sweet and subtle thoughts that the great thinker gave you, as the light of a little taper sends its special needle of brightness through the pervasive splendor of a sunlit world. There is no life so humble that if it be true and genuinely human and obedient to God, it may not hope to shed some of His light. There it no life so meagre that the greatest and wisest of us can afford to despise it. We cannot know at all at what sudden moment it may flash forth with the life of God."

Phillips Brooks fills his niche. He is the defender of a normal progress, de-

veloping as the world is able to bear it and consonant with good sense. He does not believe that the butterfly should slumber in the chrysalis; but at the proper time should carry out God's designs in adding another hue amid earth's gloom. Long may this Christian teacher live for his selected work, and may many another like him be born to break down all mean and narrow assumptions, to entice by loving words to the better way, and to exalt in the Church at large a sense of true liberty as founded in a republic—not always appreciated, but ever to be cherished as God's choicest heritage.

~~~~~LEADING THOUGHTS OF SERMONS~~~~~

The Mystery of Godliness.

BY MORGAN DIX, D.D., TRINITY (EPISCOPAL) CHURCH, NEW YORK.

Great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—I. TIMOTHY, iii., 16.

A company consulting how best to attain the ends of life was variously advised to enjoy its good things; to be intellectual; to be virtuous. But none of these things satisfied their minds, and at last one came who said, "Behold, I show you a mystery." It is found in the text. That one text gives five great heads, which may easily be enlarged into five great books of theology. Each of these heads, in the original, is rendered by two words, but they fall like blow upon blow, perfecting a great work of art.

The incarnation of the Son of God, the sanctification of man, the history of the Church, the triumph of faith in the world to come, all are here. And these wonderful things are found in a letter written by a superior to his follower, setting forth the practical duties of pastor and people. It is nothing if not practical. It gives directions for charity, for dress, for the every-day life of the people. And in all

these things it suggests a mystery at the bottom—the mystery of godliness.

St. Paul was at once the most practical and the most dogmatic of men. He never gave a rule of life without giving a theological basis for it, and he never promulgated a dogma without following it up with practical reasons. This fact is especially important in these days, for men call now for practical things; no dogmas, no tenets. The creed of the public seems to be that they will have no creed. It concerns us as Christians that this idea was not that of Paul and the other Apostles. Their teaching was dogmatic from first to last. Their morality was built upon a thoroughly theological basis. So if the mind be in you that was in Christ's Apostles, you must not expect to have godly living without a creed underneath it. The mystery of godliness means not the mystery of theology at all, but of simple daily practice of piety. By godliness he means virtuous living, piety, devotion, and a Christ-like character.

Every one has at some time wondered how to become better. When such thoughts come into your mind, remember that St. Paul connects all such things with faith and the acceptance of certain dogmas. Lest I may be accused of not

being practical, let me suggest the application of this to those who are far from God. You are not what you might be, not what you want to be. All the wonderful things mentioned in the text were done for the salvation of sinful man; but there is nothing incongruous in thus matching God against man. There is one thing in man that sometimes seems even stronger than God. That is your will. It stands between you and God, and nothing can move it except the power of God, and Christ came to earth, lived, died, and ascended into Heaven just to conquer that will. But if St. Paul be right, the will cannot be reached and broken except through the mystery of godliness.

If the wonderful things enumerated cannot reach it, what can? Until you believe your creed, intelligently and lovingly, you cannot change. Only thus, doing the works of faith lovingly, trustfully, enduringly, can the power of God be worked in the heart. If morality grows cold and the world worse, it is because faith grows weak. Godliness is linked with a system of mystery to be held by the intellect and loved with all the heart. If the world should ever fall back again into the gall of the old bitterness and the darkness of the old iniquity, it will be when the mystery of godliness has been denied by a soul that is stranded on the shores of doubt and infidelity and lost amid the mists of sin and ignorance.

The Glorifying of God's Name.

BY WM. M. TAYLOR, D.D., LL.D. (CONGREGATIONALIST), N. Y.

Now is My soul troubled, and what shall I say? Father save Me from this hour; but for this cause came I unto this hour. Father, glorify Thy name. —JOHN, xii., 27, 28.

These verses show us the bearing of the Redeemer at the moment when the first foretastes of Gethsemane and Calvary came upon His spirit. The city was full of strangers who had come up to keep the Passover, and among these were certain Greeks, who eagerly desired to see Jesus. They were not simple Greek-speaking Jews, but they were Gentiles. They were the first in the long train of Gentiles who in spite of His rejection by

the Jews were yet to come flocking round His standard, and so He exclaimed: "The hour is come that the Son of Man should be glorified." As if He had said: "Greeks? Gentiles? then the triumph is at hand; that surely is the warning that the hour is about to strike when My Gospel shall begin its glorious march over all the earth." Ah! but in the short interval between the sounding of that warning and the striking of that hour what dreadful experiences had He to go through! And the thought of these, thus suddenly brought before Him as so near, gave Him time to pause for a brief season of suffering and prayer.

What was there in this hour that the sudden consciousness of its close proximity should have so troubled the soul of the Redeemer? There was nothing in His own personal character to account for such trepidation. He had done no sin; neither can we find any sufficient explanation of His soul trouble in the contemplation of this hour in the peculiar manner of His dying. Dr. Schaff is right when he affirms that "to do full justice to the deep commotion of our Lord at this time, and in Gethsemane, of which this was a foretaste, we must keep in view the vicarious nature of His passion, by which He bore the sins of the whole world." In that hour it was especially that He was to be made sin for men. When the sudden revelation of the nearness of this hour burst upon Him and filled Him with dismay, He betook Himself at once to prayer. There was a brief season of conflict within Him as to what He should ask from His Father before He came out to the final and majestic utterance, "Father, glorify Thy name." The Saviour, as it were, is thinking aloud and letting us see into the secret workings of His soul. There was victory in the petition, "Father, glorify Thy name." As if He had said: "I cannot think of parting company with God. Let come on Me what may, it is enough for Me to say, Father, glorify Thy name." All personal considerations are lost sight of in this great public gain that God should be glorified. That is true prayer. Mark the answer which was given to that ear-

nest supplication. "There came a voice from Heaven, saying, I have glorified it and I will glorify it again." Like as the minstrel's music quieted the soul of Elisha, or as the soothing voice of the mother calms the restless and uneasy child, so this voice lifted the clouds from the soul of Jesus, and He went on, not only with calmness, but with triumph to anticipate the time when in consequence of His being lifted up from the earth He should "draw all men unto Him." O ye troubled ones, is there no comfort here for you? God does not forsake those who trust in Him and put uppermost the glory of His name. He will not fail you any more than He did Christ. Only remember that in all your spiritual conflict your safest prayer is "Father, glorify Thy name." God's name shall be glorified also in those who do not repent. But it shall be glorified in their destruction, not in their salvation, and in the light of the sacrificial agony from which the Saviour momentarily shrank, what must be the anguish of the soul that is eternally lost?

Partakers of Glory.

BY MOSES HOGE, D.D., LL.D., SECOND
PRESBYTERIAN CHURCH, RICHMOND,
VIRGINIA.

But the God of all grace, who hath called us into His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you.—I. PETER, v. 10.

That man is a sinner is proved by the existence of innumerable laws, libraries, judgments and gaols. The ear is pained too, by the sounds rising everywhere of sorrow which result from sin. The Scripture teaches us the connection between his sorrow and sin, and how his sins may be forgiven. The Apostle had discovered that secret. Hence his prayer that the God of grace might stablish and strengthen believers.

The Apostle's creed is in this text.—Note the pains which the sacred writers take to give us a conception of *the dignity and blessedness of the life to come*. The Apostle tells us that we are called to be "partakers of His glory." What is that glory? Positively we cannot know. The

Bible declares what is not found in Heaven—tears and sighs, sin and sorrow. That is enough to make Heaven attractive. There is only one city in the universe where there is no sorrow and pain and sin. It is not Paris, or London, or New York, but the New Jerusalem. Here is an affirmative description of Heaven's glory. We walk on a plane so low that we realize not that we are destined to a glory such as is revealed in this text.

No one goes to the top of the monument by a single stride, nor can we understand this text at a glance. That we may realize its force let us begin low down. We are sinners saved by grace. The righteousness of our Lord is imputed. Then we are adopted. Then we are made joint heirs with Christ. Then we are to "behold His glory." Moreover, we are to be changed from glory to glory. To see the face of Christ is the joy of the angels, but to be like Christ is the glory of the redeemed. Lastly, the text tells us that we are "to be partakers of eternal glory." What is human glory but the breath dying away? In the moment of its clamor it is transient. God's glory lasts, and whatever it is, and last long as it may, we are to be partakers thereof.

Mark now an abrupt transition. We drop down to suffering. Glory comes, but not yet. Now the promise, then the performance; now the sigh, then the song; now the battle, then the banquet; now the humiliation, then the exaltation. This is God's plan. We assent to it. Many men complain of this divine arrangement. The proclivity in our natures is to prefer the present. God says we must wait. He has to send us suffering that we may awake to the glory. What a sight it is to see a stalwart man prostrate, or to see another when the "wings of riches so swift" have been moved; or to see another bereaved. A child's coffin is large enough to cast a shadow to bereaved parents right over the earth. The suffering draws us away from earthly things. A father on the bay put his child to play on an island. The fog came down while he was at a distance in his boat. Then he lifted up his voice to let his boy know where he was. He heard the sil-

very voice at length gladdening his ears: "Steer straight to me, father." So a bereavement leads men to think of the future. Painful discipline oft leads us to steer to Heaven.

In the Richmond hospitals eleven thousand wounded men were lying at one time. In the corner of one hospital I saw an aged couple watching the dying of an only son. The mother pleaded hard as she smoothed with gentle hand the soft hair of her boy, for only one look of recognition, but the poor fellow died without giving it. The aged father stood up and said: "The Lord gave, and the Lord hath taken away." Then there was a long pause. Faith had not conquered; submission had not come. At last it triumphed, and in a strong voice that, quivering with emotion, brought tears to every eye that gazed on the touching scene, the bereaved man said: "Blessed be the name of the Lord." That was a victory overcoming the world. That was a preparation for future reunion and glory. That was going in the way to be a partaker of divine glory. Submission is needed as well as conflict. The martyr is needed as well as the missionary. God knows His best way to take His children to Heaven and to make them partners of His glory. We must bear the cross to reach the crown, and as we patiently bear the cross we find the cross bears us.

Sanctification.

By R. S. MACARTHUR, D.D. (BAPTIST),
CALVARY CHURCH, N. Y.

Sanctify them through Thy truth; Thy Word is truth.—JOHN xvii., 17.

Progressive sanctification is a divine grace. The disciples already possessed it in part. To sanctify has in Scripture two meanings. The first is to separate from a secular to a sacred use. The second and more exalted meaning is to make holy. Men in God's service need both consecration and holiness. The two senses of the word are always the same in human experience. Christ's prayer is that this grace may be continued, confirmed and completed. The Author of the good

work of grace in a man's soul will gloriously complete that which He has so graciously begun. To grow in grace is both a duty and a privilege. The man who ceases to grow either intellectually or spiritually has begun to die. All the figures used by Christ and the Apostles as applied to the Christian life imply continued growth. Young believers are to desire the sincere milk of the Word in order that they may grow thereby. Christians are to press on in the path of the just until they reach the perfect day. God's people shall be without spot or wrinkle or any such things. Christ shall present them blameless in the presence of His Father and ours. Even now they are to gain the victory over the world; it is to be beneath their feet. The head of the Christian ought to be among the stars. This transcendent victory is to be theirs even here and now. Body, soul and spirit ought to be wholly sanctified unto God. This work is to be done through the instrumentality of truth. God has unexhausted and inexhaustible resources. His Word is the channel through which the consecrating graces of the Holy Spirit come. "It is the seed of the new birth; it is the food of the new life." The Psalmist hid God's word in his heart that he might not sin against Him. God's Word is true. The Son of God is the Word of God in the highest and fullest sense. I am simple-minded enough to take this Word at its face value. Christ meant just what He said when He declared that God's Word is truth. This Word is the end of all strife. This Word must be true though all interpreters and opposers be false. We stand on this everlasting Word as on an eternal rock. With the Rock of Ages behind us and this Word beneath us we defy all powers of opposition on earth or in hell. We have no apology to offer for God. Our business is simply to declare His eternal truth. That Word is its own witness and its own best defense. To-day in the presence of angels and of men I beseech you to submit to Jesus Christ who is the true Word of God. Yield Him the homage of your heart and give Him the obedience of your life, and the sanctifying grace of God

will flow through your heart now, and at the last, purified from every moral stain and crowned with eternal victory, you shall stand in His presence.

Comforted to Comfort.

BY REV. T. B. MEYER, B.A. (BAPTIST),
LEICESTER, ENGLAND.

The God of all comfort, who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God.—II. COR., i., 3, 4 (R. V.).

Child of God, think it not strange concerning the fiery trial which tries thee, as though some strange thing had happened. Rejoice, inasmuch as it is a sure sign that thou art on the right track. In an unknown country, a man tells me that I shall presently pass over a stony bit of road on my way to my abiding-place, and when I come to it, each jolt tells me I am right. So when a child of God passes through affliction, he is not surprised, but satisfied. He knows that he is right for the gate of pearl, for it is through much tribulation that we enter the kingdom. *Thine afflictions cannot be few.*

Look up. There is thy Father, pure and holy. Thou art to be like Him. But ere thou canst be, thou wilt need the file of the lapidary, the heat of the crucible, the bruising of the flail—not to win thy Heaven, but to destroy thine unheavenliness. The spirits gathered there, clad in lustrous white, tell thee that the brilliance of their reward has been in the measure of the vehemence of their sorrows. Be sure, then, that thy Father will put within thy reach a brighter crown, by putting thee within the reach of severe affliction.

Look down. Thinkest thou that the prince of hell was pleased when thou didst forsake him for thy new Master, Christ? Verily not! At the moment of thy conversion thy name was put on the proscribed list, and all the powers of darkness pledged themselves to obstruct thy way. What wonder if affliction comes to thee, as it came to Job, by the permission of Heaven, from hell!

Look around. Thou art still in the world that crucified thy Lord, and would

do the same again, if He were again to live amidst it. It cannot love thee. It will call thee Beelzebub. It will cast thee out of its synagogue. It will think it a religious act to kill thee. In the world thou shalt have afflictions, though in the midst of them thou mayest be of good cheer.

Look within. What hast thou there but an evil heart, ever chafing against the rule and will of God; froward, restless, wilful. And in the constant strife between thy will and God's will, what can there be but affliction? This human life is the college of affliction, whither even the King's son came that He might be a faithful High-priest.

For such as thou art, afflicted one, there is no literature so befitting as the Bible, and in the Bible no part more helpful than this epistle. Hope is the key-note of the Epistle to the Thessalonians, joy of that to the Philippians, faith of that to the Romans, heavenly things of that to the Ephesians, affliction of this. It was written amid afflictions so great that the Apostle despaired of life. It is steeped in affliction, as a handkerchief with the flowing blood of a fresh wound. But in this passage the Apostle has built for himself a little chamber of comfort on the wall of affliction. Its stones are quarried from the pit of his own sorrow. In it he sits and sings, "Blessed be God;" and into it He bids thee come till thine afflictions be past and thy sky is clear again. It is the chamber of comfort.

When in affliction, mind three things—Look out for comfort; store up comfort; pass on the comfort you get.

I. LOOK OUT FOR COMFORT.—It will come *certainly*. Wherever the nettle grows there grows the dock leaf, and wherever there is a trial, there is, somewhere at hand, a sufficient store of comfort, though our eyes, like Hagar's, are often holden that we do not see it. But it is as sure as the faithfulness of God.

It will come *proportionately*. God holds a pair of scales. This on the right called AS, is for thine afflictions; this on the left, called SO, is for thy comforts. And the beam is always level. The more thy trial, the more thy comfort. As the suf-

ferings of Christ abound in us, so our consolation also aboundeth through Christ.

It will come *divinely*. It is well, when meeting a friend at the terminus, to know by what route to expect him, lest he come in on one platform while we are awaiting him on another. It is equally good to know in what quarter to look for comfort. Shall we look to the hills? No, for in vain is salvation looked for from the hills. Shall we look to man? No, for Job found the best men of his time to be miserable comforters. Shall we look to angels? No; God entrusts angels to fulfil many ministries for us, but never to comfort. This needs a gentler touch than theirs. God dare not entrust it to Gabriel. *He* comforteth those that are cast down. *He* healeth the broken in heart, and bindeth up their wounds.

It will come *mediately*. Our consolation aboundeth through Christ. When a bridegroom makes a present to his wife he puts it in the rarest casket and sends it by her choicest friend. And when our God comforts us He adds to the exquisite beauty of His comfort by sending it through the Son of His love.

It will come *directly* through the Holy Ghost, that other Comforter, whom the Saviour gives, and who gives us Him, and in giving us Him gives us all.

It will come *variously*, sometimes by the coming of a beloved Titus, a bouquet, a letter, a message, or a card; sometimes by a promise, laying an ice-cold cloth on our fevered brows; sometimes by God simply coming near. In sore sorrow *he* comforts best who says least, and who simply draws near and takes the sufferer's hand, and is silent in his sympathizing love. It is *so* that God comforts. Thou drewest near in the day of mine affliction, Thou saidst, It is I; be not afraid.

II. STORE UP COMFORT.—The world is full of comfortless hearts. Orphan children crying in the night. Our God pities them, and would comfort them through thee. But ere thou art sufficient for this lofty ministry thou must be trained. And that He may train thee perfectly He puts thee through the very same afflictions which are wringing human hearts with

aching sorrow. He makes thus for Himself an opportunity of comforting thee, and of so teaching thee the divine art of comfort. Watch narrowly how He does it. Keep a diary if thou wilt, and note down all the procedure of His skill. Ponder in thine heart the length of each splint, the folds of each bandage, the ministration of each opiate or cordial or drug. This will bring a twofold blessing. It will turn thy thoughts from thy miseries to thine out-numbering mercies; and it will take from thee that sense of useless and aimless existence which is often the sufferer's weariest cross.

Dost thou wonder why thou dost suffer some special form of sorrow? Wait till ten years are passed. I warrant thee that in that time thou wilt find some, perhaps ten, afflicted as thou art. When thou tellest them how thou hast suffered and how thou hast been comforted, whilst thou unfoldest thy tale, and seekest to repeat on them the magic spells that have charmed away thy griefs; in their glistening eyes and comforted looks thou wilt learn why thou hast been afflicted, and thou wilt bless God that thou wert able to comfort others with the comfort wherewith thou thyself hadst been comforted of God. Once more, then, remember to store up an accurate remembrance of the way in which God comforts thee.

III. PASS ON THE COMFORT YOU RECEIVE.—At a railway station a benevolent man found a school-boy crying because he had not quite enough to pay his fare; and he remembered suddenly how, years before, *he* had been in the same plight, but had been helped by an unknown friend, and had been enjoined that some day he should pass that kindness on. Now he saw that the long-expected moment had come. He took the weeping boy aside, told him his story, paid his fare, and asked him in his turn to pass the kindness on. And as the train moved from the station the lad cried cheerily: "I will pass it on, sir," so that act of thoughtful love is being passed on through our world, nor will it stay till its ripples have belted the globe and met again.

"Go thou and do likewise." Is thy heart comforted? Then be on the alert

to comfort those who are in any trouble. Thou canst not miss them; they are not scarce. Thine own sad past will make thee quick to detect them, where others might miss them. If thou findest them not, seek them; the wounded hart goes alone to die. Sorrow shuns society. Thou shouldst constantly seek from the Man of Sorrows Himself directions as to

where the sorrowing bide. He knows their haunts, from which they have cried to Him. And when thou comest where they are, do for them as the Good Samaritan did for thee when He bound up thy wounds, pouring in oil and wine. Comfort them with the comfort wherewith thou thyself hast been comforted by God.

THE MARVELLOUS ACCURACY OF SCRIPTURE STATEMENTS.

BY REV. T. M. GRIFFITH (METHODIST EPISCOPAL), MEDIA, PA.

The time has come for us to assume the aggressive, instead of remaining behind our defenses in the region of "apologetics." Apologies for the Bible have already begun to assume a more triumphant tone; now let us charge along the lines, challenging the infidel world to account for the wonderful accuracy of Bible history! Secular history needs to be re-written continually; Bible history needs to be studied from still new standpoints to disclose fresh confirmations of its truthfulness.

The order of events recorded in the first chapter of Genesis is in wonderful accord with the latest teachings of science. Compare such a chapter with one of similar age and length in any of the sacred books of the Hindoos,—altogether, it is said, weighing three and a half tons—with their absurd statements and empty abstractions. Light before the sunbeam, plants before seeds, the full-formed animal at the front of its species, man the crown of creation—these are only a few of the startling statements which challenge science to day. New coincidences are constantly coming to light. The spectroscope reveals the existence of iron in Aldebaran as certainly as if the astronomer held the iron in the hollow of his hand. The sun and the stars are similar in composition and construction, illustrating the doctrine of Divine unity. If only "one world among a million" is inhabited, as the appearance of all the planets and some of the nebulae may suggest, then our Earth may well be an object of interest in Heaven;

and if nevertheless there are in the teeming universe "millions of inhabited worlds," then truly God is great. The distances of the fixed stars show forth the height of the Father's "mercy toward us."

If the rings of Saturn indicate the condition of the primitive Earth there may have been encircling clouds of mist for ages to water the ground before the appearance of rain; and if this mass of mist descended from the skies it might well have caused a deluge. But concerning all this we want more light.

The obelisks of Egypt lift their stony fingers in attestation of Bible accuracy. In that land where no frosts splinter the stones and no moisture nourishes mosses and creepers the history of Joseph may be seen confirmed in many a hieroglyphic inscription. The "fine linen" of a royal mummy from Thebes, with nearly two hundred threads to the square inch, presents a vivid picture of the garment which a Pharaoh thought worthy to bestow upon his Hebrew favorite.

Skeptics have scoffed at the statements concerning the immense population of Palestine. In the times of David the Scripture accounts call for about three hundred and fifty to the square mile. This is far below the populousness of some parts of China which amounts to eight hundred to the square mile. But it is said the land is stony and sterile. So it is now. But we can easily believe that a land where the very rocks crumble into soil, a soil which agricultural chemists pronounce the richest in the world and where the terraces on the

hilly slopes once caught the washings of soft lime-stone which now are lost, must have been far from sterile. The Jordan, descending in fifty cataracts to the Dead Sea, might be made to irrigate the plain that stretches from the fords to the fountain of Elisha—a plain so rich in soil that it might repay the toil of transporting it to the sides of Olivet and the sunny heights of the Quarantania mountains.

The olive crop alone could support a vast population. An acre of old olive trees would be as profitable as eleven acres of wheat. These olives grow on the stoniest soil and bear fruit when eight hundred years old. Their hardy roots reach down among the rocks and seem to suck their juices from the bleakest hills, while their gray leaves revel in the blaze of a Syrian sun.

Great diversion and mockery have been called forth by the statement concerning the cluster of grapes carried on a staff by two of the "spies." But even at the present day a visitor at the valley of Eshcol may look upon clusters that measure

eighteen inches in diameter; and it is said some have been seen measuring twenty-four inches. How otherwise could such a cluster be carried than suspended from a pole or staff on the shoulders of two men? If one man would attempt to bear it on his own shoulders the grapes would be crushed by their own weight. So, after all, the old Bible account is consistent with common sense.

As fashions in the East never change, the traveler in Judea and Galilee still sees pictures of Bibles times—"two women grinding at the mill," the sower going forth to sow, the sparrows (*tsippers*, as the Hebrews called them) and the ravens seeking their food, the water-carriers coming to the wells at eventide, the merchant and adventurer daring the dangerous passes on the way to Jericho,—all confirming the impression that the gospels were written on the spot and by eye-witnesses of the scenes described. The more we know of topography, ethnology and history the more we are astonished and delighted at the abundant proofs of Bible accuracy.

THE CHRISTIAN CONSCIOUSNESS—ITS USE AND ABUSE.

BY PROFESSOR HERMAN LINCOLN, D.D. (BAPTIST), NEWTON THEOLOGICAL INSTITUTE.

"The Christian consciousness" has become a watchword in the new theology. It plays as important a part in interpreting and testing doctrine as evolution in scientific circles in explaining cosmical progress. If a doctrine, current for ages as a vital truth, is thought to be at variance with the testimony of Christian consciousness, it is promptly rejected as a dangerous error. If a new statement of doctrine is thought to be in harmony with Christian consciousness, it receives the seal of orthodoxy.

A term invested with such power deserves examination. Has a new sun risen to illumine divine truth? Has a great discovery supplied a new clew to the labyrinth of theologic mysteries? Schleiermacher claims the honor of introducing this new term into Christian thought. He

was a great reformer in Germany, and subverted the despotic rule of rationalism. He built his theology on personal experience, not on New Testament teaching. The testimony of consciousness, he said, may be supplemented by the testimony of the Word, but cannot be supplanted by it. The new method was of service to Germany, for it laid emphasis on a Christian life, fed by daily communion with God. It laid hold, also, on a vital truth, unfolded by Paul, that a spiritual discernment is needed to understand spiritual truth. The great doctrines of the Gospel open their hidden depths only to newborn souls. Those repulsive doctrines, which are a stumbling-block to unrenewed hearts, take on a divine beauty to Christian experience, and minister to rapid growth in the new life.

The truth is invaluable if kept within proper limits. But it is no discovery, and no novelty. It is as old as the Gospel, has reappeared many times in the history of the Church, and has been a fundamental doctrine in every branch of the great family of mystics. It has been often warped and perverted into an untruth, and has opened the way to dangerous heresies. The Quakers of England accepted it in the well-known form of "the Spirit in the soul" as a higher authority than "the Spirit in the world." In their experience it turned into a dangerous dogma, beguiling from trust in the Scriptures to trust in visions and impressions, and leading the great body of the Hicksites into a dreary rationalism.

But the peril of warping this truth was older than Quaker or mystic, and became prominent in the early days of history. Irenæus and Tertullian, at the beginning of the third century, appealed to "the tradition" of the Church. The new term becomes an effective weapon in their hands. If restless gnostic or other heretic discovers a new interpretation in the inspired Word which seems to unfold its plain teaching, they silence the bold innovator by an appeal to *tradition*. This subtle and flexible word, applied at first to the oral teachings of the Apostles in distinction from their writings, has already taken on a new meaning which crystallizes, in time, into a cardinal dogma of the Church of Rome. It means, with Irenæus and Tertullian, the teaching of the Apostles, both oral and written, as defined by the experience of the Church. The new canon of orthodoxy is established and the testimony of the Christian consciousness is made the ultimate standard of truth. The idea embodied in this word, so early coined, is identical with the favorite term of the new theology. Tradition is the formulated consciousness of the Church. It has been a great word for Rome, and has won many a decisive victory. When clamors for reform have broken out within its own communion, the discord has been silenced by an appeal to tradition. When Protestant divines have enforced doctrines and duties drawn directly from the Word, the one

sufficient reply has been, "Tradition is against you. The experience of the Church through the ages cannot be at fault. Therefore your new doctrine is heretical." If the standard is a true one, and Christian consciousness is rightly interpreted, the answer is just, and admits of no appeal. Who can wonder that Rome defines the standard of truth as the Bible and tradition, and practically transmutes it into tradition without the Bible.

There is danger that the new theology may imitate the examples of Rome. It has already set up a double standard, the Bible and the Christian consciousness. It has already given precedence to the latter factor over the former. So did Schleiermacher, the inventor of the term, building his theology wholly on the Christian consciousness. So has Hoffman done, one of the most brilliant of Schleiermacher's disciples, in his *Theological Encyclopædia*. They build on consciousness, not on the Divine Word, and prove the truth of the new system by its adaptation to human nature. So New England theologians are doing in rejecting old doctrines because they find no response in the Christian consciousness.

It is possible that the new term would have less magnetism, if it were understood to be virtually one with the Catholic term, which has been so odious to Protestants. It ought to have less magnetism, if it is understood to be much narrower in scope than the Catholic watchword. The Catholic "tradition" includes the experience of the early Church, without defining clearly the period over which that experience ranges. But the "Christian consciousness" of the new theology means, practically, the experience of our age, or, sometimes, the experience of the advocates of the new views. The Catholic term is the broader of the two. If the new theology adopted the wider range, it would take in, of necessity, the strong doctrines of Augustine and Calvin and Edwards, for these great theologians only formulated the experience of their times, and their experience has been reproduced in the richest Christian lives of every generation.

It is well, therefore, to understand the

precise value of the term, which is made the test of truth in the new theology. It embodies, no doubt, a cardinal truth, recognized clearly in the best ages and by the best minds of the Church, that the great doctrines of the Bible will verify themselves in Christian experience. Irenæus, Luther, Schleiermacher and Coleridge all taught that these doctrines are sure to "*find*" men. But no one can overlook the great lesson of history that, whenever it has been accepted as a test of truth, it has been a will-o'-the-wisp to

mislead mystic and Catholic and modern liberal.

It is wiser for thoughtful men to hold firmly to Chillingworth's grand motto, "The Bible, the Bible only, the religion of Protestants." It will be regress, not progress, if this well-worn banner is trailed in the dust, and the new one is flung out, "The Bible and Christian consciousness." It will involve an abandonment of the Protestant platform, and a deliberate choice of the Catholic platform, "The Bible and Tradition."

THE SONG OF SONGS.

BY PROFESSOR R. V. FOSTER, D.D., CUMBERLAND PRESBYTERIAN UNIVERSITY,
LEBANON, TENN.

I. *Its Canonicity*.—Until the close of the last century, Solomon himself was almost universally regarded as the author of this book. Since that time a few scholars have regarded it as the production of a later age, but on insufficient grounds. The book doubtless passed through the editorial hands of Ezra, or some other scribe of that period, which fact is sufficient to account for any inconsistencies with its Solomonian age and authorship found in the book itself.

Whatever difficulties of interpretation may be inherent in the book; however foreign its subject may seem, at first glance, from anything which we might, on preconceived grounds, expect to find in the Bible, the book must surely be regarded as properly a part of the sacred canon. I have heard of some of our ministers expressing a degree of uncertainty on this point. But so far as external evidence is concerned—that is, the presence of the book in the ancient versions, catalogues, etc.—its canonicity rests on as good ground as that of any other book of the Bible. And as to the internal evidence, or that based on the contents of the book, we should be very careful how we prejudge as to what sort of book ought to be in the Bible. If any form of legitimate love, either in its proper enjoyment or in its abuse, be the

subject of the Song, why is not that as much entitled to treatment in the Bible as the subject of the tenth chapter of Genesis, or the book of Ruth, or Esther, or Job? Does not the former as practically and as intimately concern man as the scrap of ethnology in Genesis x., important though this is, or the misfortunes and filial devotion of the young Moabitess, or the deep problem of the book of Job? If the significance of the Song of Songs as a part of the sacred canon does not at first appear, neither does the canonical significance of several other undoubted portions of the Word of God appear at first view. If an amount of scholarship somewhat above that of the average Bible-reader is required to determine the one, so also is it required to determine the other. How many persons who read the portions of Scripture just mentioned ever stop to inquire why they were incorporated as a part of the Bible? Is there anything intrinsically sacred in them? Shall we affirm that the intrinsic appropriateness and sacredness of any given section or book of the Holy Bible is to be made the test whereby we must determine its worthiness to be regarded a part of the Scriptures? If so, other portions of the present canon are thereby placed in a more doubtful attitude than that of the Song of Songs. Obviously

we must not employ that as the principal test.

Whatever may have been the primary purpose of the author of Canticles in writing the book, Ezra, or whoever the later editor was, saw something in it which, under divine guidance, induced him to incorporate it into the canon. The only thought in the mind of the original writer may have been a purely secular or social one (though I scarcely believe that such was the case), but the thought in the mind of the later editor, or aggregate of editors, called the Jewish Church of the early post-exilic period, was not a secular or social one. We should not in every case restrict our inquiry to the question, What did the original writer of a given book or section intend? He may have intended merely to spend a while in holy meditation, as may have been the case with David when he wrote Psalm xxiii.; or to record a touching incident without appreciating in the least its permanent importance, as may have been the case with the author of the book of Ruth; or to write a nuptial poem in honor of some real or imaginary, some grand or obscure occasion; or to speculate on the mysteries and vanities of human life, as may have been the case with the authors of the books of Job and Ecclesiastes. But the intention of the Holy Spirit went beyond all this, whether the human writer or speaker were actually inspired by Him or not. What he said or wrote became inspired, and thereby indorsed as a matter of record, though it may not have been originally inspired and indorsed as a matter of doctrine or sentiment. We could not possibly conclude on the ground of the sentiments which they express that the speeches of Job's friends are inspired, or the speeches of Job himself. (See to the contrary chapters xxxviii., 2; xlii., 7.) But the book of Job is inspired; so it may be with the Song of Songs. The best evidence and the only needed evidence that it is properly to be regarded as a part of the Bible is the fact that it is in the Bible, and always has been. We cannot know absolutely that the Church before Christ was under divine guidance in making up the Old Testa-

ment canon, or list of books, but the *prima facie* evidence is that it was; the evidence furnished by the New Testament writers points in the same direction, and also the internal evidence derived from the general trend of thought in the books themselves. Nor must it be forgotten, I venture to repeat, that here also the legal maxim, "Possession is nine points of law," applies. The Song of Songs is in the Bible, and has always been there. This is nine proofs out of ten that it ought to be there.

II. *The Subject-Matter.*—1. The form of the Song is that of a dramatic idyl: dramatic, because it involves a plot and dialogue; idyllic, because of its rich rural scenery and allusions, and the almost entire absence of any development of plot. The dialogue structure of the Song is not very apparent to the English reader, as it is arranged in the common versions; nor is the matter by any means free from difficulty to the Hebrew reader. Solomon, Shulamith, and the "Daughters of Jerusalem," are the principal speakers. The Song is not printed in the form of dialogue in the Hebrew Bibles, but certain peculiarities of the Hebrew language enable us to determine the sex of the speaker and the person addressed in cases where the English fails. The best apportionment of the parts of the dialogue with which I am acquainted is that of Zöckler. The English reader may find it in the American Lange series.

2. The literal sense.—The primary object of the Song, as denoted by its language in its literal acceptation, is to celebrate the love of King Solomon and his bride. This bride appears to be, not the daughter of Pharaoh, as many have supposed, but rather, as others have supposed, a plain, pure-minded, and beautiful maiden from among the daughters of his own people.

3. The ethical sense—or, in other words, what practical lesson did the writer aim to instil? So far as it can be gathered from the literal sense of the Song, his object seems to have been to present the constancy, tenderness, purity and fervor of wedded love. If Solomon himself wrote it, perhaps it was before he

fell into polygamy, or after his bitter experience of its evils. The Song, as any reader may see, does not distinctly and directly inculcate monogamy, but, as any appreciative reader may see, it does so describe "the sweet and tender exclusiveness of mutual love as to make polygamy both undesirable and unendurable." What more intimately concerns human happiness than holy love between one man and one woman? Why should not at least one of the smallest books of the Bible be devoted to this subject, written, as all the books of the Bible are, in the Oriental fashion, and replete with Oriental figure and imagery? If the hearts of all Mormon husbands were filled with such true, pure and exclusive love as is pictured in the Song of Songs, Mormonism would not long exist, or, at least, not the polygamous feature of it. Shame to him who cannot read the Song aright!

4. The typical sense.—But the literal and ethical senses are not all. Nor do I believe that the Song is an allegory, like the Pilgrim's Progress, or the Rasselas of Dr. Johnson. This, however, is the view perhaps most generally held. Rasselas, or Mr. Braveheart, never had a real existence. But the persons and objects described in the Song of Songs were real, not imaginary, persons and objects. They are to be regarded as types. Solomon, in the aspect in which he is chiefly presented in the Song, is the type of Christ, the tenderest, the most affectionate, the most loving, and the best of bridegrooms. Shulamith (called "the Shulamite" in the A. V.) is the type of the Christian, or of Christians, in the aggregate constituting the Church, the bride. The mutual love of Solomon and Shulamith is the type of the mutual love of Christ and the Church.—*Ex.*

THE YOUNG PASTOR AND FOREIGN MISSIONS.*

By W. S. APSEY, D.D.

No. I.

When the youthful Laertes was departing for a foreign court, the sage Polonius said: "Give every man thine ear, but few thy voice"—most excellent advice for every young man attending the National Baptist Anniversaries. Yet you will remember that even Laertes dared to use his untried blade, when commanded by the king, feeling that then refusal would be cowardice. So, to night, commanded by my ecclesiastical fathers, commanded by the stirring report to which we have just listened, I come to offer my little word of congratulation and of hope. Standing in this presence, I cannot forget that Foreign Missions in America owe their inception to the young ministers of America. Kneeling in the shadow of the hay-stack at Williamstown, Mills and Hall and Richards gave themselves to the foreign work. Andover presented the cause to the General Association of Mas-

sachusetts, and the result was the American Board, the career of Judson and Rice, and the formation of the Missionary Union. The connection of the young ministers of our land with foreign missions is historic. Let us be worthy of our ancestry. While we cannot bring to the work the ripe wisdom that comes only with the years, we can and must bring that sensitiveness to the divine command, that unquenchable enthusiasm, that undying zeal which transported Judson to Ava, and made his young companions—the children of the Churches—the fathers of foreign missions.

As we enter on our work let us remember first that the missionary spirit has often been regarded as a sort of appendage to pastoral qualifications; a good thing, but not essential. The pastor, we have said, must be devoted, eloquent, winning, a good preacher and organizer, and if, in

* An Address at the National Baptist Anniversary, Asbury Park.

addition, he can carry a little missionary zeal, as he carries his umbrella—generally keeping it closed and rolled into the smallest possible space—no serious objection can be made. To all such ideas we must oppose this fact—the missionary spirit is the spirit of Jesus Christ. When His disciples said “All men are seeking Thee,” He answered, “Let us go into the next towns that I may preach there also.” Not popularity but progress, was His aim. The book of the Acts is simply a missionary journal. Just in proportion as one fails to have the missionary spirit does he fail to have the Christian spirit. An anti-mission Church is an anti-Christian Church. The missionary commands of Christ are of the same rank as His moral precepts. We have no right to follow the Sermon on the Mount and ignore the great commission. “Go ye into all the world” is as truly a command of Jesus as “Repent and be baptized.” Christ says to every lost sinner “Come;” to every redeemed sinner “Go;” and all the lofty motives, grand rewards and awful penalties, by which we urge the sinner to come to Christ are the very motives, rewards and penalties which enforce on us the command to go.

Admiral Foote was invited to dine with the King of Spain. The stern old sailor bowed his head a moment at the table to ask divine blessing. The king looked up in surprise: “I thought only missionaries did that?” “Sire,” answered the admiral, “Every Christian is a missionary.”

Let no young pastor ask, “Does God call me to be a missionary?” He calls every pastor to be such. The distinction between home and foreign work is being rapidly abolished. By dividing our work we destroy its unity and grandeur. There are home missionaries in Rangoon and Hong Kong. There are foreign missionaries in New York City. If I mistake not the President of this Union is as truly a missionary as any one who ever bore the name of Judson. The only question is as to the *pou sto*—the local basis on which I may stand while I engage in the universal work. Is Christ divided? Then let not the world for which He died be so

divided that any part of it shall be beyond the pale of my Christian sympathy. Let the motto which Philip Schaff has inscribed on the title-page of his history of the Church be ours: “I am a Christian; nothing that concerns Christianity is foreign to me.”

The young pastor must also remember that the field is the world. We are all natural believers in the Ptolemaic system of astronomy. We smile at Uncle Jasper when he solemnly asserts that the “Sun do move;” but we find it difficult to believe that the Church on which we are first settled is not the ecclesiastical centre of the universe. Brother, your Church and mine are not the centre—Jesus Christ is! Our Churches are only single stars in the thousand constellations that with spheric music circle about the ascended and glorified Lord. Astronomers always make corrections for the position of the observer. Our theology, our religion, our Christian activity will be utterly distorted if we make the little plot of ground on which we are standing the centre of the universe. My Church has the bulk of my endeavor and my warm heart's love. But it is not the centre of the world nor of my faith. I have given up trying to make the sun revolve about it, and am anxious that it, with yours, should revolve in even closer, higher, truer circles about the central sun.

Entering on his work with these convictions what can the young pastor do?

1. He can preach on the subject—not annually, but all the time. In most churches the missionary sermon comes once a year, and is intended as a sort of lemon squeezer, to extract the last reluctant dribblets from hard-rinded Christians. I have even known some pastors to run away on that Sunday, and put some honorable society agent in their place, as if to say: “I have squeezed these people fifty-one Sundays for my salary, and on the fifty-second you shall squeeze them for India.” What we need is to preach all the year round the expansive power of Christianity.

What we need is not an annual yeasty effervescence, but the leaven hidden in the meal twelve months in the year.

When a pastor has the missionary spirit it will appear in all his sermons in a breadth of view, a grasp of fundamental principles, which nothing else can give. Then preaching becomes education, and the annual wailing appeal is exchanged for constant enlargement of horizon. Teach the people that the Church is like a bicycle—only while it moves forward can it stand upright. When the river stops it stagnates; its only safety is in motion. When the American Board was incorporated one member of the Legislature objected on the ground that "we have so little religion in Massachusetts now that we cannot afford to export any." But the other morning a lady plucked me a bunch of pansies, fresh with the dews of night, and she said, as I took them, "I am glad to give them to you, for I know whenever I pick one pansy two will grow in its place." Consider the pansies, how they grow: for the kingdom of God grows in the same way. You have seen the great iron cylinder at the gas works rising and falling by turns. Beneath that cylinder is stored the light we use in all our houses. The weight of the superincumbent cylinder forces out the material for lighting through all the city and drives darkness from our dwellings.

So the Great Commission, resting with wondrous power on the Church of Christ, forces out the love and light and life we now possess into all the corners of the earth, until they, too, kindle into flame, and darkness yields to day. Christ's word is forward, onward, outward. His Church must face the rising, not the setting sun. The manna of yesterday is stale to day. To live in the past is to grow thin and finally starve. "Auld Lang Syne" is a very good tune, but "Onward, Christian Soldiers," is a far better marching hymn for the Church of God. When the Irishman saw the vessel was sinking he fastened himself to the anchor, saying, "Now if this old hulk does go down I shall have some chance." The man that fastens himself to the anchor of the past will be the first to sink. Let us lash ourselves not to the anchor of a dead past, but to the spars that carry the sails that bear us into the brightening future! Let the chambered nautilus teach us a lesson:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy lowly-vaulted past!
Let each new temple, nobler than the last,
Shut thee from Heaven with a dome more vast,
'Till thou at length art free,
Leaving thine outgrown shell by life's unresting
sea!"

~~~~~ SUNDAY SCHOOL CAUSE ~~~~~

LIGHT ON THE INTERNATIONAL LESSONS.

BY ALFRED H. MOMENT, D.D. (PRESBYTERIAN), BROOKLYN, N. Y.

December 5, Worshipping God and the Lamb.—REV. v., 1-14.

1886.

I. The sealed book. Vs. 1-4. This book represents the hidden purposes of God regarding His Church and people. It might be called: "The title deed of the Christian's inheritance;" or "God's book of history stretching forward into all time;" or "the purposes and designs of God relative to His government of the world and the Church." Observe: (1) The book belongs to God and is in His possession—"it was in the right hand of Him that sat on the throne" (v. 1; also iv., 2, 11). This is the reason why the book contains se-

crets or is "sealed." The future belongs to the Lord—it is perfectly known to Him, under His command and He alone is responsible for it. Hence, why should man know it—why not the book sealed "with seven seals"? (2) The book being thus perfectly closed from human understanding, the writing, being "within and on the back-side," would not be legible till the seals were broken. Why then should we make ourselves miserable about the future, which, as yet, is not revealed. As to ourselves and the Church, we should

be at rest as to the future, knowing that God will do all things well. (3) A book or "roll" written not only within but also on the outside would show enough of the writing to excite curiosity. And this curiosity we have, which often deepens into anxiety and persistent inquiry for some one to "open the book" (v. 2). (4) Man nor angel is not able to steal away the secrets of the Almighty's mysterious government. "His way is in the sea, and His path in the great waters and His footsteps are not known" (Ps. lxxvii., 19). Yet to all who trust Him, He says: "Fear thou not; for I am with thee: be not dismayed, for I am thy God" (Is. xli., 10). (5) The fruitlessness of man's anxiety about what alone belongs to God is shown by the Apostle weeping (v. 4). How often we shed tears regarding the future, when our weeping should be for the sins of the past, holding "the time to come" in the sweet confidence of that glorious promise: "All things work together for good to them that love God" (Rom. viii., 28).

II. The book opened by Jesus Christ. Vs. 5-7. This world is being managed by the Son of God—the Lamb, the Lion of the tribe of Judea, the root of David. He has charge of all things and the secrets of the divine purpose will, in time, all be made visible. The mediatorial work of Christ will not come to an end until the last seal has been broken—the last design of Heaven fulfilled—the last enemy subdued—the Church's inheritance handed over to the Father that He may be all in

all (I. Cor. xv., 28). This is the thought contained in these verses. Observe: (1) The Gospel, represented in v. 5, by "one of the elders," gives us this perfect assurance. (2) "The Lamb having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth" (v. 6), is Christ possessed of all power, wisdom and dominion. (3) The work of opening the book—of removing difficulties and unfolding to the ages the manifold purposes of God—is now in progress. John saw Jesus take the book (v. 7). In patience may His people possess their souls, knowing that the work of the world's regeneration is being well done and shall be completed.

III. God and the Lamb worshipped. V. 8. Observe: (1) The persons worshipping: "four living creatures" (not "beasts") and "four-and-twenty elders"—angels and redeemed souls are here meant—not necessarily glorified saints, but men here fully discerning the work of God through Jesus Christ, in their own individual lives and among the nations of the earth. (2) Their worship consists of prayer, joy, song, thanksgiving, ascribing all honor, power and glory to the Lamb (vs. 8-14). In this jubilee of worship joined all Heaven and earth (v. 13). (3) The purpose of the worship: (a) Christ was slain (v. 9). (b) His death secured redemption for us to God (v. 9). (c) Has made those saved both kings and priests. (d) Has given great influence to the righteous on the earth (v. 10).

December 12,

The Saints in Heaven.—REV. vii., 9-17.

1886.

I. The saints in heaven. Vs. 9-12. Observe: (1) An innumerable multitude. (2) Representing all nations and people and kindred. (3) They are where Jesus is—in His company and service. (4) All perfectly pure: "clothed with white robes;" and in peace, with a consciousness of having conquered every foe: "palms in their hands." (5) All worshipping God, praising Him and Jesus Christ. Behold the perfect equality of the Lamb with the Father. (6) The angels join the saints in worshipping God and ascribing to Him glory, wisdom, thanksgiving, honor, power and might.

II. Who the saints are. Vs. 13, 14. (1) They have been redeemed from sin by the blood of Jesus Christ. (2) They have, through faith in Christ, passed through

"great tribulation." The blood would not have made them white had they not suffered with their Lord (Rom. viii., 17). (3) Both the "blood" and the "tribulation" are necessary before any one can "stand before the throne of God" and "serve Him day and night in His temple." Mark well the force of the word, "therefore" (v. 15). Let none seek to be saints of God without Christ and strife.

III. The eternal blessings of the saints. Vs. 15-17. (1) God shall dwell among them. (2) All their wants shall be supplied—"they shall hunger no more neither shall they thirst." (3) Free from affliction—neither shall the sun light on them, nor any heat. These points are all explained in vs. 16, 17. Through Jesus Christ are all blessings to flow.

December 19,

The great Invitation.—REV. xxii., 8-21.

1886.

I. The Great invitation is to worship God. Vs. 8-11. (1) Not man, nor any angel, but God only (vs. 8, 9). (2) Worship God by opening wide His Book: "Seal not the sayings of the prophecy of this book." (3) Worship God by believing and proclaiming His truth whether it be pleasant or unpleasant to the carnal taste (v. 11).

II. The urgency of the invitation. Vs. 10, 12, 14, 15, 20. (1) "The time is at hand" (v. 10). "Behold I come quickly"—the Judge is about to come into court (v. 12). (3) All shall be rewarded "according as his works shall be": Blessings to the obedient; separation from God to all who live in sin—"For without are dogs, etc." (vs. 14, 15). "Surely I come quickly. Amen. Even so come, Lord Jesus" (v. 20).

III. The dignity of the invitation. Vs. 13, 16. It is Jesus Christ—the Alpha and Omega, the first and the last, the root and offspring of David and the bright and morning star—that speaks to men in the Bible. Not a promise, doctrine, invitation or exhortation, in all the Sacred

Book, but that is His voice. Angels may be sent, men may be told "go preach the Gospel," but back of all, Jesus speaks! How can any one make light of so great a matter as the Word which is divine!

IV. The universality of the invitation. V. 17. The Holy Spirit and the Church are both in this world, laboring among men to make potent the Gospel of the Lord Jesus Christ. Their cry is: "Come!" All that hear them must also raise the cry, "come"! All that feel any soul-need, are asked to come! "Whosoever will, let him take the water of life freely." Could any work, in its grand purpose, be more catholic! Who can excuse himself from seeking his soul's salvation—who can feel himself shut out from the tender mercies of the Most High God!

V. An awful warning. Vs. 18, 19. Woe to him who adds to or takes away from the Scriptures of truth. We are neither to supplement nor fractionalize the Bible.

May the power of this closing lesson of the Word of God and of the year 1886 be felt and realized by all teachers and scholars!

QUESTIONS OF THE DAY

Intemperance Our National Sin.

BY REV. C. M. ALVORD (REFORMED PRESBYTERIAN).

Quite frequently the Bible alludes to drunkenness. Yet drunkenness was not the sin in ancient times that it is in our day. The ancient Jew and Roman would be startled and look with disgust at the sights of drunkenness which are as familiar in Christian America as a jest. It is not because those nations were not prone to sin, but because they had not the same temptations. Strong drink was not the same then that it is now. In ancient times it contained four or five per cent. of alcohol, while the maddening intoxicants of the present age contain the horrible amount of fifty-three per cent. of alcohol. During the life of Christ, He travelled Palestine over and over again. He beheld many sufferers and sinners.

He saw lepers and healed them. He saw the blind and gave them sight. He saw the lame and dumb and healed them. He saw weeping, penitent women and restored them to honor. But we never read of His witnessing, in all His journeys, that spectacle of degradation, a drunken man or woman. When He denounced the formalism of the Pharisees, and passed woes upon the hypocrisy of the lawyers, what would He have said if He had witnessed the scenes that daily and hourly occur on the streets of our great cities?

England was almost free from drunkenness during the reign of Cromwell; but in the reaction which followed the Restoration, when people broke loose from Puritan prohibition and plunged into the license system, the evil was enormously increased. Men say, "Give us the good old days of our forefathers, when the wine was on the family table." But we are

now reaping the harvest of drunkenness from the seed sown by their constant drinking. Like a disease, the habit has become chronic in the race. This sin has become enormous. It has taken the flower from the family. It has entered the Christian Church and deprived it of some of its most useful men. It has entered the halls of Congress and prostrated senators. It has even entered the sacred desk, disrobed the minister of his sacred office, closed the lips of the ambassador of the Cross, and brought disgrace on the cause of Christ, thus wounding the Saviour in the house of His friend. Shall we keep silent when this evil is increasing?

When I speak of drunkenness as our national sin, I do not wish it to be understood to mean that the United States and Canada have no other sins. I wish it was the only one, for I believe it will soon be wiped out. The prohibition of this evil is not only a religious subject and social subject, but is now a political subject. The only way to settle this question is to settle it right, and that will be prohibition of the traffic. Earnest Christian men and women have brought it into politics, and they will keep it there until the evil is driven out of the nation. Intemperance is our national sin, because it is the only sin which the nation publicly and openly licenses and protects by law, and from which it receives a revenue. The nation is a stockholder in every licensed saloon in the land. The nation is responsible before God for making an evil business legitimate. Look at the results of intemperance. A large per cent. of the nation's wealth goes to it. Most of the wretchedness, poverty, and suffering is caused by it. Four fifths of the crime results from it. Do away with strong drink and we will shut up two-thirds of our prisons. The liquor traffic is the greatest enemy of the nation. It adds nothing to the wealth of a nation, and promotes not the national good. It does not develop the resources of the nation. It provides no schools. It founds no colleges. It builds no churches. It fills no pulpits. It clothes no suffering orphans. It institutes no reforms. It regards not the sanctity of the Sabbath. It observes

not the teachings of the Bible. It takes everything and offers nothing in return. Character, wealth and influence fall before it. It obeys no law, but transgresses all, both human and divine. Where are these things being done? Is it in heathen China or Japan? Is it among cannibals or pagans? Is it in the savage lands of the sea? No. It is occurring to-day, in the light of the nineteenth century. Occurring in Christian Canada and United States. Occurring in our great cities, under the very shadows of our church spires, in the very sound of the Gospel.

God thunders from Sinai, "Thou shalt not kill." The nation takes it up and echoes it in her laws, and we have no trouble in knowing how to deal with murderers. God says, "Thou shalt not steal." The nation places it on her statute books, and we have no trouble in dealing with thieves. God says, "Woe unto him that giveth his neighbor drink;" but the nation says, "you can if you give me a revenue." Thus the trouble begins, and we will always have trouble with this business until the nation says, "Woe unto him that giveth his brother drink." Unless this nation can get rid of this this great evil, it will drag her down to ruin. Look at the history of any nation, mark its rise and watch its ruin, and see if its fall in every case has not been because of its national sin. Idolatry in its first stage, and Phariseeism in its second stage, were the ruin of Judah. Sensuality sapped the strength of Greece. Slavery broke the iron arm of Rome. Avarice ruined Spain. Pride caused the fall of Venice. Ambition weakened Papacy. And if Canada and the United States are ever ruined it will be by their national sin. Drunkenness is our national sin, and drink is our national curse. Truly it is a national evil. Does it belong to any one section of the country? North, south, east, or west? No! It is on the banks of every American river. It is found in every province of the Dominion. It is in every town and city. The whole country is infested with this curse, and the people are crying against it.

What has the Church done to overthrow this great evil? What has our own

Church done? A Church which, from its name and principle, should be a reformer. The world looks up to the Church as the leader of reforms, and wonders that she can sit idly by while intemperance is sapping the strength from Church and State. The Church should take the lead in this great subject. I rejoice that our own beloved Zion has made herself plain to the world at the last meeting of Synod, to be on the side of right. Oh! that she may enter into the forefront of the battle; buckle on the armor; and go forward to victory in this great conflict, as she did on the subject of

slavery. For a solution of this subject we look to the Church, the grandest and most glorious institution on earth. Has it ever marshalled its forces in solid phalanx to overthrow this evil? The Christian Church to-day, not in the millennium, but to-day, holds the balance of power in America. Think of the vast army—three hundred thousand churches and Sabbath-schools marching against the enemy. If Christian men and women, who profess to love the Saviour and hate sin, would march side by side, putting shoulder to shoulder against this great enemy of the Church, it would soon be conquered.

❧ Prayer Meeting Service ❧

Preparation for the Prayer-Meeting.

BY REV. G. A. TEWKSBURY, CAMBRIDGE-PORT, MASS.

The nature of the prayer-meeting, as a gathering of God's children around "the throne of grace," with its purpose—that they "may obtain mercy, and find grace to help in time of need," is understood; the necessity of preparation is admitted.

What is this preparation to be?

1. That of a course of life in harmony with God's requirements. "Wherewith shall I come before the Lord, and bow myself before the high God? . . . What doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?" To do each of these three things. Do not think you can walk humbly with God, yet not do justly and love mercy. God will have no such company. You cannot come from acts of injustice or from coldness of feeling toward your fellow-men during the day, and get a blessing in the prayer-meeting in the evening. You must be just in all things. You must "love mercy" out of the prayer-meeting to "obtain mercy" in it. You must also live in the spirit of loving intercourse with God. So that the preparation be-

gins far back of the meeting. It is not subject to a summary call of will fifteen minutes before the appointed hour.

2. During the day, make the meeting your *aim*. Think of yourself as on a journey, and of the meeting as your destination. In the early morning, read the Scripture, and note the subject for the meeting. Let the subject be recalled through the day; your thought glancing toward and resting upon it, as your work may permit. Send up silent prayers for an evening blessing. In this wise bring yourself into the tone and spirit of the meeting, so that when it comes, it shall be but as the climax to the whole day's tendency.

3. Go to the meeting in faith, fully expecting that the object of the meeting will be fulfilled to you. "Let us therefore come boldly unto the throne of grace," in reverent, humble confidence, assured that our coming shall be no doubtful experiment, but rich and satisfying in its results of good to our souls. "Good prayers never come weeping home," says an old English divine; "I am sure I shall receive either what I ask, or what I should ask." One element of a good prayer is hopefulness of answer.

4. Go with the purpose fully formed

not simply "to be ministered unto but to minister," in the meeting. Go with your mind made up to take some part, so to give while you seek to "obtain." It is to the open soul, prompt and cheerful to contribute in such ways as may be possi-

ble, to the spiritual good of others, that spiritual good is given. "He that watereth shall be watered also himself." And you are not likely to give even a cup of cold water to others, if you do not purpose to do it.—*Golden Rule.*

CHRISTIAN EDIFICATION

The True Christian Life.

By REV. DAVID GREGG (REFORMED PRESBYTERIAN), NEW YORK.

Consider the grandeur and glory of the life that is lived by the Bible! What sort of a life can be constructed within the lines and limits of the commandments? I reply, The grandest sort of a life. We know what the commandments are. They are thoughts and purposes from the mind of God. They are great with His love and foresight. We know how broad they are. They deal with the heart and discern its thoughts and intents. They command the obedience of our mental conceptions and purposes. They claim authority over all our words and acts. But we do not need to theorize, or argue, about the capability of the commandments; we can do better than that. We can look upon the lives which they have built. Practical work is the best kind of argument. Let architecture build its cathedrals, and palaces, and bridges, and you will at once see the capability of its laws. Let the tree drop its ripe fruit into your hand, and you will know its value and nature. Let the commandment point out the lives which it has built, and that will be conclusive. It bids us study the lives of such men as Enoch and Elijah. They are not made by circumstances nor by society, but by obedience to God's law. It is true that there are blemishes upon the lives of God's heroes, but these blemishes are the result of departure from the precepts of God. They are, therefore, negative arguments in favor of the commandments.

The life of Elijah is an exponent of the power of the commandments that will

shine in any age of the world, and in any company of men. It is magnificent in the possession of every good and admirable quality. In Elijah we see not only a grand earthly life, but a grand earthly life opening into the heavenly life. The commandments make ready for the life above. Obedience to them gradually assimilates us to the holy character of God, so that we are translated, as a natural result, into the perfect life of Heaven. The heaven-life may seem a wonderful and sudden transition, but it is *not sudden* as a general thing. Preparation for it has long been going forward. At the sacred seasons in Rome, workmen are engaged for days in arranging the lines of lamps over the vast dome and portico of St. Peter's. When the appointed hour strikes, suddenly the whole structure bursts into flame and flashes of splendor. This flashing of hundreds of lights is not as sudden as it seems. It is the result of preparation. Even so there is great preparation for the heaven-life here, preparation of love and obedience. The final transition, with its complete incoming of God, only reveals the preparation of the past.

If we would see the ability of the commandments to build the grandest possible life, we must stand before the life of the man Christ Jesus and contemplate it. His life was the working out of the law, the putting of the commandments into a visible form. His life sustains the same relation to the commandments of God that the beautiful building sustains to the plans and specifications of the designer. The building is the plans and specifications put into marble and wood. Christ's life is the commandments put into deeds.

He says, "I come to do the will of Him that sent Me." "My meat and My drink is to do the will of Him that sent Me." "As the Father gave Me commandment, even so I do." If we had the power of analyzing every thought to which He gave lodgment, every plan which He announced, every deed which He wrought, we would find in them as their very soul the substance of God's commandments. All the spirituality, and beauty, and reach of the commandments are in His life, which stands before us on the page of inspiration as *the true human life*.

A Religious Test.

By REV. O. P. GIFFORD (BAPTIST),
BOSTON.

More than a century ago John Newton sung:

" 'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I His, or am I not?"

After testing himself in many ways, and mourning through six stanzas, he exclaims: "Lord, decide the doubtful case." If the Lord decide it, how shall John Newton know the result? Is there any way by which a man may know that he loves the Lord?

When Herod Agrippa I. was being loaded with favors by the Emperor Caius, Herodias urged Herod Antipas to go to Rome with her to get his share of the spoils and be recognized as king. Together they sought the imperial city and the Cæsar for what they could get.

Paul writes to the Church of Christ in Rome: "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established."

Herod goes to get, Paul to give. The one seeks to gain, the other to impart. Right here is the test: distrust your own possession of Christ if the desire of your life, the passion of your heart be to gain rather than to give. "The Son of man came not to be ministered unto, but to minister," and as the Father sent Him, so has He sent Christians. Men are naturally selfish, are born valleys into which streams are trained to flow and stop; the Spirit who regenerates heaves the valley into a hill down whose sides streams pour to waiting valleys below. Do you wish

to know whether you are a Christian or not? Study the slope; if your desire is to gather in, challenge your Christianity. You are yet a valley, not merely of shadows, but of death; if your desire is to impart, then are you one with Christ, "who gave His life a ransom for many."

The River of God.

By KAROL GEROK, D.D.

As the hart for brooks of water,
After Thee, oh God, panteth my soul;
Yea, my soul e'er thirsteth for God—
Thirsts for the living God.

Blessed is he that thirsteth,
For he shall be filled;
Rejoice, oh thou perishing soul,
The river of God is full of water!
Know'st thou, O parting soul,
This river of God,
Which an angel showeth thee,
As in the desert's sand the despairing
Hagar—

The fountain of heavenly grace?

Preparing to Preach Spiritually.

By REV. J. B. HOADLEY (METHODIST
EPISCOPAL).

To be effective in preparation for pulpit work, spirituality is the crowning ministerial quality. Born from on high, spiritually minded, other things equal, a preacher can interpret Scripture and enforce its teachings. Spiritual in aim and in result, he will not prepare on this, and the other, for the pulpit. Spiritual preachers do not speak on all subjects, religion included. Spiritual preachers do not go after popular favor; but popular favor runs after them. Spirituality is a baptism of love from the skies, and with this power from the throne, the pulpit may hope to form electric lines of approach to many minds and hearts. The truth is to be loved for the sake of the truth; the error is to be pierced to death that it may clear the way for the truth.

Impotence is often the kernel concealed within the shell of insolence. Fidelity to the truth is as much in order as candor in proclamation, for the truth is not ours basely to surrender. Spiritual preachers preach spiritual sermons. A sermon may

be scriptural, and yet be lacking in spiritual quality. The sermon has a man back of it. Sermons are no better than preachers, though preachers may be better than their sermons. Earnestness enters largely into spirituality of character. With earnestness minds and hearts sweat in preparing for the pulpit. Earnestness excuses eccentricity. Dr. Cuyler remarks, if a preacher can convince his audience that he is in earnest, does not proclaim himself, he has disarmed criticism. Earnestness brings courage to the pulpit. Physical timidity thus may reach the heights of moral heroism. Spirituality makes the preacher reverent. Preachers are in danger of treating their calling as a mere profession. Familiarity with sacred themes sometimes is attended with carelessness and lack of reverence. A reverential servant of the truth and people will go to the pulpit, not in a sprightly manner, but freighted with thought concerned for interests as lasting as eternity.

How be spiritual? By prayer. The study can be a Bethel. By reading devotional books and contact with the devotional portions of Scripture. Conver-

sation with people of devotional thought and temper amazingly helps to kindle the fires of spirituality. The endowment of power, coming from the Holy Spirit enthroned within the mind of the preacher is a greater help. The experience must be constantly fed. The fire in the grate consumes the coal, by the ignition of which it burns and glows.

If it is hard work for a man to preach, it will be hard work to hear him. Soon a preacher with such a task before him will begin to think he cannot preach, and he who thinks thus cannot preach.

An important question to ask in pulpit preparation is, what is wanted by the audience to be addressed? What is the aim? How shall the message be adapted to those who hear? How shall the intellect be convinced, the feelings moved, and the will energized to act? O'Connell said: "A great speech is a very fine thing; but, after all, the real thing is the verdict." The glowing pulpit message is to be so simple, so sincere, so straightforward in its delivery, so adjusted to reach given results, that the verdict blossoms into human conduct.

MISSION FIELDS

The Moral Condition of Paris and France.*

By PROFESSOR THOMAS YEATMAN, PARIS, FRANCE.

I ask your attention for a few moments to a question most important and interesting in its relations to the work of the Paris City Mission. That question is this: "What is the moral condition of Paris and France." Is it such as to encourage our mission work? In examining this question let me assure you that I shall most strictly observe the proprieties of the occasion, which forbid all allusion either of approval or criticism of partisan politics. I deal absolutely with the moral and religious influences at work in France. In the few days I have passed in London

I have been surprised to find that in many minds there existed a feeling of doubt, of distrust, of fear in regard to the moral condition of France. Many have said to me, France is lost. She has turned her back upon God. She has thrown herself into the arms of infidelity. Beneath the surface of her gay and brilliant life are working all that is evil in human passion. Her boasted civilization is but beauty glittering in mockery around corruption. Many have compared France to a ship at sea, struggling in the storm with riven sails and broken masts, with no hand at the helm to guide it. Is this a true picture of France? Can it be said of France as the great prophet said of Judah, "From the sole of the foot even unto the head,

* An address at the annual meeting held in London, June 3d, 1886.

there is no soundness in it, but wounds and bruises and putrifying sores." If *this* be the truth, then vain indeed is all mission work, as vain as to sow the seed upon the burning sand of the desert and expect to reap the abundant harvest.

Thank God, it is *not* the truth, and I come this afternoon with proofs in hand to convince you that it is not true. Do not misunderstand me; I am not here to assert that sin, terrible and appalling, does not exist in France. As I look out upon the beautiful city of Paris and upon the land of France, I confess that never were the forces of evil more active, more subtle, more defiant, more aggressive, more dangerous. I do not refer to the grosser vices of sensuality, of impurity, of intemperance. Oh, no! To an infinitely greater and more special danger. To an infidelity ever bolder in her assaults, more aggressive and defiant. To the mighty tide of rationalism, threatening to undermine the very foundation of Christian faith. To the teaching of a false philosophy and shallow science; to prejudices intense against religion; to brutal hatred against Church and priest; to revolutionary principles imperilling the very foundation of law and order; to the maniac belief of rulers that nations can live without a God. I admit these terrific forces are at work in our midst. I admit all this, but I am here this afternoon for another purpose than to speak to you of these evils and dangers, for I come with the joy of a "song in the night" to tell you of the signs of hope, of promise, of better things to come. Let me sketch before you the special influences at work, which, in despite of the darkness, I believe, with an abiding faith, are to lead France to a higher and nobler moral life, which are yet to give France to Christ.

Influences so powerful are at work as to warrant the greatest missionary in France—Dr. McAll—to declare, "that in France, never in her history as a nation were the signs of the times so full of hope for her acceptance of Christianity as at the present hour." And what are these signs? First I mention this *tremendous fact*, the influence of which it is impossible to overestimate in the cause of Christian progress,

and for the encouragement of our Christian missions. To-day, mark it well, for the first time in the history of France is religious liberty the birthright of every citizen. We are free, at last, to preach the Gospel of Christ throughout France, to build our churches, to open our mission-halls, to pitch our tents by the wayside, to circulate with absolute freedom our tracts and Bibles, to open our Sunday-schools, to publish our newspapers, and to employ every instrumentality to carry forward the great work of Christian evangelization.

At last, thank God, we are free to preach, to exhort, to appeal, to invite throughout France, its people to give their hearts to Christ. From the lips of the greatest of the French Protestant pastors, such men as Bersier, de Pressensé, Monod, and Dhombres, I have heard this cheering statement: "We have all the freedom we desire; to-day religious liberty exists in France." And what a progress! Twenty years ago no religious meeting exceeding twenty in number could be held without a special permit, and then never without the presence of a policeman. To-day, we are free. Is this, I ask you, a sign of moral national decline? Is France to die just as the precious boon of religious liberty is given to her? I answer, a thousand times, No! The new sound breaking upon the ear is not the knell of a dying people, it is the trumpet call awakening a nation to a new hope, a stronger faith, and the assurance of a higher and nobler life. And what thus far have been its fruits? I answer, especially among the poor, an awakening of the conscience, a desire to hear the precious message of divine truth; the churches better attended, our mission services multiplied, our Sunday-schools more powerful in moulding the lives of the young; and the devoted missionary full of faith that the seed sown will yet ripen into the abundant harvest. But let me give you more in detail the facts which prove that France, in despite of her errors, is in moral progress; that beneath the surface of reckless partisanship, of wordliness and fashion, always corrupting, there exists in millions of hearts deep and earnest faith in God. Look at the progress of the Church inspired by the power of its

own inner life. In 1813, Protestantism in France could not count one hundred and fifty pastors. It had not a single work of its own, neither of charity, nor instruction, nor evangelization. It was content simply to exist. It could do no more: the law forbade it; it was as a giant in chains. To-day, that same Church counts nine hundred earnest devoted pastors. It has thirty-seven homes for orphans and abandoned children; asylums for the blind, the deaf and the dumb; forty-two retreats for the aged, two convalescent reformatories for prisoners, all the outgrowth of Christian faith and duty. In a word, it is to-day active in all charities which flow from the fountain of Christian duty and love. Listen to the marked progress of all societies organized for special Christian work. The French Bible Society which, in 1875, circulated but 16,000 copies, in 1885

circulated 60,000. The "Société Evangélique," for the first two years of its existence, received but 1,650 francs; to-day its annual receipts are more than 125,000 francs. The "Société Centrale" began with three missionaries; it now employs one hundred and seventy, has built within a few years eighty new churches, and opened three hundred and sixty missionary stations. To advocate Christian principles there are to-day in France no less than seventy-three religious newspapers, not including a number of monthly magazines. Such is my simple statement of facts as to the moral forces at work to redeem France from its follies and sins. And all this is the work, not of the government, for that is too often hostile, and its influence evil, but of Frenchmen themselves, moved by the spirit of Christian faith and duty.

— HELPFUL HINTS FOR WORKERS —

Christian Forbearance.

By REV. JOHN MORGAN WHITFIELD,
TABERNACLE, LONDON.

We all find a great many things in this world calculated to irritate and annoy us. The best of our fellow-creatures are distinguished by foibles and follies, infirmities and vices. They often indulge in tempers, utter words and perform deeds which are opposed to our ideas of right, and very provocative of our displeasure, and if the best do this we may expect that others will do it more frequently and more flagrantly. So that offences and annoyances are sure to come to us. We may try to escape from them by entering into some wealthy mansion or some religious monastery, but even then we should find that no house can shut its doors against them, and no wealth can purchase exemption from them. Wherever we may dwell or with whomsoever we may associate, we shall be met by some things calculated to vex and pain us.

The question is, what shall we do, or

how shall we comport ourselves under this wrong-doing and towards these wrong-doers? Pride says, treat such people with scorn and contempt; and revenge says, pay them back in their own coin; give them word for word and blow for blow until they are tired. But the inspired Apostle Paul says: "Don't retaliate, don't be angry, don't fume or fret, but endeavor quietly and patiently to bear with them and with their foolish and wrong ways." "Forbearing one another in love."

I do not understand the Apostle to recommend us always to let everybody do what they please with us and say what they please about us without the slightest attempt at self-vindication or self-defence, as that would be out of harmony with other teachings of the New Testament, and would sometimes lead to still further mischief and injury. The Apostle seems to be dealing with the minor offences of life and such as may be found in Christian society, and he here exhorts Christian men and women not to be easily offended and

grieved with one another's infirmities and wrongs; but remembering the frailties and follies of human nature generally, to bear patiently with things which are calculated to irritate and annoy us. Forbearing one another in love.

Now why should we all endeavor to obey this apostolic injunction? Because Jesus Christ our Lord and Master wishes us to do so. A little girl being once asked how she thought the angels in Heaven conducted themselves in God's presence, replied: "I believe they just do whatever God tells them without asking any questions." No doubt the little maiden was right, and it would be well if the saints on earth often copied the angels in Heaven in this as well as in other things. The will of God the Son is the will of God the Father, and the will of Christ should be the constant rule of our lives. If He wishes us to do anything, that should be reason enough for our doing it. Now it is He who is constantly exhorting His disciples to bear and forbear one with the other. True, the words I have quoted were written by Paul to the Christians in Colosse. But they were written under divine inspiration, and were intended for all Christians of all countries and all ages. Hence they come to us as from Christ today. They are the words of Him who hath redeemed us by His precious blood, who hath regenerated us by His Holy Spirit, who hath enriched us by His providence and grace, and who hath made us heirs to His eternal glory. It is He who says to us, "Forbearing one another in love." This should be abundant reason why we should endeavor to cultivate this state of mind and heart. But we should do it also, because it would bring us many personal advantages and benefits. It would help to produce and manifest great nobility of character. I am well aware that there are some persons who think it manly and noble to be spirited and sharp and retaliatory, to stand up for themselves and pay other people back in their own coin and with interest, and who also think that it is unmanly and effeminate and pusillanimous to submit quietly and unmurmuringly to the sharp speeches and wrong actions of others. But they are

mistaken; the very reverse of this is true. Why, a wasp can sting, a hornet can worry, an ape can scratch, a demon can retaliate, but the God of infinite wisdom, power, and love forbears with wrong speakers and wrong-doers. He is most satanic that is most resentful and retaliatory. He is most God-like, most Christ-like, who most calmly and patiently bears with the foibles, follies, infirmities and sins of the men and women around him, and the very endeavor after a spirit of forbearance, if persevered in, helps to enoble character, because it demands and produces self-denial, self-conquest; while the yielding to a fretful and retaliatory spirit exhibits weakness and leads to further degradation of heart and life.

If, therefore, we are anxious to cultivate and exhibit true nobility and positive Christliness of character, let us no longer indulge in fretful thoughts, angry words, and resentful deeds, but aim constantly, earnestly, and prayerfully to obey the apostolic injunction. Forbearing one another in love.

Then Christian forbearance brings satisfaction to the heart. I know it has often been said that "revenge is sweet," and men have sought to find what they have called satisfaction for insults and injuries in duels fought with pistols or daggers, which have ended in mangled bodies and bleeding corpses, but nothing worthy of the term satisfaction was ever yet found in any such ways or by any such means. There may have been some momentary feeling of Satanic gratification, but this has generally been followed sooner or later by bitter regret and profound misery which darkened and saddened many years of life.

But when moved by high and holy motives, such as the good of men and the glory of God, a man patiently bears with the ignorant and vain and insolent, speaks no retaliating word, strikes no retaliating blow, but endeavors to return good for evil, he finds flowing into his soul from the throne of grace streams of hallowed peace, heavenly comfort and rich satisfaction such that none but patient, forbearing souls ever taste. If, therefore, you would enjoy that peace of God which

passeth all understanding, and that holy satisfaction which so enriches life, lean on Christ the whole weight of your soul and learn to bear patiently with wrong-doers.

Then Christian forbearance multiplies earthly friendships. We all have social instincts, we desire companionships, we most of us desire the friendships of the wisest and best of those around us. But the man who is ever being put out with trifles, who manifests an acrimonious and revengeful spirit, who is ever resenting supposed insults and wrongs, will repel men from him one by one until he is left alone in the world. Whereas the genial, kindly, forbearing and forgiving soul will keep his old friends and often make new ones. He will so attract the wise and good and noble of the society in which he moves as to become rich in loving faithful friends.

But Christian forbearance when it springs from faith in and love to Christ always secures His approbation and benediction. While the man is trying his utmost to be patient and pitiful under wrong treatment of any kind, Christ smiles on him and helps him, and when the conflict is over and the victory won then the man has borne the wrong without any attempt at retaliation. Christ whispers to him, "Well done, good and faithful servant," and then pours a new supply of grace and peace and comfort into his soul, which proves an ample recompense for the struggles made. Put all these considerations together and you cannot fail to see that rich personal advantages flow from the culture and exercise of Christian forbearance.

THE PULPIT TREASURY IN THE FAMILY.

Home a Universal Necessity.

By W. DEL. LOVE, D.D.

God has deeply set in our constitutional nature the law for the family and for home. The family provides the homes. Home is an adaptation of the outer world to the inner nature of man, satisfying his desire for habitation. The term "inhabiteness" expresses one of the natural cravings of the mind. Man desires a place that he may call his own—where his home shall be, where his family may cluster, where his friends may visit him, where his business may be transacted or the fruits of it be enjoyed, where his bread may be eaten and his sleep be taken, where he may congregate the earthly objects that minister to his wants, and leisurely enjoy the society of associates and kindred. Not to have such a place which we call home is leaving a part of our nature blank, is suffering a natural craving of the mind to go unsatisfied, which results in a failure to develop and discipline our being according to the design of our Creator.

This law requiring home is universal with all beings. The bird builds its nest,

the hare seeks its burrow, the ox knows his stall, and so on through all the ranges of the animal creation. Even the lowest class of men, the Bushmen of Africa, seek their homes under the shrubs or the thick branches of trees. The wandering Arabs and Gypsies have their temporary homes, and even carry them in their carts and tents. To say that we have bodies is to say that we need homes. Perhaps if we knew the whole truth we could say that the spirit of man implies the necessity of a home for itself. It has a home in the body here, and this, in connection with the resurrection, seems to indicate that it has a local home in the world beyond death.

The family home provides for the benefits of mental association and thoughtfulness. "As a bird that wandereth from her nest, so is a man that wandereth from his place." The bird on its accustomed bough has familiar acquaintance with all surrounding objects, and that takes away its fear and shuts it away from the obstructiveness of the world during its hours of select society and sleep. And man for his highest welfare must have more or less familiarity with place and associates,

To be constantly surrounded with strangeness wears too much on his nervous sensibilities, and too soon he yields to overtaxation. He, therefore, needs more of sameness about him, things that shall remind him from day to day of like thoughts and feelings which he has aforetime pondered and decided, so that now they shall not ever weary him with their newness and unfathomed nature. Do you not find that within you which craves old and familiar things? Is not the influence of those pleasant by-gone associations soothing and genial, melting to the feeling and moving to the will, so that in the midst of them you find it easier to make new and good resolves? So as you go back to your home after the day's business or the seasonable visit is done, do you not find the familiar associations gentle and winning to your better nature? You may wish to travel, but you do not wish to stay always away from the old and hallowed faces and places. Mankind make deeper, wider, and more accurate thinkers by having around them the associations of home. They take up oftener and more consecutively the same trains of thought. Through the law of association they begin at one time their thinking more nearly where they left off before, and go through the train of thought more thoroughly to the end. Constant newness is unfavorable to the deepest and most useful thinking. Hence people who live in cities should make the country of it as far as they can. They should have some time to be quiet and alone. They should teach their children much to amuse and occupy themselves, and not allow them to be always dependent on the excitements of company sight-seeing. A good home will help them to thinking and culture as well as to comfort.

The Mother and her Child.

By T. DE WITT TALMAGE, D.D.

I find in the Oriental Scene of Hagar leading Ishmael, the fact that every mother leads forth tremendous destinies. You say, "That isn't an unusual scene, a mother leading her child by the hand." Who is it that she is leading? Ishmael,

you say. Who is Ishmael? A great nation is to be founded; a nation so strong that it is to stand for thousands of years against all the armies of the world. Egypt and Assyria thunder against it, but in vain. Gaulus brings up his army, and his army is smitten. Alexander decides upon a campaign, bring up his hosts, and dies. For a long while that nation monopolizes the learning of the world. It is the nation of the Arabs. Who founded it? Ishmael, the lad that Hagar led into the wilderness. She had no idea that she was leading forth such destinies. Neither does any mother. You pass along the street and see boys and girls who will yet make the earth quake with their influence. Who is that boy at Sutton Pool, Plymouth, England, bare-footed, wading down into the slush and slime, until his bare foot comes upon a piece of glass and he lifts it, bleeding and pain-struck? That wound in his foot decides that he be sedentary in his life, decides that he be a student. That wound by the glass in the foot decides that he shall be John Kitto, who shall provide the best religious encyclopedia the world has ever had provided, and with his other writings as well, throwing a light upon the Word of God such as has come from no other man in this century. O, mother, mother, that little hand that wanders over your face may yet be lifted to hurl thunderbolts of war or drop benedictions. That little voice may blaspheme God in the grogshop or cry, "Coward!" to the Lord's hosts as they go out for their last victory.

My mind this morning leaps thirty years ahead, and I see a merchant prince of New York. One stroke of his pen brings a ship out of Canton. Another stroke of his pen brings a ship into Madras. He is mighty in all the money markets of the world. Who is he? He sits this morning beside you in the Tabernacle. My mind leaps thirty years forward from this time, and I find myself in a relief association. A great multitude of Christian women have met together for a generous purpose. There is one woman in that crowd who seems to have the confidence of all the others, and they all look up to her for her counsel and for her prayers. Who is she? This after

noon you will find her in the Sabbath-school, while the teacher tells her of that Christ who clothed the naked, and fed the hungry, and healed the sick. My mind leaps forward thirty years from now, and I find myself in an African Jungle, and there is a missionary of the cross addressing the natives, and their dusky countenances are irradiate with the glad tidings of great joy and salvation. Who is he? Did you not hear his voice this morning in the first song of the service?

My mind leaps forward thirty years from now, and I find myself looking through the wickets of a prison. I see a face scarred with every crime. His chin is on his open palm, his elbow on his knee—a picture of despair. As I open the wicket he starts, and I hear his chain clank. The jail-keeper tells me that he has been in there now three times—first for theft, then for arson, now for murder. He steps upon the trap-door, the rope is fastened to his neck, the plank falls, his body swings into the air, his soul swings off into eternity. Who is he and where is he? This afternoon playing kite on the city commons. Mother, you are this morning hoisting a throne or forging a chain; you are kindling a star or digging a dungeon.

A good many years ago a Christian mother sat teaching lessons of religion to

her child; and he drank in those lessons. She never knew that Lamphier would come forth and establish the Fultonstreet prayer-meeting, and by one meeting revolutionize the devotions of the whole earth, and thrill the eternities with his Christian influence. Lamphier said it was his mother who brought him to Jesus Christ. She never had an idea that she was leading forth such destinies. But oh, when I see a mother reckless of her influence, rattling on toward destruction, garlanded for the sacrifice with unseemly mirth and godlessness, dancing on down to perdition, taking her children in the same direction, preparing them for a life of frivolity, a death of shame, and an eternity of disaster, I can not help but say: "There they go—there they go; Hagar and Ishmael!" I tell you, there are deserts wider than Beersheba in many of the fashionable circles of this day. Dissipated parents leading dissipated children. Avaricious parents leading avaricious children. Prayerless parents leading prayerless children. They go through every street, up every dark alley, into every cellar, along every highway. Hagar and Ishmael, and while I pronounce their names it seems like the moaning of the death wind: "Hagar and Ishmael!"

Helps in Pastoral Work

The Preacher in the Pew.

BY REV. C. H. WETHERBE, TOBERG, N. Y.

I think that it may be accepted as a truth of considerable importance that no preacher can preach as correctly and effectually as he ought, unless he occasionally occupy the pew, and carefully listen to other preachers. It is not, perhaps, of the greatest consequence, as to what preacher he shall listen to; but it is a matter of no little concern as to how he shall listen and also as to the lessons he may draw from the preacher's manners and methods, and the uses he makes of them. Let him sit as a critic—not a cold-

hearted and mischievous one, but as a sympathetic and compassionate one, ready to forgive fugitive eccentricities, and to overlook differences of theologic opinions. In a word, let him be a charitable critic. Let him criticise *himself*, more especially and quite severely, rather than the preacher. It would not be at all strange if, while listening to the sermon and silently correcting in his own mind some things in the preacher's mannerisms, he should come to the conclusion that he was chargeable with the same defects. As he sees those defects illustrated in the preacher, he looks upon them in a different light from what he did before, even

though he were conscious of their existence in himself. Indeed, he may scarcely have given serious thought to them, as related to himself. If he had, he might not have regarded them as defects but rather as inoffensive traits. But as he sees them exhibited from a new angle of vision and at a position of vantage, which is impossible to occupy while in the attitude of preacher himself, he is peculiarly and unpleasantly impressed by them as a hearer. He is surprised to think that he never looked upon such things in that manner and with such feelings before, and then resolves that he will institute a personal reform at once. Thus it is that, from criticising the speaker, the clerical hearer has turned to criticising himself, and with an unexpected advantage to himself. He has noted certain gestures in the speaker which reminded him of his own similar gestures, in a surprisingly unpleasant manner, and he now resolves to rid himself of them. Perhaps, too, he is led to consider more earnestly and solemnly than ever the great importance of preaching the *Gospel* rather than his opinions of the Gospel; for he observes that the preacher before him is dealing in speculative theories which have only vague and remote relations to the Gospel of the Cross of Christ. And it would be nothing strange if this hearer should detect a lack of fervent earnestness and wholesome directness in the speaker, which leaves the sad impression upon him that this has been the plague of his own preaching and the cause of the barrenness of his own ministry to a large extent. And so the preacher in the pew has arisen from the service under the influence of certain convictions and impressions, which serve the double purpose of making him a better preacher and his own hearers the recipients of the fruits of a better ministry. By all means let the preacher get into the pew occasionally.

Expository Preaching.

By JOSEPH PARKER, D.D., LONDON.

Congregations do not like a regular and systematic and thorough biblical exposition. They like to be surprised as so many children by the novelty of the text. They

do not bend themselves strongly and lovingly to the study of the Book, saying, Let us have Bible, nothing but Bible, for the Word of the Lord alone endureth forever. And I would also accuse the pulpit of yielding to the foolish desires of the congregations in this matter. The use of texts has been most disastrous in Christian history. I know of nothing more perilous, sometimes more wicked, than to take a text, to detach a line from the current of its meaning, to make a motto of a revelation, to tear a limb from a body and speak of it as a unity. In these matters we have much to answer for. On the other hand, never was the Bible so elucidated as it is to-day; never was it so pictorially illustrated as it is now; never was it so cheap as it is at this moment. The best commentary upon the Bible is experience. The man who can stand up and say: I have been in affliction, sorrow, darkness, weakness, poverty, and the Bible has proved itself to be counsellor, and light, and guide, and friend, is one of the best annotators the Bible ever had. As for those who wish to understand the Book, let me say, Begin where you can; begin at a parable, begin at a beatitude, begin at any accessible point, and work your way from the known to the unknown—not fitfully, spasmodically, but steadily, constantly, patiently. Blessed Book, bright as Heaven when the sun has dissolved the clouds; beautiful as earth when the summer has clothed it with flowers; wondrous Book—now all music, now all judgment—a fountain in the wilderness, a shade as of a great rock in a weary land—an infinite provision for the soul's infinite hunger—not a man-made book at all, but quite full of God, throbbing with God, burning with God, awful, solemn, sublime with God. Other books come and go, but this Book stands forever, because the world forever needs it.

Church Sociables.

By REV. N. C. STEBBINS, CORNWALL, VERMONT.

For its own social culture every church should make its weekly social meetings an ample and excellent means. The church should be there with hearts full

of warm Christian love set free by the influence of the Spirit. Where these conditions prevail there is sure to be a richly enjoyable meeting, and the sociability should be extended for a brief season beyond the benediction, but not in such a way as to destroy or lessen any good influences of the meeting.

I am familiar with the claim so frequently advanced that unless the church provides amusements especially adapted to meet the youthful demand, it will lack the power to attract and hold the young people. This claim is very much weakened by several important and abundantly established facts. Churches that rely most upon sociables and varied entertainments generally exert very little distinctively religious influence over the young, and maintain a limp religious life in their own membership. No meetings draw, and hold, and satisfy, and mould healthily, both old and young, like those in which the plain truth of the blessed Gospel are brought home to all hearts, and all are made to share their beneficent, quickening and uplifting power. Again, the diverting a church from its true aim—Christian work and worship—to any other, tends to rob it of its power and transform it from a Christianizing to a secularizing organization. My experience and observation have made me familiar with too many examples of the sad failure of organized and well-meant efforts to improve the young by simply ministering to their desire or demand for amusement. It is inevitable that every such effort should drift into a failure. It is in absolute and complete opposition to Gospel conditions of thorough reformation. It fosters selfish indulgence, while the Gospel comes with its imperative demand for constant self-denial, immediate and total self-surrender. Coaxing and amusing and feeding carried to the verge of dissipation are very unpromising means to lead human beings of any age very far toward the beginning of a self-renouncing, heroic Christian life; and yet to cultivate, to illustrate and to persuade to the entrance upon such a life is the true mission of the Church.

A pitiable story is told of certain chil-

dren found without suitable clothing, and evidently in want of bread, whose parents at the time of the discovery were enjoying a musical concert, having paid for their tickets a larger sum than would have been needed to supply the pressing wants of their children. Our pity for the unfortunate little ones was quite lost in our indignation at the hard-heartedness of their parents. Seen in the concert-room, these parents would have appeared very well; the company was respectable; the concert was unexceptionable in character. One might enlarge upon the elevating influence of music, upon the refinement it can give to the individual and to the home. Its value is not to be depreciated, and yet in this case we cannot help despising the parents who, in their devotion to music, forgot other calls which should have been imperative upon them. They should have denied themselves luxuries and even comforts until the hunger of their children was appeased. I think it very likely that those parents would have been easily interested in a discussion of the question, What kind of musical concerts is it best for heads of families to patronize, and what style of music should be encouraged? Very likely they would have been ready to express very wise and positive opinions upon such a question; but the question which should have dinned itself into their ears, till no other could be heard, was the question how to provide for the immediate and clamorous wants of the little helpless ones that God had put under their care. So the questions that to-day are pressing upon the Church are not questions relating to entertainments, but questions of life and destiny, questions that ask how our churches can be brought up to the Gospel standard of unity, efficiency and devotion to their true work; how the young members can be best trained to assume and duly meet the rapidly-enlarging responsibilities that the present burden-bearers must soon transfer to their successors.

With such momentous questions pressing upon our churches for quick solution, they may well say: "We are doing a great work, so that we cannot come down,"

THE BEAUTIFUL THOUGHTS

Whatever happens, let us not be too busy to sit at Jesus' feet.—*Aitken*.

Humble love, and not proud science, keeps the door of Heaven.—*Young*.

God never promised to save by miracles those that would not save themselves by means.

A man may transgress as truly by holding his tongue as by speaking unadvisedly with his lips.—*C. H. Spurgeon*.

There is nothing will make you a Christian indeed but a taste of the sweetness of Christ. "Come and see" will speak best to your soul.—*Samuel Rutherford*.

The true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing upon the world around him.—*Luther*.

A holy life spent in the service of God and in communion with Him, is, without doubt, the most pleasant and comfortable life that any man can live in this world.—*Melancthon*.

I find that when the saints are under trials and well humbled, little sins raise great cries in the conscience; but in prosperity conscience is a pope, that gives dispensations and great latitude to our hearts.—*Samuel Rutherford*.

The Bible never speculates or halts in its teaching, but drives straight to the mark in its ever recurring "Thus saith the Lord," in the Old Testament, and in the "Verily, verily, I say unto you," of the Master.—*Dr. Culross*.

It is the crushed olive that yields the oil; the pressed grape that gives forth the wine, and it was the smitten rock that gave the people water. So it is the broken, contrite heart that is most rich in holiness and most fragrant in grace.

For a preacher to exchange his preaching for any other form of serving man, however honorable, is a descent. It may sometimes be his duty to do it, but still it is a descent. The inferior work may be more urgent, but still it is a descent.—*Dr. R. W. Dale*.

The best thing to give your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example, to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.—*Mrs. Balfour*.

There is nothing in this world so venerable as the character of a true parent, nothing so intimate and endearing as the relation of hus-

band and wife, nothing so tender as that of children, nothing so lovely as those of brothers and sisters. The little circle is made one by a single interest and by a singular union of affections.—*Dwight*.

As soon as a soul willingly receiveth Christ for its Saviour, then is a man at rest and within a quiet harbor. Christ and His righteousness, like Jonah, calmeth the sea of God's wrath. When Christ is received by faith, He quiets and stills the conscience that formerly, from the sense of God's wrath, raged as the troubled sea.—*Colville*.

Is Christ in us? be ours the glorious dower

To show the Saviour shining in our face
And through our eyes, forth-putting His sweet power

To help the weak and wayward with His grace;

O let not sin in us those windows dim
Through which the world might catch some glimpse of Him!

1. Keep a list of your friends, and let God be first in the list, however long it may be.

2. Keep a list of the gifts you get, and let Christ, who is the "unspeakable gift," be first.

3. Keep a list of your mercies, and let pardon and life stand at the head.

4. Keep a list of your joys, and let the "joy unspeakable and full of glory" be the first.

5. Keep a list of your hopes, and let the "hope of glory" be foremost.

6. Keep a list of your sorrows, and let sorrow for sin be first.

For us, whatever's undergone,
Thou knowest, wiltest, what is done.

Grief may be joy misunderstood;
Only the good discerns the good.

I trust Thee while my days go on;
I praise Thee while my days go on;
I love Thee while my days go on;

Through dark and dearth, through fire and frost.

With empty arms and treasure lost,
I thank Thee while my days go on.

—*Mrs. Browning*.

No Christian is or can be faultless before the Lord. Blameless all may, and ought to be. The child that does its needlework faithfully is commended, though not a stitch is perfect. The child is blameless, not faultless. The Christian who lives up to his light and ability is blameless, but in God's sight faulty. He is not conscious of his defect, his eyes are not as sharp as God's; his best efforts are like the needle-work of the little girl, well done for her, but so defective in fact that every stitch must be removed, and done again by a more skilful and experienced hand.

ILLUSTRATIVE SELECTIONS

44. A Godless World.—EPH. ii., 12.

History relates that, when the Roman conqueror captured the temple in Jerusalem, and drove headlong into the holy of holies, he was surprised at finding no graven image, no idol, no shining presence, no shrine of gold with a figure of the Deity inside of it. "Why, it is only a vacant sanctuary!" he exclaimed. That man was a heathen; no Christian thinks this world is empty of God.

45. The Secret of Excellence.

—SONG OF SOL. ii., 15.

The great Italian sculptor, Michael Angelo, was once visited by an acquaintance, who remarked, on entering his studio, "Why, you have done nothing to that figure since I was here last." "Yes," was the reply; "I have softened this expression, touched off that projection, and made other improvements." "Oh!" said the visitor, "those are mere trifles." "True," answered Michael Angelo, "but remember that trifles make perfection; and perfection is no trifle." In like manner, the highest form of devotion to Christ consists in fidelity to apparent trifles.

46. Unconscious Influence.—JOHN xx., 8.

A young man, away from home, slept in the same room with another young man, a stranger. Before retiring for the night, he knelt down, as was his wont, and silently prayed. His companion had long resisted the grace of God; but this noble example aroused him, and was the means of his awakening. In old age he testified, after a life of rare usefulness, "Nearly half a century has rolled away, with all its multitudinous events, since then; but that little chamber, that humble couch, that silent, praying youth, are still present to my imagination, and will never be forgotten amid the splendors of Heaven and through the ages of eternity."

47. Sympathy in Suffering.

—I. COR. xii., 36.

Jeannie Hugo, the granddaughter, and the idol of the poet, having manifested a strong objection to learning the alphabet, her mother, thinking to sharpen her energies, told her one day that until she had learned the first twelve letters she should have no dessert.

The first thing the child did was to pour out her troubles to her grandpa, ever ready to listen, but on this occasion powerless to interfere. However, to lighten the privations of

his little darling, he proposed to her that they should suffer together; he would touch no dessert as long as she had to abstain. And he kept his word.

48. Facing the Sun.—ISA. xlv., 22.

One day I was climbing a mountain of the Alpine range near the boundary line between France and Switzerland. By and by we came upon snow and icicles and all the usual attendants in the train of winter, but when we got higher we found delightful flowers blooming in all the beauty of floral loveliness. I said to myself, How is this? Down yonder are icicles and snow, up here are those exquisite flowers. The secret of the matter was that this part of the mountain had a southern aspect, and *faced the sun*, while the other was turned from it. Even so it is with ourselves. When our hearts are turned towards Him who is the fountain of love and of marvellous spiritual beauty, we bring forth the fruit and the flowers of Christian character, and show the world what a blessed and beautiful thing it is to be a disciple of Christ. It is when our affections and thoughts are turned from Him that the graces which would otherwise abound in us languish and die.—*Dr. Clemance.*

49. A Self-witnessing Bible.

—II. COR. iv., 2.

A gentleman approached the fruit stand of an Italian woman, whom he found very intently engaged in reading a book.

"What are you reading there, my good woman, that seems to interest you so much?" he inquired. "The Word of God," said the woman. "The Word of God? Who told you that?" "God told me Himself," answered the woman. "God told you? How did He do that? Have you ever talked with God? How did He tell you that was His Word?" Not accustomed to discuss questions of theology, the woman was a little confused. Recovering herself, she said: "Sir, can you prove to me there is a sun up there in heaven?" "Prove it?" said the man, "Why do you ask me to prove it. It proves itself. It warms me and I see its light; what better proof can any one want?" The woman smiled and said: "Just so; you are right. And that is just the way God tells this Book is His Word. I read it, and it warms me and gives me light. I see Him in it, and what it says, is light and warmth which none but God can give; and so He tells me it is His Word. What more proof do I need?"—*Dr. Jos. A. Seiss.*

BOOK DEPARTMENT, Etc.

TRUE WORDS FOR BRAVE MEN. By Charles Kingsley. New York: Thomas Whittaker, Bible House. Price, 75 cents.

The spirit of the noble man who wrote this book pervades every sentence. It is a moral tonic to read it. There would be less insubordination, discontent, immorality and irregularity if its sterling sentiments were practised.

NOTES OF SERMONS. By J. M. Pendleton, D.D. Philadelphia: American Baptist Publication Society. Price, \$1.25.

These "Notes of Sermons" are the ripe fruits of a ministry of fifty-five years, embrace many of the great Gospel themes and are the outcome of a clear head, a warm heart and an earnest godly spirit. They should be read by both ministers and laymen.

BIBLE WARNINGS: Sermons to Children. By the Rev. Richard Newton, D.D. New York: Robert Carter & Brothers. Price, \$1.25.

Dr. Newton has long been known as the prince of preachers to children. This volume demonstrates that his "bow still abides in strength," that his love for the souls of children has not abated, that his Bible is still considered the Word of God, and that its warnings have not become unnecessary or obsolete. It is a real good book for its purpose.

D. L. MOODY AT HOME: His Home and Home Work. Fully Illustrated. Chicago and New York: Fleming H. Revell.

The birth-place of Mr. Moody, the excellent educational establishments which he has recently founded in Northfield and the annual conventions of noted Christian workers that assemble there, with the choice thoughts therein exchanged, afford ample material for the descriptive pen that has delineated all these topics in this handsome volume. Its contents afford a substantial proof of the great good resulting from the labors of the great evangelist whom God has so highly honored and wonderfully blessed.

MANY INFALLIBLE PROOFS; a Series of Chapters of the Evidences of Christianity; or, the Written and Living Word of God. By A. T. Pierson, D.D. Chicago: F. H. Revell. Price, \$1.25.

Scepticism has often unwittingly aided in bringing forward undubitable evidence of the divinity of the Christian's Bible. Dr. Pierson, once harassed with doubt as to the divineness of the Scriptures, set himself to the study of their contents and claims to be heaven-derived; the result was a scattering of every doubt and the production of a stalwart be-

liever. A candid reading of his "Many Infallible Proofs" cannot fail to do good.

MESSIANIC PROPHECY, the Prediction of the Fulfilment of Redemption Through the Messiah: A Critical Study of the Messianic Passages of the Old Testament in the Order of Their Development. By Charles Augustus Briggs, D.D.

The author of this valuable volume on a new line of Messianic study is an enthusiast in his way. He does not hesitate to tread where there are no marks of human footsteps. His mode of treatment of Messianic prophecy in this book is therefore original and fresh. Biblical students who follow this literary explorer may sometimes be amazed at his audacity while they may be profited by his labors.

A HANDBOOK OF BIBLICAL DIFFICULTIES; or, Reasonable Solutions of Perplexing Things in Sacred Scripture. By Rev. Robert Tuck, B.A., London. New York: Thomas Whittaker, 2 and 3 Bible House. Price, \$2.50.

This is a very helpful book in the understanding of difficult passages in the Bible. The explanations are fair and reasonable; the results of the author's own study and of many others noted for scholarly research. The broken shafts of infidels and sceptics who have assailed the Bible because of these passages, lie harmless on every page. No reader of the Bible should be without this key to scriptural difficulties.

STORM SIGNALS, being a Collection of Sermons Preached at the Metropolitan Tabernacle on Sunday and Thursday Evenings by C. H. Spurgeon. New York: Robert Carter & Brothers. Price, \$1.00.

Weather prophets are not always reliable. But when one who has an infallible indicator and who has for many years studied the fore-runners of tempestuous weather raises a storm signal, those who are in the line of the coming danger ought to take timely refuge. Such a spiritual weather prophet is the honored London preacher whose sermons are contained in this book. These warnings are moist with love-tears and glowing like coals from the altar.

PERLEY'S REMINISCENCES; or, Sixty Years in the National Metropolis, etc. By Ben. Perley Poore. (Illustrated.) Vol. I. Hubbard Brothers, Publishers, Philadelphia. Cloth. Price, \$3.00.

The veteran author of these reminiscences is a man of wonderful versatility, and has been known to fame for nearly sixty years. As the Washington correspondent of a leading weekly

journal he has made his mark both deep and long, has had unusual facilities for obtaining current information, for observing men and manners and for knowing the true "inwardness" of measures and transactions. His book is a repository for what he has witnessed, socially and politically, interspersed with anecdotes that light up every page and give the reader new zest as he proceeds. It is a photograph of Washington society for three-score years and cannot fail to charm.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

THE COTTAGE HEART, NOVEMBER, 1886. A Musical Home, *A. Wombat*. The Hill Church, *Anabel C. Andrews*. Thanksgiving Day at Mr. Brownlow's, *Willis Boyd Allen*.

THE FORUM, NOVEMBER, 1886. Our Political Methods, *David Dudley Field*. Prohibition, So-called, *Rev. Dr. Leonard W. Bacon*. How I was Educated, *Pres. Timothy Dwight*.

THE GOSPEL AGE, NOVEMBER, 1886. Mugwump Theology, *Charles D. W. Bridge-man, D.D.* On Taking Things by the Handle, *T. A. K. Gessler, D.D.* Brieflets of Old Time New York Clergymen, *Rev. John Dowling, D.D.*

CANADIAN METHODIST MAGAZINE, NOVEMBER, 1886. Jamaica and its People, *Rev. J. G. Manly*. John Milton, *F. H. Wallace, B.D.* Wesley and His Helpers, *Thomas Guard, D.D.*

THE DISCIPLE, NOVEMBER, 1886. Peter Cooper, *Archibald McLean*. Joys of the Ministerial Life, *C. C. Smith*. Studies in the Old Testament: Royal Reformers—Hezekiah, *Isaac Errett*.

LIPPINCOTT'S MONTHLY MAGAZINE, NOVEMBER, 1886. Reflections and Recollections, *Geo. A. Townsend*. My Journalistic Experiences, *Jeannette L. Gilder*. Our Earthquake, *Felix L. Oswald*.

THE NEW PRINCETON REVIEW, NOVEMBER 1886. The Modern Novel, *Thomas S. Perry*. Realism, *James McCosh*. The Resurrection of Buried Languages, *Francis Brown*. Sham Legislation.

THE QUIVER, NOVEMBER, 1886. The Epistles of the Captivity, *Archdeacon Gore*. Incidental Character of Scripture Teaching, *J. Hiles Hitchens, D.D.* False Prophets in the East—Mahomet, *J. B. Harrison*.

ANDOVER REVIEW, NOVEMBER, 1886. Beyschlag's Life of Christ, *Prof. B. Weiss*. Christianity and its Modern Competitors, *Editorial*. Women at the Tomb—A Harmony of the Resurrection Accounts, *Rev. Smith B. Goodenow*.

THE ECLECTIC, NOVEMBER, 1886. Russia and England: Batoum and Cyprus, *Sir S. W. Baker* and *Arminius Vambéry*. Egyptian Divine Myths, *Andrew Lang*. The Future Supremacy of Women, *E. Lynn Linton*.

THE MISSIONARY REVIEW. Alaska as a Field for Missions, *Rev. F. Vinton*. Autonomy in Foreign Missions: Woman's Foreign Mission Board and Work; Mission Work in Africa—I. *Rev. S. S. Sevier*, 2. *Rev. J. Clark*.

THE BROOKLYN MAGAZINE, NOVEMBER, 1886. The Royal Navy of Great Britain, *Wm. H. Redeing*. Sportiveness in Ministers, *C. H. Roberts*. What Girls Should Read, *Lulu Wintzer*. Modern Shams in Society, *Editor*.

THE ATLANTIC MONTHLY, NOVEMBER, 1886. A Korean Coup D'Etat, *Percival Lowell*. French and English—III., *Philip G. Hamerton*. The Germs of National Sovereignty in the United States, *John Fiske*.

CHRISTIAN THOUGHT, OCTOBER, 1886. Accord between Philosophy and Faith, *Ransom B. Welch, D.D.* American Schools in the Turkish Empire, *Rev. James F. Riggs*. The Gains and Losses of Faith from Science, *Pres. J. Bascom, LL.D.*

SOUTHERN METHODIST REVIEW, NOVEMBER, 1886. Danville versus Princeton. Union of the Churches. Methodism and Ministerial Education, *T. C. Woodward*. The Ethics of Poetry, *H. G. Henderson*. New Testament Certainties, *W. Harrison*.

THE CENTURY, NOVEMBER, 1886. Abraham Lincoln, *J. G. Nicolay* and *John Hay*. Machine Politics in New York City, *Theodore Roosevelt*. The Need of Trade Schools, *R. A. Auchmuty*. First Day's Battle at Gettysburg, *Gen. H. J. Hunt*.

CASELL'S FAMILY MAGAZINE, NOVEMBER, 1886. The Photography of the Heavens, *William Huggins, D.C.L.* Stirring Scenes in Stirring Lives, *Sir T. F. Buxton*. Prof. W. G. Blaikie. The Nutritious Value of Certain Foods, *A Family Doctor*.

MAGAZINE OF AMERICAN HISTORY, NOVEMBER, 1886. Portrait of Thomas Pownall, Esq. Gov. T. Pownall, *Robt. Ludlow Fowler*. The First Anarchist, *Arthur D. Vinton*. The Split at Charleston in 1860, *A. W. Clason*. Virginia's Conquest, *J. C. Wells*.

HARPER'S MONTHLY NOVEMBER, 1886. Frontispiece: at the Author's Club, New York. Halloween: a Threefold Chronicle, *W. Sharp*. The American Cowboy, *Joseph Nimmo, jun.* Our Coast Guard, *Lieut. G. Ross*. Hints on Speech Making, *T. W. Higginson*.

BAPTIST QUARTERLY REVIEW, OCTOBER, 1886. Gennesaret, *Prof. W. A. Stevens*. The Millennium, *Rev. G. A. Cleveland*. The Pastor's Leadership of His Church—IV. The Services of the Church, *R. S. MacArthur, D.D.* Suggestions from the Dates of the Books of the New Testament, *Wayland Hoyt, D.D.*

1

THE SOUTHERN PULPIT of Richmond, Va., a Monthly Magazine, consolidates with
THE PULPIT TREASURY from and after July 1st, 1884.
 Bound Vol., **PULPIT TREASURY**, 1st, 2d and 3d year. **\$3.00 each.** **TO PASTORS, \$2.50**
 Non Subscribers
 Page Circular of Contents & Catalogue sent on application. Forward Subscriptions on the following Blank

B. TREAT, Publisher,
 771 Broadway, New York

..... 1886
 Yearly, in Advance, - \$2.50.
 Clergymen, - - - 2.00.
 Single Copy, - - - .25.

Enclosed find Dollars cents for one year's subscription to
THE PULPIT TREASURY, commencing with the number.

NAME. POST OFFICE. COUNTY. STATE.

 LSO find Dollars cents for the following Books per your offer.

Signed

PREMIUM OFFER.—BOOKS WORTH HAVING.

To Yearly Subscribers to "PULPIT TREASURY" the following books from our
 catalogue will be furnished at the reduced prices named :

Catalogue will be furnished at the reduced prices named :		Regular Price.	To yearly subscribers.	Postage Extra.
THE HOMILETIC MAGAZINE of London, Eng., Undenominational.		\$3.00	\$2.00	.00
VOLUME XIV. BOUND. HALF YEARLY,		1.75	1.35	.15
THE SABBATH; Its Permanence, Promise and Defence. W.W.Everts, D.D.		1.00	.60	.10
THE THEOLOGY OF CHRIST: from His own Words. By Rev. Joseph P. Thompson, D.D., formerly Pastor Broadway Tabernacle, N.Y.		1.50	.75	.12
NEW TABERNACLE SERMONS. By T. DeW. Talmage, D.D. 410 pp.		1.50	.75	.15
THE PULPIT TREASURY. Bound Volumes, 1st, 2d and 3d Year, each,		3.00	2.00	.25
THE PASTOR'S PERPETUAL DIARY and Pulpit Memoranda.		.50	.25	.00
REVIVALS, HOW TO SECURE THEM, as Taught and Illustrated by our most successful Preachers. 443 pages.		-	1.50	.75 .10
MEMORIAL TRIBUTES. Funeral Addresses by distinguished Clergy- men. Preface by John Hall, D.D. 500 pages.		-	1.75	1.00 .12
THE HOME BEYOND; or, Views of Heaven and its Relations to Earth. Edited by Bishop Samuel Fallows.		-	3.00	1.50 .25
BLE STUDIES AND READINGS Outlines of. By J. H. Elliot.		1.00	.65	.12
URNING WORDS. A Cyclopedic of Quotations from the Religious Literature of all Ages. By J. H. Gilbert. 681 p. 8vo.		-	3.00	2.00 .25
FOOTPRINTS OF SATAN, or the Devil in History. By Rev. Hollis Reed, author of "God in History." 510 pp. \$3. Reduced to		-	2.00	1.00 .15
AD TIDINGS. Moody's Sermons, etc., delivered in New York. (Verbatim Reports.) 514 pages. 12mo.		-	2.00	.90 .10
REAT JOY. Moody's Sermons, etc., delivered in Chicago.		-	2.00	.90 .10
O ALL PEOPLE. Moody's Sermons, etc., delivered in Boston.		-	2.00	.90 .10
RIOSITIES OF THE BIBLE. 10,000 Prize Questions and Answers. New Edition. Introduction by J. H. Vincent, D.D. 606 pages. 12mo.		2.00	1.25	.17
ERICAN PROGRESS, from the discovery of America. Edited by Rev. E. O. Haven, LL.D. 500 pages. Illustrated. 12mo.		-	2.00	1.00 .15
THE LOST CAUSE. A Complete Southern History of the War. Ry E. A. Pollard of Virginia. 762 8vo. pages. 24 Steel Portraits.		-	5.00	2.50 .25
INTINARY ORATIONS-1876. Upwards of 100. Edited by F. Saunders, Librarian of the Astor Library. 935 pages. 8vo.		-	3.50	1.75 .25
THE LIFE AND TIMES OF GEN. U. S. GRANT. By Hon. J. T. Headley. Nearly 700 octavo pages, elegant steel and wood engravings, \$2.75, postage, 20 cents. Sold by subscrip- tion. On receipt of full price a copy and "Pulpit Treasury" six months free.				
OTHER, HOME, AND HEAVEN. By 400 best authors. \$2.75. [Postage 25 cents.] Sold by subscription. On receipt of full price, a copy and "Pulpit Treasury" six months FREE.				
OR HOME PHYSICIAN. A Cyclopedic of Family Medicine. By Dr. Geo. M. Beard. 1,506 royal 8vo. pages. Price, \$12. This 37th thousand reduced to \$6. [Postage 58 cents.] Sold only by Agents. \$6.58 will secure a copy and "The Pulpit Treasury" one year FREE.				

ND MONEY BY CHECK, REGISTERED LETTER, POST OFFICE OR EXPRESS ORDER.

AGENTS WANTED. **E. B. TREAT, Publisher, 771 Broadway, New York**

ND FOR TERMS AND CLUB RATES

PRESS NOTICES.

The best of its class of magazines.—*N. Y. Observer.*

The articles are from the pens of some of the ablest writers in the American Church. We very heartily commend it.—*National Presbyterian* (Louisville, Ky.).

Impossible to be surpassed in the quality and great variety of subjects treated.—*Christian at Work* (N. Y. City).

We read to profit every month this excellent periodical.—*Christian Advocate* (New Orleans, La.).

We know of no monthly that we can recommend more cheerfully for the family or the student.—*The Centropolis* (Kansas City, Mo.).

This magazine gives the very aid many pastors and Christian workers need.—*Phil. Presbyterian Journal.*

The contributions are by leading ministers of this country and England. It gives promise of proving a very valuable publication.—*The Methodist Recorder.*

Its table of contents is excellent, in which nearly all the evangelical denominations are represented.—*Christian Advocate* (Detroit).

The general tone strikes us very favorably. It is conservative, but aggressive; strictly evangelical in doctrine, but hospitable to whatever improved methods are found actually effective in promoting the success of the Gospel. Its editor seems to combine the piety and prudence of a zealous minister with the enterprise and skill of a trained journalist. The magazine will be warmly welcomed in thousands of Christian homes.—*N. Y. Weekly Witness.*

The sixty-four octavo pages are crowded with suggestive religious matter quickening to the pastor or teacher. \$2.50 a year; \$2 to clergymen.—*Zion Herald* (Boston).

This is really a very instructive and helpful magazine. Conducted by a class of eminent clergymen.—*Religious Herald* (Hartford, Conn.).

THE PULPIT TREASURY is a very promising monthly, and will be welcomed by pastors of all evangelical denominations.—*Baptist Weekly.*

A glance at its contents convinces us that each number of this monthly exceeds the previous ones in excellence. The magazine is well entitled to its name and all its readers should be both mentally and spiritually enriched.—*Herald and Presbyter* (Cincinnati, O.).

We heartily recommend THE TREASURY to our readers. It cannot be surpassed. So far as we have seen it has no equal in its field.—*Christian Herald* (Oregon).

Its contents are varied and of rare excellence.—*The Central Baptist* (St. Louis).

We cordially commend THE TREASURY to our families and our ministers.—*Christian Advocate* (Canada).

If this were a weekly it would be the champion religious publication of the world. It does not come often enough—only once a month.—*Baltimore Methodist.*

It is an excellent monthly.—*Alabama Christian Advocate.*

It is filled with excellent articles.—*The National Baptist* (Philadelphia).

If all our pastors read such literature, we should have much better work in the pulpit and pastorate.—*Episcopal Methodist* (Baltimore).

We wish it, as it richly deserves, abundant success.—*Episcopal Recorder* (Philadelphia).

We can cordially commend this monthly.—*Evangelical Messenger* (Cleveland, O.).

A better monthly for preachers and students we have not seen.—*Baptist Magazine* (London, Eng.).

It is altogether of a very stimulating character.—*Presbyterian Churchman* (Dublin, Ireland).

Just the thing to keep preachers especially abreast with the times.—*Christian Messenger* (Montpelier, Vt.).

It excels all similar publications.—*The Christian Messenger* (Halifax, N. S.).

There are more than a dozen departments in this admirable magazine, all of which are full, rich and varied. It excels all similar publications, promises to surpass its present excellence, and the men who sustain it make no failures.—*The Christian World* (Dayton, O.).

A first-class homiletic magazine and will prove a blessing to any minister by its practical hints and many helps.—*The Religious Telescope* (Dayton, Ohio).

With every number the PULPIT TREASURY appears to improve. We cheerfully commend it to our brethren.—*The Church Press* (New York City).

Every wide-awake minister should have such a magazine. It contains a great deal of reading-matter which will be most profitable to pastors, and all Christian workers.—*The Cumberland Presbyterian* (Nashville, Tenn.).

It has an excellent variety of pastoral and homiletic miscellany, of special interest and value to pastors.—*Lutheran Observer* (Philadelphia, Pa.).

POND'S EXTRACT

For Forty Years Used and Indorsed by Eminent Physicians.



PAIN DISAPPEARS
Inflammations Vanish,
HEMORRHAGES CEASE
USE POND'S EXTRACT

SOLD IN BOTTLES ONLY WITH BUFF WRAPPERS

Price 50 Cents

FAC-SIMILE OF BOTTLE WITH BUFF WRAPPER

FULL DIRECTIONS WITHIN

PREPARED & DELIVERED BY THE POND'S EXTRACT CO., NEW YORK. TRADE MARK

Surgeons, Hospitals, and the People throughout Europe and America.

Invaluable for Piles, Neuralgia, Catarrh, Rheumatism, Diptheria, Inflamed Eyes, Sore Throat, Toothache, Old Sores, Wounds, Bruises, Scalds, Burns, and all Pain.

THE BEST RECOMMENDED and Best-known remedy in use. The Pulpit, the Bar, the Bench, the Army, the Navy, and distinguished people in all ranks of Life unite in praising it.

SEE TRADE-MARK ON BOTTLE ABOVE. NAME ON EVERY BOTTLE. BEWARE OF IMITATIONS.

POND'S EXTRACT, PRICE 50 cents, \$1.00, and \$1.75. For Sale Everywhere.

Send for History of POND'S EXTRACT CO'S Preparations; sent free on application to

POND'S EXTRACT COMPANY, 76 Fifth Avenue, New York.

¿ Habla V. Espanol ?

Parlez-Vous Francais ?

Sprechen Sie Deutsch ?

Parlate Italiano ?

IN TEN WEEKS

you can, at your own home, by

DR. RICHARD S. ROSENTHAL'S
Meisterschaft System,

Learn to speak fluently either Spanish, French, Italian or German, For the nominal price of \$5.00 for each language.

All subscribers—\$5.00 for each language—become actual pupils of Dr. Rosenthal, who corrects all exercises, and corresponds with them in regard to any difficulties which may occur.

Specimen Copy, Spanish, French, German or Italian, 25 Cents.

Says *The Nation*, New York:—"This is without doubt the best system ever devised for learning to speak a foreign language in a short time."

Send \$5 for full subscription, with privilege of having all your exercises corrected and questions answered.

Special Rates to Clergymen and Teachers.

MEISTERSCHAFT PUBLISHING CO.,

S. W. D. JACKSON, Treasurer,

257 Washington Street, Herald Building, Boston, Mass.

Mention Pulpit Treasury.



An Old and World-Renowned

REMEDY FOR THE

RELIEF AND CURE OF

COLDS,

COUGHS,

HOARSENESS,

—AND ALL:—

THROAT TROUBLES.

Indispensable to Speakers and Singers.

For sale, *only in boxes*, by all Medicine dealers.

WEBSTER'S

Unabridged Dictionary.

A Dictionary

118,000 Words, 3000 Engravings,
 Gazetteer of the World
 of 25,000 Titles, and a

Biographical Dictionary
 of nearly 10,000 Noted Persons,
 All in one Book.

Invaluable
 in every
 School and
 at every
 Fireside.

A CHOICE HOLIDAY GIFT.

G. & C. MERRIAM & CO., Pub'rs, Springfield, Mass.

Pen, Pulpit and Platform.

SHOTS —AT— SUNDRY TARGETS

By T. DeWITT TALMAGE, D.D.

AIMED AT

WRONGS TO BE RIGHTED.

BURDENS TO BE LIGHTENED.

ERRORS TO BE CORRECTED.

FOLLIES TO BE SHUNNED.

DANGERS TO BE AVOIDED.

SORROWS TO BE MITIGATED.

VICTORIES TO BE WON.

"Their words go straight to the mark like bullets."—Ralph Waldo Emerson.

I have authorized E. B. Treat Esq Publisher & his editors to compile from my writings a book which they choose to entitle "Shots at sundry Targets".

T. De Witt Talmage

Brooklyn March 1. 1886

He is in dead earnest, and every blow tells.—*N. Y. Independent.*
A fertility of illustration that is marvellous.—*N. Y. Observer.* [*Advocate.*]
Their power for good can scarcely be overestimated.—*N. Y. Christian*

CONDITIONS.—This work is comprised in one large crown 8vo volume of nearly 700 pages, embellished with a finely engraved portrait of the author and *fac-simile* letter of authorization and other illustrations. It is printed from plates made from new type expressly for this work, on fine toned and calendered paper, in elegant binding, and furnished to subscribers at the low price of — \$2.00

Agents Wanted. Subscribers will not be obliged to take the work unless it corresponds with the description.

E. B. TREAT, Publisher, 771 BROADWAY, NEW YORK.

THE SECURITY

Mutual Benefit Society

OF NEW YORK.

INCORPORATED DECEMBER, 1881.

No. 233 BROADWAY,

Opposite Post Office.

A. L. Soulard,
President.

Wm. D. Chandler,
Sec'y and Treasurer.

E. A. Quintard,
Vice-Presidents.

J. F. Morse

DIRECTORS:

A. G. GOODALL,
President Am. Bank Note Co., N. Y.

O. D. BALDWIN,
President Fourth National Bank, N. Y.

R. CARMAN COMBES,
President Exchange Fire Ins. Co., N. Y.

A. L. SOULARD,
President Sterling Fire Ins. Co., N. Y.

E. A. QUINTARD,
President Citizens' Savings Bank, N. Y.

W. D. SNOW,
Secretary Am. Loan and Trust Co., N. Y.

HENRY C. ROBINSON,
of Porter Brothers & Co., N. Y.

WM. B. FULLER,
with H. B. Claflin & Co., N. Y.

HENRY B. PIERCE,
of Hutchinson, Pierce & Co., N. Y.

E. B. WHEELER, M.D.,
Medical Director, N. Y.

ONLY TWELVE ASSESSMENTS

have been levied since the Society began business, averaging three a year, and making the cost for assessments to a man of forty years, *less than five dollars a year* for each One thousand dollars of insurance.

SEND FOR CIRCULARS.

AGENTS WANTED.

REMUNERATIVE EMPLOYMENT OFFERED
ENERGETIC AND RELIABLE MEN.

PURELY MUTUAL INSURANCE AT COST.

The Security Mutual Benefit Society, of New York, is one of the few assessment life insurance companies that has attained conspicuous success. "Slow and Sure" has been the motto of its managers, and they have preferred to build up a solid foundation with **strictly first-class male risks**, rather than grow fast numerically at the expense of safety and become burdened with unsafe risks, heavy mortality and frequent assessments.

The members of this society elect their own officers annually, cannot be assessed except for death losses occurring after the surplus fund is exhausted, are guaranteed against dishonest management by the Agency Security and Guaranty Company a responsible corporation, organized upon the unlimited plan, and having one hundred thousand dollars capital, and who also **guarantee the perpetuity of the society for forty-eight years.**

Considering the elements of safety and permanency which it affords, no organization ever before offered the substantial benefits of life insurance at so little cost to the insured.

Mr. O. D. Baldwin, President of the Fourth National Bank, says:

"I have given the organization, methods and prices of the Security Mutual Benefit Society the most careful investigation, and am satisfied that it affords to the insured as cheap and sure a means of providing for their families as any of the benefit companies, while far cheaper than the old-fashioned life insurance companies, and in reference to security, **absolutely safe.**"

Mr. W. A. Camp, manager of the New York Clearing House, says:

"The method of insurance adopted by the Security Mutual Benefit Society is the outgrowth of long experience, and one in which the faults of other systems are avoided while their good features are retained. I consider it the **safest and best system** ever brought to my notice."



\$5 Per Doz.

ROCKWOOD'S
INSTANTANEOUS
Cabinet Portraits

17 UNION SQUARE, NEW YORK.

F. E. TROWBRIDGE,
BANKER AND BROKER.

Nos. 3 & 5 BROAD or 27 WALL STREETS.

Rooms Nos. 25, 26 and 27 (Drexel Building),

P. O. Box, 2907, NEW YORK.

Member of the N. Y. Stock Exchange and N. Y. Mining Stock and National Petroleum Exchange; also President of the International and Eastern Telegraph Company, Trustee of American Safe Deposit Company, and Director of American Savings Bank.

A GENERAL BANKING BUSINESS.

Securities bought and sold on commission or cash or on margin. Advances made on approved collateral at the market rate.

Orders executed on London, San Francisco, Boston, Philadelphia and Baltimore Exchanges.

P. S.—My New York Weekly Financial Report is mailed free of charge on application.

THE THEOLOGY OF CHRIST

From His own Words.

BY REV. J. P. THOMPSON, D.D.,

Late Pastor of the Broadway Tabernacle, New York

Introduction by WM. M. TAYLOR, D.D., LL.D.

This eminent Author and Divine has treated his subjects with great vigor and eloquence, crystallized the teachings of Christ upon the various topics that enter into the Live Theological Questions of the Day and produced a volume that will be an invaluable aid to every Pastor and Christian Student in the investigation of truth.

The Philadelphia Presbyterian says: "Excellent in style and execution. . . . Has a healthy scriptural tone which peculiarly adapts it to the age."

The New York Observer says: "Written with such plainness as to render it a good manual for biblical instruction and religious education."

The Boston Congregationalist says: "he careful study of this volume would be of great benefit to almost any reverent and inquiring mind. We hope it will be used as a text-book for our Theological Institutions."

The New York Christian Intelligencer says: "he work is one that all biblical students, whatever their scholastic attainments or skill in exegesis, will read with equal pleasure and profit."

One Vol., Crown, 8vo., 310 pages, \$1.50.

E. B. TREAT, Publisher, 771 Broadway, N. Y.

The Children's Treasure and Parents' Delight.

PARLOR GAMES

OF

AMERICAN HISTORY AND BIOGRAPHY.



A matchless variety of Games for the home circle based on the names, dates, statistics and the successful and rival Candidates, from Washington to Garfield, including the new games "RACES to the WHITE HOUSE."



QUARTETT, and PYRAMIDS, the new way of AUTHORS, DOMINOES, MUGGINS, etc.

The above games possess more of REAL NOVELTY, and a greater variety of amusement combined with useful information, than any set of cards extant.

The American Agriculturist says: "No one can play them well without becoming expert in American history. The games will be exceedingly attractive for amusement in the family circle."

68 Illustrated Cards. Price 50 Cents by Mail.

FULL INSTRUCTIONS WITH EACH BOX.

E. B. TREAT, 771 Broadway, New York.

THE PASTOR'S PERPETUAL

DIARY

AND PULPIT MEMORANDA.

Udenominational.

Perpetual in Character.

A CLERGYMAN'S INVALUABLE POCKET COMPANION.

It contains a Perpetual Calendar, Memoranda Pages, also pages for Cash Accounts, Receipts and Expenditures, convenient blanks for Hymns, Bible Readings, Texts and Subjects of Sermons, Prayer-Meeting Topics, Lessons, etc., with duplicates for pulpit use, and blanks for Hymns for the Choir, to be detached. By filling these blanks a minister can have always at command either for immediate use or reference a complete record of pastoral and pulpit information, with memoranda of items of current or prospective value to him.

The Pittsburgh Methodist Recorder says: "We have seen nothing of the kind more convenient than this."

The Philadelphia Lutheran Observer says: "It is both convenient and serviceable, and we commend it to pastors."

The Dayton (O.) Religious Telescope says: "It is a very excellent and practical book."

Price by mail, - - 50 Cents.

E. B. TREAT, Publisher, 771 Broadway, N. Y.

WANTED! PASTORS, TEACHERS, AND AGENTS,

to introduce THE PULPIT TREASURY and other Premium Books. Good Salaries guaranteed to those who will give their time and efforts in taking orders for our new subscription book,

SHOS AT SUNDRY TARGETS (Pen, Pulpit and Platform), by T. DeWitt Talmage, D.D. 656 Pages. Illustrated. \$2.

CURIOSITIES OF THE BIBLE (10,000 with Key).

New Edition. Introduction by J. H. Vincent, D.D. 606 Pages. \$2.

HOME CULTURE. An Aid to Social Hours at Home.

By Thomas Hunter, President Normal College, N. Y. City, and others. 672 Pages. \$3.50.

Circulars and terms sent on application to

E. B. TREAT, Publisher, 771 Broadway, New York.

What Everyone Should Know!

A cyclopaedia of Practical Information, containing complete directions for making and doing over 5,000 things necessary in Business, the Trades, the Shop, the Home, the Farm, and the Kitchen, viz: Recipes, Prescriptions, Manufacturing Processes, Trade Secrets, Chemical Preparations, Mechanical Appliances, Aid to Injured, Business Information, Law, Home Decorations, Art Work, Fancy Work, Agriculture, Fruit Culture, Stock Raising, and hundreds of other useful hints and helps. This book tells how to make and do everything needed in our daily wants. A very useful book for reference to all. Handsomely bound in cloth. **512 Pages.**

A Few of the Many Things this Book Contains:

It gives Recipes for Liniments, Balsams, Balm of Gilead, Bitters, Syrups, Wines, Brandies, Harness and Boot Blackings, Blood Purifiers, Camphor Tablets, Cements, Cherry Pectoral, Cholera Mixture, Chologogue, Clothing Compounds, Cordials, Cough Cures, Croup Remedies, Dentifrice, Depilatories, Diarrhoea Remedies, Diuretic Tincture, Dysentery Cordial, Dyspepsia Remedy, Eye Lotions, Felon Cures, Fever and Ague Cures, and many others.

It Gives Medical Prescriptions for Abscesses, Acid Stomach, Ague Cure, Asthma, Bald Head, Bad Breath, Bed Sores, Biliousness, Bites and Stings, Black Tongue, Nose Bleeding, Wounds, Blisters, Bolls Bots, Bunions, Burns and Scalds, Cancer, Catarrh Tonics, Chapped Hands, Chicken-Pox, Chills, Cholera, Cholera, Colds, Colic, Consumption, Convulsions, Corns, Costiveness, Whooping Cough, Croup, Dandruff, Deafness, and many others.

It Tells How to Make Harps, Attar of Roses, Baking Powders, Barometers, Baby Baskets, Axle Grease, Beer, Bengal Lights, Blueing, Candles, Candles, Carpets, Castor Oil, Chewing Gum, Cologne, Copying Paper, Court Plaster, Mantel Ornaments, Curtains, Essences, Fire Kindlers, Fruit Extracts, and many others.

It Tells How to Clean Alabaster, Blankets, Copper, Brass, Silverware, Britannia, Crockery, Carpets, Ceilings, Chamols Skins, Chandellers, Glass Chimneys, Clocks, Coral, Decanters, Engravings, Gilt Frames, Furniture, Furs, Gilt Cornices, Guns, Knives, Glass, Marble, Mice, etc., etc.

It Tells How to Destroy Ants, Grubs, Cockroaches, Flies, Insects, Mosquitoes, Moths, Odors, etc., etc.

It Tells How to Mend Rubber Boots, Iron Vessels, China, Crockery, Glassware, Wood, Metals, etc., etc.

It Tells How to Knit Blankets, Laces, Shawls, Hoods, Leggings, Mittens, Muffs, Over Shoes, etc., etc.

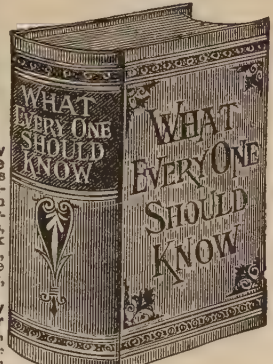
In Handsome Cloth Binding, \$1.00, post paid.

It Tells How to Remove Grease Spots, Marks on Furniture, Freckles, Tan, Vermin from Dogs, Superfluous Hairs, Stains, Dandruff, India Ink Marks, Ink Stains, Iron Rust, Kerosene Stains, Mildew, Paint, etc., etc.

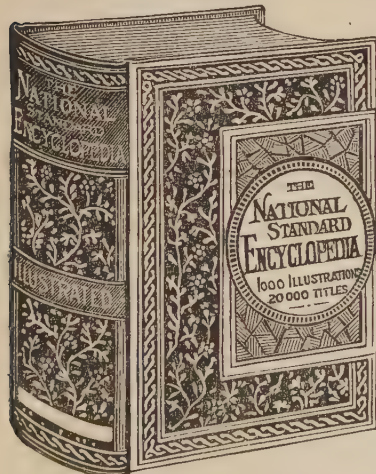
It Tells How to Care for Canaries, Carriages, Brooms, Furniture, Carpets, Harnesses, the Health, Bees, Poultry, Gold Fish, Animals, etc., etc.

For House Keepers. It gives valuable information about Baby Food, to Restore Faded Colors, Dyeing all Colors, Butter and Cheese Making, Pickling, Canning, Preserving, Making Sauces, Cooking all Dishes, Dish Washing, Economical Hints, Facts Worth Knowing, Flower Culture, Fruit Drying, To prevent Glass Cracking, Hanging Baskets, Health, Household Laundry, Medical and Sick Room Hints, Home Comforts, House Cleaning, House Plants, etc., etc.

For Farmers It gives directions about Vines, to Destroy Bugs, Corncribs, Cows, Crops per Acre, Care of Farm Implements, Fence Posts, Fish Culture, Guano, Hot Beds, Artificial Manure, Care of Bees, etc., etc.



A Volume for Universal Reference!



THE NATIONAL STANDARD ENCYCLOPEDIA is a new and valuable book for popular use, compiled by competent editors, after consultation of the best authorities, printed from new, large, clear type, and handsomely bound in cloth. It contains information on every conceivable subject, and its reliability has been assured by the most careful preparation. It is of the greatest use in answering the ten thousand questions that constantly arise in regard to dates, places, persons, incidents, statistics, etc., etc. It contains

700 Pages and 20,000 Articles

Pertaining to questions of—

Agriculture, Astronomy, Architecture, Biography, Botany, Chemistry, Engineering, Geography, Geology, History, Horticulture, Literature, Mechanics, Medicine, Mythology, Natural History, Physiology, and the various Arts and Sciences.

Complete in One Volume, With Over 1,000 Illustrations

This is an entirely new work, unlike any other, and the only ENCYCLOPEDIA ever published and sold for less than five dollars: it is indispensable

to all who desire a work of reference for every department of human knowledge.

Handsomely Bound in Cloth, \$1.00, post-paid on receipt of price

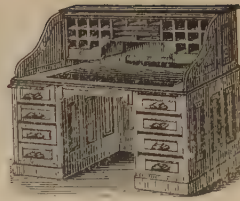
Address, **E. B. TREAT, 771 Broadway, New York.**

THE ONLY PERFECT SEWING MACHINE.
SIMPLEST, LATEST IMPROVED
MOST DURABLE & BEST



NEW HOME

BUY IT AND MAKE HOME HAPPY.
IF THERE IS NO AGENT NEAR YOU
WRITE DIRECT TO US.
NEW HOME SEWING MACHINE CO.
30 UNION SQUARE N.Y. CHICAGO, ILL.
ORANGE MASS. OR ATLANTA GA.

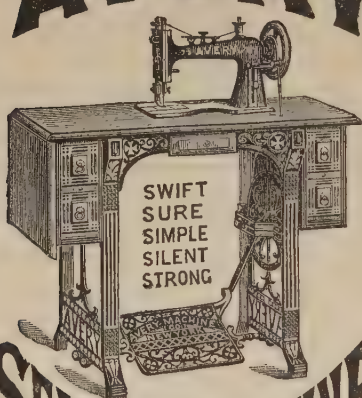


T.G. SELLEW
Manufacturer of
DESKS,

Office and Library Furniture,
No. 111 Fulton Street, New York.
FINE CYLINDER & ROLL DESKS.

Offices Fitted Up with Counters and Partitions.

AVERY



SWIFT
SURE
SIMPLE
SILENT
STRONG

SEWING MACHINE

*New Improved High Arm,
New Mechanical Principles
and Rotary Movements, Auto-
matic, Direct and Perfect Ac-
tion, Cylinder Shuttle, Self-set-
ting Needle, Positive Feed, No
Springs, Few Parts, Minimum
Weight, No Friction, No Noise,
No Wear, No Fatigue, No
"Tantrums," Capacity Unlim-
ited, Always in Order, Richly
Ornamented, Nickelplated, and
Gives Perfect Satisfaction.*

Send for Circulars.

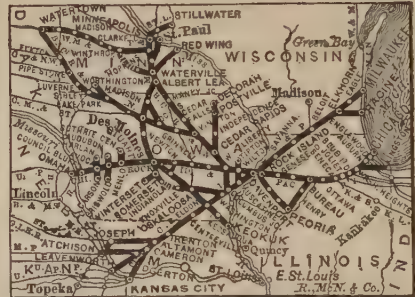
—Address—

AVERY MACHINE CO.,

28 Union Square, New York.

★ **LA MAN** ★

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS
COUNTRY WILL SEE BY EXAMINING THIS MAP THAT THE



CHICAGO, ROCK ISLAND & PACIFIC RAILWAY

By reason of its central position, close relation to principal lines East of Chicago, and continuous lines at terminal points West, Northwest and Southwest, is the only true middle link in that trans-continental system which invites and facilitates travel and traffic in either direction between the Atlantic and Pacific.

The Rock Island main line and branches include Chicago, Joliet, Ottawa, LaSalle, Peoria, Geneseo, Moline and Rock Island, in Illinois; Davenport, Muscatine, Washington, Fairfield, Ottumwa, Oakbrook, West Liberty, Iowa City, Des Moines, Indianola, Winterset, Atlantic, Knoxville, Audubon, Harlan, Guthrie Centre and Council Bluffs, in Iowa; Gallatin, Trenton, St. Joseph, Cameron and Kansas City, in Missouri; Leavenworth and Atchison, in Kansas; Albert Lea, Minneapolis and St. Paul, in Minnesota; Watertown, in Dakota, and hundreds of intermediate cities, towns and villages.

The Great Rock Island Route

Guarantees Speed, Comfort and Safety to those who travel over it. Its roadbed is thoroughly ballasted. Its track is of heavy steel. Its bridges are solid structures of stone and iron. Its rolling stock is perfect as human skill can make it. It has all the safety appliances that mechanical genius has invented and experience proved valuable. Its practical operation is conservative and methodical—its discipline strict and exacting. The luxury of its passenger accommodation is unequaled in the West—unsurpassed in the world.

All Express Trains between Chicago and the Missouri River consist of Comfortable Day Coaches, magnificent Pullman Palace Parlor and Sleeping Cars, elegant Dining Cars providing excellent meals, and—between Chicago, St. Joseph, Atchison and Kansas City—restful Reclining Chair Cars.

The Famous Albert Lea Route

Is the direct, favorite line between Chicago and Minneapolis and St. Paul. Over this route sold Fast Express Trains run daily to the summer resorts, picturesque localities and hunting and fishing grounds of Iowa and Minnesota. The rich wheat fields and grazing lands of interior Dakota are reached via Watertown. A short, desirable route, via Seneca and Kankakee, offers superior inducements to travelers between Cincinnati, Indianapolis, Lafayette and Council Bluffs, St. Joseph, Atchison, Leavenworth, Kansas City, Minneapolis, St. Paul and intermediate points. All classes of patrons, especially families, ladies and children, receive from officials and employees of Rock Island trains protection, respectful courtesy and kindly treatment.

For Tickets, Maps, Folders—obtainable at all principal Ticket Offices in the United States and Canada—or any desired information, address

R. R. CABLE,
Pres't & Gen'l Mgr.

E. ST. JOHN,
Asst' Gen'l Mgr.

E. A. HOLBROOK,
Gen'l Tkt. & Pass. Agt.

CHICAGO.

BEST TEACHERS, AMERICAN, promptly provided for Families, Schools, Colleges. Skilled Teachers supplied with Positions. Circulars of Good Schools free to Parents. School Property rented and sold. School and Kindergarten Material, etc.
J. W. SCHERMERHORN & CO.,
AMERICAN SCHOOL INSTITUTE, 7 East 14th Street, N. Y.

— T H E —
Manhattan Life Insurance Co.
 OF NEW YORK,
 Nos. 156 & 158 Broadway,
 Has accumulated assets of over \$11,000,000, with surplus of \$2,300,000 by New York Standard.

"I MUST DIE TO WIN."—This is a common expression, used frequently in life insurance as an objection to the ordinary life plan. "It is an excellent form of provision for the family, but I must die to win." BUT YOU MAY LIVE AND WIN. —This refers to the Endowment plan, which meets the above objection. Take, for instance, a policy payable to yourself 10, 15, or 20 years hence. If you die before the termination of the period, *your family wins*. If you survive the period the policy becomes at once a provision for your declining years. *You have lived and won.*

The "Manhattan's" new plan meets the want. It retains the advantage of the endowment feature while reducing the net cost of Life insurance under the contract to almost nothing. For an example of the operation of this plan, address the Company, giving your age, and a statement will be sent you.

ORGANIZED IN 1850.

President, - - JAMES M. McLEAN.
 1st V-Pres., J. L. Halsey, 2d V-Pres., H. B. Stokes,
 Secretary, H. Y. Wemple, Actuary, S. N. Stebbins.

Portrait Painting in Oil Colors

**On Canvas, from Small Pictures.
 Easy Terms and Special Inducements to Ministers, who
 send Stamp for Special Circular.**

COMMENDATIONS.

WINCHESTER, VA., May 23, 1883.

MR. M. C. TIERS—

Dear Sir:—I desire to express to you my entire satisfaction of the group of family portraits you have just finished for me.

The giving of the order for this large picture, to cover canvas 68x104 inches, to contain full-length, life-size portraits of my entire family—eight in number—was the expression of a long-cherished purpose. You have succeeded admirably.

Yours truly, WM. R. DENNY.

From President Robert Graham.

LEXINGTON, KY., Sept. 2, 1886.

Dear Bro. Tiers:—Your portrait of my dear Mary is admired by all who see it. All concede that you have her features and that you have made a splendid picture. I am perfectly delighted with it and so is my family. I am sure if our people in the South and West knew your skill and your reasonable charges you would have twice as much as you could do all the time.

Those desiring portraits should send, in addition to the picture to be copied, a full description.

Portrait, life size, on canvas, 22x27 in., \$25.

This price includes charges for transportation to the nearest express office. Five dollars must be sent with each order. Address, **M. C. TIERS**, No. 8, Ridge Place, Mott Ave., N. Y. City.

How Does Your Watch Run?

A watch impregnated with magnetism cannot "keep time." It will vary irregularly, gaining and losing and stopping, in the most annoying sort of way. It has been found that this magnetic or electric influence is the direct cause of the "queer freaks" and unaccountable behavior of fine watches, and is the secret enemy which has undermined the reputation and baffled the skill of our best watchmakers.

Giles Bro. & Co. have published a very interesting little pamphlet describing the effect of magnetism in watches, which can be had free on application. It also describes the "Anti-Magnetic Shield for Watches," which has been proved to be a perfect protection against the magnetic and electric influence and is specially advantageous in Railway service where these influences are very strong, and will prevent the breakage of main springs in cyclones and magnetic storms. Your jeweler can furnish or procure you this protection, if not, send to Giles Bro. & Co., the Chicago Jewelers, for a descriptive circular which will be mailed free on application.

A

\$25

Lantern

FOR \$12.

PATENTED
Perfection
at the
LOWEST
PRICE

THE WORLD ELECTRO RADIANT
MAGIC LANTERN.

The body of the Electro Radiant is a cone-shaped reflector which gathers each divergent ray of light and concentrates them all on the main reflector whence the whole mass of brilliancy **ILLUMINATES AND PROJECTS THE PICTURE WITH STARTLING CLEARNESS** No combination of lenses, however ingenious, has ever been known to produce equal effects with the light used. The cost of an outfit to enable you to do **A Profitable Business** is small compared with the amount of money it takes to do any other business. Any one of ordinary intelligence can operate it, and

\$25 TO \$100 PER NIGHT MAY BE EARNED by giving Parlor, Sunday School, Academy or Public Entertainments. For Public Entertainments the possessor of an Electro Radiant has something that will "draw" with the combined power of the Theatre, the Circus, Frostid Plateau, the Country Fair, the Temperance Crusade, and the Camp meeting. A room that will hold 100 persons may be filled nightly and a good profit be cleared. You have only to tack the sheet to the wall, darken the room, place Lantern on stand, light lamp, and you are ready to begin the exhibition. The Electro Radiant projects on the screen a **PICTURE 8 Feet in Diameter.**

\$10,000 were paid for the use of our patent by Railroad Companies for Locomotive Headlights; it being considered the most wonderful light ever produced for the purpose. We have retained the exclusive right to make Magic Lanterns on the same principle, and the **Electro Radiant is the result.**

The adjustment of Reflector, Lenses, Tubes, Slides, Rest and Cone, are made with mathematical nicety. Optical laws governing such adjustments have been accurately calculated, so that you have in our Lantern far more than appears, and we are placing within the reach of all, unsurpassed advantages for **Learning, Amusement and Profit.**

The Transparent Slides for these Lanterns embrace viewson wonderful natural scenes from different parts of the world. The Scripture subjects from both the Old and New Testament **Temperance**—Showing the folly and misery of the Drunkard. **Art**—Copies of famous Statues, Bas-reliefs, and Engravings. **Miscellaneous**—Such as ships at sea in a storm, Steamboat Race, Fort Sumpter, Daylight Scene, Moonlight, etc. **History**—Landings of Columbus, Declaration of Independence, Yankee Doodle, etc. **Comic**—Side Splitters without numbers. You can add to your assortment at any time. Lantern with slides complete, packed in neat box, may be easily carried in the hand. (shown in cut) with 12 slides and fittings complete, will be sent by express on receipt of \$12.00 or C.O.D. at \$3.00 is sent with order, purchaser paying the balance \$9.00 at express office. Full instructions and list of other views sent with each Lantern. Send money Order or Registered Letter. Send all orders to

World Mfg Co. 122 Nassau Street, New York.

A rare chance to engage in a profitable business.

ment at any time. Lantern with slides complete, packed in neat box, may be easily carried in the hand. (shown in cut) with 12 slides and fittings complete, will be sent by express on receipt of \$12.00 or C.O.D. at \$3.00 is sent with order, purchaser paying the balance \$9.00 at express office. Full instructions and list of other views sent with each Lantern. Send money Order or Registered Letter. Send all orders to

World Mfg Co. 122 Nassau Street, New York.

This Lantern can be made very profitable at Church Fairs and Sunday-School Entertainments, and a large amount of cash realized at a very small outlay. As an Educator, the ELECTRO RADIANT surpasses almost every other apparatus used in a school. The attention of the scholar is concentrated on just the ONE illustration before him, and the mind of the student is forcibly impressed. There is a fascination about illustrations by means of the Lantern which dispels any lack of interest in the subject in hand, which might otherwise be dry and hard to attract the student's attention toward. The value of the Magic Lantern for educational purposes is acknowledged by many teachers who have tried it, and no College, Lecture-Room, School or Parlor should be without one.

As a means of impressing the minds of the young, it stands unexcelled. We particularly recommend this Lantern to all societies who have occasion to raise money for charitable and other purposes.

Centenary Orations, 1876—A Commemorative Volume.

Comprising the choicest Orations, Addresses and Poems, representing every State in the Union, from Bunker Hill to Yorktown. Issued under the supervision of the respective authors.

Edited by F. SAUNDERS, Librarian of the Astor Library.

The following are selections from the list of Authors, and their subjects:

Gen. Joseph R. Hawley..... Philadelphia, Penn.	Hon. Saml. G. Arnold..... Providence, R. I.
Introductory Address, Independence Hall.	Providence—Past, Present, and Future.
Hon. Thos. W. Ferry, Vice-Pres. U. S. " "	Hon. L. A. Gobright..... Washington, D. C.
Address of Welcome.	A Resume of American History.
Oliver Wendell Holmes..... " "	Hon. Lucius E. Chittenden..... Burlington, Vt.
Hymn—Welcome to all Nations.	The Early Settlers of Vermont and Their Posterity.
Bayard Taylor..... " "	Hon. W. E. Arthur..... Covington, Ky.
Centennial Ode.	The American Age Contrasted.
Hon. Wm. M. Evarts..... " "	Hon. J. G. M. Ramsey, M.D..... Nashville, Tenn.
What the Age Owes to America.	The Iliad of Patriotism.
Hon. Felix R. Brunot..... Pittsburg, " "	Hon. W. T. Avery..... Memphis, " "
The Genius of America.	Historical Address.
Judge J. M. Kirkpatrick..... " "	Judge B. K. Elliott..... Indianapolis, Ind.
Echoes of Lexington and Bunker Hill.	The Glorious Epoch.
Hon. John O'Byrne..... Wilmington, Del.	Gen. Durbin Ward..... Cincinnati, Ohio.
The Matchless Story.	The Century Reviewed.
Hon. Cortlandt Parker..... Newark, N. J.	Hon. S. O. Griswold..... Cleveland, " "
The Open Bible, or Tolerant Christianity.	The Changes of a Century.
Col. Albert R. Lamar..... Savannah, Ga.	Hon. Geo. L. Converse..... Columbus, " "
Centennial Address.	Progress of the Human Race.
Hon. Henry Barnard, LL.D..... Hartford, Conn.	Rev. R. A. Holland, D.D..... St. Louis, Mo.
American Progress.	Democracy in Danger.
Prof. Leonard Bacon, D.D..... New Haven, " "	Rev. Hugh Miller Thompson..... New Orleans, La.
New Haven One Hundred Years Ago.	Nation Building.
Hon. Robert C. Winthrop..... Boston, Mass.	Hon. Theo. Romeyn..... Detroit, Mich.
A Century of Self-Government.	National Perils and Safeguards.
Hon. Charles Francis Adams..... Taunton, " "	Rev. Wm. Aikman, D.D..... " "
The Progress of Liberty.	Centennial Address.
Judge Benj. F. Thomas (Boston)..... Worcester, " "	Hon. Shelby M. Cullom (Gov.)..... Geneseo, Ill.
The New Century.	The Distinctive Features of the Republic.
Gen. F. C. Latrobe..... Baltimore, Md.	Rev. C. H. Fowler, D.D. (at Phila.)..... Chicago, " "
Our National Emblem.	Illinois, Resources and Record.
Dr. Frederick A. Palmer..... Aiken, S. C.	Rev. Wm. A. Bartlett, D.D..... Aurora, " "
A Centennial Retrospect.	The Permanency of the Republic.
Hon. P. C. Cheney (Gov.)..... Manchester, N. H.	Col. Robt. G. Ingersoll..... Peoria, " "
Centennial Address.	The Meaning of the Declaration.
Judge I. W. Smith..... " "	Rev. T. I. Beason, D.D..... Jackson, Miss.
The First Century of our Republic.	America and Judaism.
Hon. Lewis W. Clark..... " "	Hon. J. M. Watts (Ex-Gov.)..... Montgomery, Ala.
The Destiny of our Republic.	The Fundamental Principles of 1776.
Prof. J. M. Langston (Washington)..... Portsmouth, Va.	Hon. Geo. F. Talbot..... Portland, Me.
National Achievements of Our First Century.	The Nation's Birthday.
Hon. Robert C. Winthrop (Boston)..... Yorktown, " "	Judge I. C. Parker..... Fort Smith, Ark.
The Surrender of Lord Cornwallis.	Centennial Oration.
Gen. John A. Dix (Acad. of Music)..... New York, N. Y.	Rev. Robert Collyer, D.D. (Chicago)..... La Crosse, Wis.
Introductory Address.	God's Providence and our Duty.
Rev. R. S. Storrs, D.D., LL.D..... " "	Prof. S. H. Carpenter, LL.D..... Madison, " "
The Rise of Constitutional Liberty.	Elements of our Prosperity.
Wm. Cullen Bryant..... " "	Pres. A. L. Chapin..... Beloit, " "
Centennial Ode.	The Relation of Education to the State.
Hon. Fernando Wood (Tammany Hall)..... " "	Prof. S. S. Rockwood..... Janesville, " "
Democracy the Hope of the Nation.	Influence of Popular Education on the Nation.
Rev. Morgan Dix, D.D. (Trinity Church)..... " "	Hon. John F. Dillon..... Davenport, Iowa.
The Hand of God in History.	Our Duty and Responsibility.
Rev. Thos. Armitage, D.D. (Y. M. C. A. Hall)..... " "	Hon. Columbus Drew..... Jacksonville, Fla.
Our National Influence.	Memories of the Past.
Rev. Henry Ward Beecher..... Peekskill, " "	Col. George Flourney..... Galveston, Tex.
The Advance of a Century.	The First Century Day of the Nation.
Hon. Geo. Wm. Curtis..... Staten Island, " "	Rev. Horatio Stebbins, D.D..... San Francisco, Cal.
Our Noble Heritage.	Human Progress.
Hon. Horatio Seymour (Ex. Gov.)..... Rome, " "	Ex-Gov. C. K. Davis..... St. Paul, Minn.
The Future of the Human Race.	The Permanency of our Republic.
Rev. J. P. Gulliver, D.D..... Binghamton, " "	Samuel L. Simpson, Esq..... Portland, Or.
Our Success—Our Future.	The Rounded Age; A Poem.
Hon. Thos. G. Alvord..... Syracuse, " "	Gen. Nelson A. Miles, U. S. A..... Leavenworth, Kan.
The Nation's Jubilee.	Welcome to the Coming Century.
Rev. Arthur E. Chester, D.D..... Buffalo, " "	Col. J. H. Gilpatrick..... " "
The Experiment of a Free Government.	The Incomparable Republic.
Hon. Geo. W. Clinton..... " "	Hon. John I. Jacobs (Gov.)..... Wheeling, W. Va.
The Spirit of 1876.	The Temple of National Liberty.
Hon. Theo. Bacon (Rochester)..... Palmyra, " "	Hon. C. S. Chase (Mayor)..... Omaha, Neb.
The Triumphs of the Republic.	1776 Contrasted with 1876.
Judge Edwd. Cantwell..... Wilmington, N. C.	Hon. C. E. De Long..... Gold Hill, Nev.
Union and Reconciliation.	Freedom's Grand F'view.
Rev. Jeremiah Taylor, D.D..... Providence, R. I.	Hon. J. L. Routt (Gov.)..... Denver, Col.
Our Republic.	Centennial Address.

935 octavo pages; elegant cloth binding, \$3.50.

E. B. TREAT, Publisher, 771 Broadway, New York.

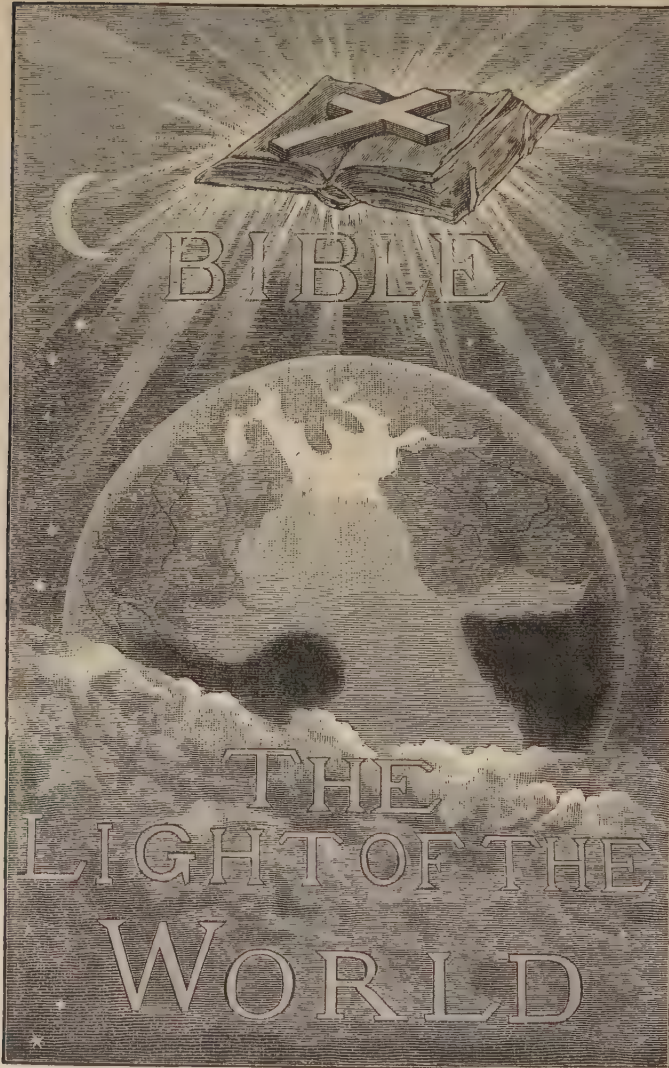
55th Thousand REVISED and ENLARGED.

CURIOSITIES OF THE BIBLE.

BY A NEW YORK SUNDAY SCHOOL SUPT.

WITH AN INTRODUCTION BY

REV. J. H. VINCENT, D.D.



[Frontispiece to the Enlarged Edition.]

THIS collection of treasures, new and old, is the grand summary of a large experience in devising methods and incentives to interest children and those of older growth in Bible study. It contains such questions or exercises as will excite in the mind of Bible readers and seekers after truth a CURIOSITY to know how, when, where, and under what circumstances the facts contained in this volume occurred. To secure these, and other kindred matter, a vast range of Biblical literature has been searched, and the leisure hours and painstaking labor of many years have been devoted to the undertaking.

In one large Crown, 8vo. Square Vol. Over 600 pp. Illustrated. \$2.00.

E. B. TREAT, Publisher, 771 Broadway, New York.

PERTAINING
TO
**SCRIPTURE,
PERSONS,
PLACES, and
THINGS.**
INCLUDING
PRIZE
Questions
AND
Answers,
BIBLE STUDIES
and READINGS,
PRAYER MEETING
Talks,
Subjects,
& Outlines,
CONCERT
EXERCISES,
BLACKBOARD
Outlines,
Object Lessons,
and Chalk Talks.
SEED THOUGHTS
ILLUSTRATED.
RELIGIOUS
Emblems and Allegories.
BIBLE REVISION
Facts and
Contrasts.
SCRIPTURE
Enigmas,
Acrostics,
and Anagrams.
REFERENCE
Tables, Maps, Etc.

THE AUTOMATIC SHADING PEN.



Makes a Shaded Mark of Two Colors at a Single Stroke. Sample set of three sizes by mail, \$1.00. Circular and sample writing FREE.

THERE IS MONEY IN HENS!



For only 25 cents we will send post paid a copy of the most complete and valuable Poultry Book ever issued for the price. Tells all about the different Breeds, Hatching, Feeding, Caring, Incubators and Brooders, all about the different diseases of FOWL and their cure, all about Turkeys, Ducks, Geese, Capons, &c. &c. How to make the

best and cheapest coops, houses, &c. The profits from raising Poultry and Eggs for market are immense, considering the small amount of capital required and the labor involved. Many Ladies make \$100 to \$800 per year, and boys and girls earn lots of money by keeping a few hens. Every owner of a small place should have this book. It is finely printed and bound, fully illustrated. Litho. cover. It gives the most valuable hints and advice gleaned in 25 years by a practical man. Send post paid for 25 cts. or 6 copies for ONE DOLLAR. Stamps taken. Address all orders to WORLD MAN'G CO., 122 Nassau St., New York.

CANDY CANDY

Send \$1, \$2, \$3, or \$5 for a Sample Retail Box by Express, of the BEST CANDIES in America, put up in elegant boxes, and strictly pure. Suitable for presents. Express charges light. Refers to ALL Chicago. TRY IT ONCE

Address,

C. F. GUNTHER,
CONFECTIONER, CHICAGO.

\$1.75 Domestic Type Writer. 20,000 in use in Business. Great Instructor for Children. Ag'ts wanted. H. S. INGERSOLL, 46 Cortland St., N.Y.

PIANO AND ORGAN PLAYING AT SIGHT

New Method, Simple, Easy, Sure, Readily learned at a trifling cost. No tedious tours of practice. A child can understand it. Full particulars free.

T HOMPSON & CO., 122 Nassau St., New York.

The GREAT CHURCH LIGHT



FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest, cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. Don't be deceived by cheap imitations. I. P. FRINK, 551 Pearl St., N. Y.

Established 1857.

MASON & HAMLIN

ORGANS.

These Organs have received Highest Awards at all Great World's Exhibitions for nineteen years.

"Matchless, unrivaled."—FRANZ LISZT.

"Musicians generally regard them as unequaled."—THEO. THOMAS.

Send for latest Catalogue, 46 pp., 4to, containing 100 styles, from \$22.00 to \$900.00.

Sold for Cash or on the EASY HIRE system, and Rented.

PIANOS.

The Improved method of Stringing, introduced and perfected by MASON & HAMLIN, is conceded by competent judges to constitute a radical advance in Pianoforte construction.

These Pianos do not require one-quarter as much tuning as Pianos generally. Descriptive Catalogue by mail, free.

ORGAN & PIANO CO

154 Tremont St., Boston; 46 E. 14th St. (Union Sq.), New York; 149 Wabash Ave., Chicago.

A Splendid Christmas Gift.

Our 1887 New STAMPING OUTFIT!

This Outfit is the largest, best and cheapest ever offered. It contains more new and original designs than any other, and it is to be obtained only of us. All our patterns are thoroughly made, the outlines are clear and distinct, and it is no trouble at all to use it.

YOU CAN SAVE MONEY

By doing your own Stamping—By doing it for your friends, and contains all the following designs:—

- | | |
|--|--|
| 1 Chicken | 1 Boquet Daisies and Forget-me-nots for Tidy |
| 1 Half Wrench | 1 Eastlake Design in Violets, 5 in. |
| 1 Wild Rose, 3x3 | 1 Branch of Roses and Buds, 12 in. |
| 1 Horse's Head, 6x5 | 1 Pond Lilly's Buds and Leaves, 5x5 |
| 1 Tree Design, 1 in. | 1 Boquet of Full-blown Pansies, 10 in. |
| 1 bunch of Fuschias | 1 Crying Baby for Tidy, in Outline, 10 in. |
| 1 bunch of Strawberries | 1 Alphabet, 1 1/4 in. high, with Sprig of Ferns |
| 1 vine of Forget-me-nots and Daisies | 1 outline design, Boy and Girl Skating, 7 inches high |
| 1 single Daisy and Forget-me-not, 2x2 in. | 2 beautiful Scallop designs with Vine, 2 1/2 inches wide |
| 1 boquet of Daisies and Forget-me-nots, 5x6 inches | Elegant Snowflake designs for Crazy Patchwork |
| 1 sprig of Bachelor's Button, 3 1/2 in. high | superb vine of Point Russe Stitches, 1 1/4 inches wide |
| 1 Scallop with sprigs of Lily of the Valley | Complete Design of Crying Child for Tidy, in outline |
| 1 vine of Daisies and Ferns, 5 1/2 inches wide | 1 strip of Scallop for Skirts, Infant's Blanket, &c. |
| 1 growing design of Violets, for Lambrequins, &c., 6 in. high. | 1 sprig Daisies and Buds. |
| 1 sprig of Daisies, 4 in. high | 1 new vine of Roses, 2 inches wide |
| 1 sprig of Barberries, 3 in. high | 2 Braiding Patterns, narrow design |
| 1 single Rose and Bud, 2x2 in. | 1 little Butterfly with closed wings |
| 1 vine with Scallop, 2 1/4 in. wide | 1 new scallop with Forget-me-nots |
| 1 design, Two Owls on branch | 1 vine of Roses and Buds, 5 inches |
| 1 sprig of Golden Rod, 4 in. high | 1 Butterfly on spray of Rosebuds |
| 1 bunch of Roses and Buds, 3 1/2 in. | 1 Butterfly with wide open wings |
| 1 cluster of Strawberries, 2x3 1/2 in. | 1 bunch of Forget-me-nots, 4 1/2 in. |
| 1 sprig of Forget-me-nots, 1x2 1/2 in. | 8 or 10 Crazy Patchwork Designs |
| 1 Peacock Feather | 1 Wide Braiding Pattern for Tinsels |
| 1 Girl for Tidy | 1 One Stem of Strawberry |
| 1 Cat | 1 design of Child's Face |
| 1 Fish | 1 Sprig of Daisies, 4x5 in. |
| 1 Daisy | 1 bunch Forget-me-nots |
| 2 Stars | 1 Vine of Roses, 2 in. |
| 1 Pansy | 1 vine of Roses, 2 1/2 in. wide |
| 1 Arrow | 1 single Buttercup, 2x2 in. |
| 3 Sparrows | 1 sprig of Aster, 2x3 1/4 in. |
| 1 Buttercup | 1 bunch of Pansies, 4x5 in. |
| 1 Tulip, 5 in. | 1 Braiding Vine, 2 in. wide |
| 1 Little Bird | 1 Braiding Vine, 1 1/2 in. wide |
| 1 Sprig Pink | 1 sprig of Smilax, 5 in. high |
| 1 Golden Rod | 1 Girl with Hoop, for Tidy |
| 1 sprig Violets | |

In addition to the above 136 PATTERNS we include Book of Instructions, 1 Box Black Powder, 2 Best Pads, 1 Piece Stamped Felt with Needle and Silk to work it, 30 as follows: The Com-

5 DIFFERENT BOOKS OF FANCY WORK, plate Guide to
Artistic Fancy Work, **500 ILLUSTRATIONS** Book of Ornamental Stitches,
Fancy Braid Book, Knitting and Crocheting and
Sample Book, with several hundred patterns. Teaches also HOW TO STAMP PLUSH, FELT, &c. Teaches the
Kensington, Plush Ribbon, and other stitches. Also how to do Kensington, Lustré Painting, &c.
The patterns contained in this outfit are all useful and desirable for stamping Handbags, Lamp and Table Mats, Tidies,
Doylies, Towel Racks, Lambrequins, Splashers, &c. Plain and concise directions are given for doing Kensington
and Outline Embroidery, Artistic Needlework, Painting on Silk, Velvet and Satin, China De-
corating, Darned Lace, Knitted Lace, Crazy Patchwork, Macrame Crochet, Java Canvas
Work, Feather Work, Point Russe, Cross Stitch, Indian Work, and Turkish Drapery, &c.
Aside from the fascination of "doing Fancy Work," MONEY CAN BE MADE by selling the articles to
Fancy Goods and Dry Goods Stores, or by teaching others how to make them. Homes made beautiful at a small cost.

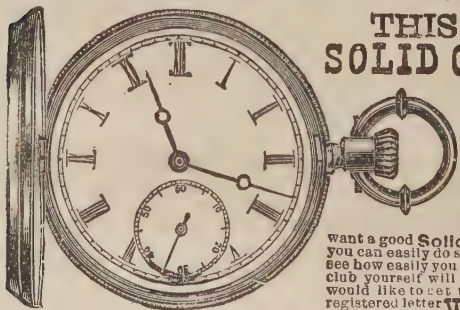
WITH THE OUTFIT YOU CAN LEARN THE ART OF THE KENSINGTON EMBROIDERY.
You can learn Perforated Stamping, and do your own stamping. You can adorn your house with hundreds of beau-
tiful articles of Kensington Embroidery. You can teach the art of Kensington Embroidery and Stamping, and
do embroidery for others. Many young ladies who begin business with our Kensington Outfit are now doing a very
pretty and paying busi-
ness in their own homes. **BEAR IN MIND!** All our orders are filled promptly, there is no delay in our establish-
ment, causing disappointment. But of many thousand Stamping Outfit
sold by us we have yet to hear of one dissatisfied customer. At the retail prices which many dealers place upon their
goods this Outfit represents a value of over \$10.00. We guarantee to send **EVERYTHING** you order, and above, in-
cluding the **FIVE BOOKS**, by
mail, postpaid, to any address, for
friends to send with you and get your own OUTFIT FREE! Send Postal Note, Money Order or Registered Letter.
Postage Stamps taken. Send all orders to

WORLD M'F'G CO., 122 Nassau St., New York.

THIS LADIES' SPLENDID SOLID GOLD HUNTING CASE WATCH FREE!

to any person who will send us an order for
**25 Ladies' Stamping Outfits
AT ONE DOLLAR EACH.**

Any person can readily secure 25 subscribers
in one or two hours, or in a single evening. If you
want a good Solid Gold Watch and want to get it without money
you can easily do so. Send \$1.00 for a sample Stamping Outfit and
see how easily you can get up a club of 25. If you don't care to get up a
club yourself you can kindly hand this to some person whom you think
would like to get the watch. 48 page Illustrated Catalogue FREE. Send
or P. O. order, **World M'f'g Co. 122 Nassau St. N. Y.**



GEORGE Z. SHERWOOD,
Engraver,
 47 Lafayette Place, New York City.

Wedding and Visiting Cards, Monograms, Crests, &c., &c., Engraved and Printed in the most fashionable style.

Mail Orders will receive Prompt attention.

QUICK AS A WINK!

We offer earnest men and women the greatest chance of their lives to make money rapidly with our new business of "QUICK PHOTOGRAPHY." Easily learned, requires no experience and very small capital. Profits are 300 to 500 per cent., as what costs 10 cts. sells for \$4 to \$6, and DAILY PROFITS WILL RUN from \$5 to \$25. Can be worked in connection with other business with immense success and run as a side issue with most anything. The apparatus is ALWAYS READY, light to carry, and by traveling about, visiting the farmer in the field, the mechanic in the shop, the housewife in sitting room, you will in nine times out of ten get an order to "take a picture" of them "just as they are," or of the baby, the horse, cow, or the favorite pet cat or dog, or a group of the whole family, or of the old homestead. You can do as good work as any artist and please all your patrons. It is a steady, pleasant and honorable calling. In connection with the Photo business you can run at night a Magic Lantern entertainment with our ELECTRO RADIANT MAGIC LANTERN and views, advertising it during the day, and easily adding \$10 to \$75 a day to your income, as many are doing. This is easy to learn and very pleasant. We supply all that is needed, all kinds of views, lenses, lectures, etc. Students and teachers will find this very profitable. If you have an earnest desire to better yourself financially, see something of the world, acquire a good start in life, you can do it by taking our advice and sending for particulars. Address **WORLD MANUFACTURING CO.,** 122 Nassau St., New York. P. O. Box 2633.

SAFE INVESTMENTS: 7% & 8%

Interest payable Semi-Annually.
KANSAS FIRST MORTGAGES.

Security three to six times the amount of Money Loaned.

OVER \$3,000,000 LOANED, NOT A \$1 LOST.

Safe as Government Bonds. Income three times as much. For particulars write for our Investors' Guide.

JOHN D. KNOX & CO., Topeka, Kan.



**"IT STANDS AT THE HEAD"
 BY MERIT ALONE.**

Satisfaction Guaranteed. Machines Fully Warranted.
 Send for Illustrated Catalogue with specimens of writing.

AMERICAN WRITING MACHINE CO.,
 Hartford, Conn.

Branch Office, 237 B'way, N. Y.

DISEASES CONQUERED.

DR. JEROME KIDDER'S
Family Electro-Medical Apparatus.

Superior to all Others!

**HIGHEST AWARDS WHEREVER
 EXHIBITED IN COMPETITION.**

To distinguish the genuine from the spurious, send for a copy of the "Electro-Allo-tropic Physiology," mailed free.

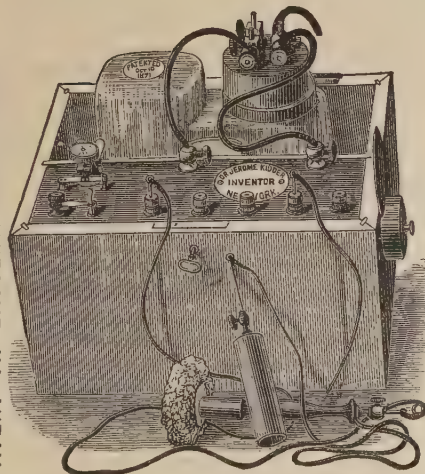
ADDRESS,

Jerome Kidder Manufacturing Co.

820 BROADWAY,

NEW YORK CITY.

PATENT TIP BATTERY. Shown without Lid.



THE CENTURY

FOR 1886-87.

THE CENTURY is an illustrated monthly magazine having a regular circulation of about two hundred thousand copies, often reaching and sometimes exceeding two hundred and twenty-five thousand. Chief among its many attractions for the coming year is a serial which has been in active preparation for sixteen years. It is a history of our own country in its most critical time, as set forth in

THE LIFE OF LINCOLN,

BY HIS CONFIDENTIAL SECRETARIES, JOHN G. NICOLAY AND COL. JOHN HAY.

This great work, begun with the sanction of President Lincoln, and continued under the authority of his son, the Hon. Robert T. Lincoln, is the only full and authoritative record of the life of Abraham Lincoln. This will be the inside history of the civil war and of President Lincoln's administration,—important details of which have hitherto remained unrevealed, that they might first appear in this authentic history. It *"promises to be the most remarkable biography ever produced in the United States."* By reason of the publication of this work,

THE WAR SERIES,

which has been followed with unflagging interest by a great audience, will occupy less space during the coming year. Gettysburg, Chancellorsville, Sherman's March to the Sea, The Wilderness, and other special battles and incidents, together with stories of naval managements, prison life, etc., will appear.

NOVELS AND STORIES.

"The Hundredth Man," a novel by Frank R. Stockton, author of "The Lady, or the Tiger" etc., begins in November. Two novelettes by George W. Cable, stories by Mary Halleck Foote, "Uncle Remus," Julian Hawthorne, Edward Eggleston, and other prominent American authors will be printed during the year.

SPECIAL FEATURES

(usually with illustrations) include a series of articles on Clairvoyance, Spiritualism, Astrology, etc., by the Rev. J. M. Buckley, D.D., editor of the *Christian Advocate*, who has made a life-long study of these subjects. What he says on them will be wholesome and useful as well as interesting and timely. There will also be affairs in Russia and Siberia, by George Kennan, author of "Tent Life in Siberia," who has just returned from a most eventful visit to Siberian prisons; papers on the Food Question, with reference to its bearing on the Labor Problem; English Cathedrals; Dr. Eggleston's Religious Life in the American Colonies; Men and Women of Queen Anne's Reign, by Mrs. Oliphant; astronomical papers; articles throwing light on the Bible history, etc.

PRICES. A FREE COPY.

Subscription price, \$4.00 a year, 35 cents a number. Dealers, postmasters, and the publishers take subscriptions. Send for our beautifully illustrated 24-page catalogue (free), containing full prospectus, etc., including a special offer by which new readers can get back numbers to the beginning of the War Series at a very low price. A specimen copy (back number) will be sent on request. Mention this paper.

Can you afford to be without THE CENTURY?

THE CENTURY CO. NEW YORK.

Phillips Brooks' Works.

Ready in November. A New Volume.

TWENTY SERMONS. (Fourth Series.) 12mo. 378 pages. Cloth, \$1.75.

SERMONS. Twentieth Thousand. 12mo. 20 Sermons. 380 pages. Cloth, \$1.75.

Paper covers, 50 cents.

"Unlike Robertson, Phillips Brooks continually reminds us of him. He has the same analytical power; the same broad human sympathy; the same keen knowledge of human nature, toned and tempered and made the more true by his sympathies; the same mysterious and indefinable element of divine life, so that his message comes with a *quasi* authority, wholly unecclesiastical, purely personal; and the same undertone of sadness, the same touch of pathos, speaking low as a man who is saddened by his own seeming success—a success which is, to his thought, and in comparison with his ideals, a failure."—*Harper's Magazine.*

SERMONS. Second Series. ("The Candle of the Lord," etc.) Eleventh Thousand, 21 Sermons. 378 pages. Cloth, \$1.75; paper covers, 50 cents.

SERMONS PREACHED IN ENGLISH CHURCHES. Fifth Thousand. 14 Sermons. 320 pages. Cloth, \$1.75.

LECTURES ON PREACHING. Delivered before the Divinity School of Yale College. Ninth Thousand. 12mo. 281 pages. Cloth, \$1.50.

"These are admirable lectures." Nothing better of the kind, nothing more really helpful, has ever appeared. No candidate for holy orders, no theological student, no clergyman, can read the first three lectures without being impressed with the solemnity and the blessedness of the preacher's work."—*Churchman.*

BAPTISM AND CONFIRMATION. A Tract. Paper covers, 10 cents.

THE INFLUENCE OF JESUS. THE BOHLEN LECTURES FOR 1879. Eleventh Thousand. 16mo. 274 pages. Cloth, \$1.25.

LECTURE I. The Influence of Jesus on the Moral Life of Man.

" II. The Influence of Jesus on the Social Life of Man.

" III. The Influence of Jesus on the Emotional Life of Man.

" IV. The Influence of Jesus on the Intellectual Life of Man.

"It is written with an open heart toward the thousands who are seeking to find the secret of the fascination which men have in Christ as Man, and will be welcomed in much the same quarters as those in which 'Ecce Homo' found a hearing ten years ago. It is a strong and healthy book, which has grown out of the life of a strong and healthy man."—*New York Times.*

"The ringing key-note is the Fatherhood of God to all mankind, the favorite idea of this distinguished preacher, and one which he here develops with all his characteristic energy, eloquence, and hopefulness."—*The Literary World.*

Just Ready. BY REV. MORGAN DIX, D.D.

CHRIST AT THE DOOR OF THE HEART, and Other Sermons. 12mo. 27 Sermons. 364 pages. Cloth, \$1.75.

For sale by all Booksellers, or sent by mail, post-paid, on receipt of price.

E. P. DUTTON & CO., Publishers,
31 West Twenty-third St., New York.

THE SOUTHERN PULPIT of Richmond, Va., was consolidated with this Magazine July, 1884.

A NEW EVANGELICAL MONTHLY for Pastors, Christian Workers and Families.

Vol. V. No. 4.

August, 1887.

The Pulpit Treasury

CONDUCTED BY A CORPS OF EMINENT CLERGYMEN.

J. SANDERSON, D.D., Managing Editor.

CONTENTS.

	VALUE	PAGE
Pres. Timothy Dwight, D.D., LL.D. (Frontispiece.)		
Sermons.		
The Master's Summons to Action and to its Results. Prea. Timothy Dwight, D.D., LL.D.	207	
Preaching to the Spirits in Prison. Rev. Burdett Hart, D.D.	217	
The Law of the Lord. Rev. Daniel Van Pelt	222	
Expository Lecture.		
The Gospel Virtues. J. Moore, D.D.	226	
Editorials.		
Hearts before Heads. Weighing Crime against Gold. Decalogue Prohibition. The Aroma of Christ. The True and the New. "God Intoxicated Men"	232	
View of the Divinity School of Yale University, New Haven, Conn.	234	
View of the New Haven Green (Public Square).	235	
Noted Preachers.		
President Timothy Dwight, D.D., LL.D.	236	
Yale University	237	
Leading Thoughts of Sermons.		
Christian Philosophy. President James McCosh, D.D., LL.D.	238	
Stand Fast. Rev. C. H. Spurgeon	239	
Christianity Imperishable. President Roswell D. Hitchcock, D.D., LL.D.	239	
Gambling. Rev. Edward M. Deems	240	
The Sunday-school and the Church.		
Rev. J. K. Nuttall	242	
The Training and Preaching of Augustine. Professor David Duff, LL.D.	244	
Some Misquotations of Scripture.		
Rev. George Gladstone	248	
Helps in Pastoral Work.		
Preaching to the Masses. T. De Witt Talmage, D.D.	250	
Sunday School Cause.		
Light on the International Lessons. Alfred H. Moment, D.D. Jesus in Galilee. The Beatitudes. Jesus and the Law. Piety Without Display	251	
Helpful Hints to Workers.		
Charge to the People. Rev. J. B. Kugler	255	
Light from the Orient on Bible Texts.		
The Pharaoh of the Oppression. By W. Taylor Smith, B.A.	257	
The Pulpit Treasury in the Family.		
The Father's Part in the Training of the Children. Rev. C. B. Rice	259	
Mission Fields.		
Russian Jews' Conversion to Christianity. Prof. G. H. Schodde, Ph.D.	260	
Prayer Meeting Service.		
How the Prayer-meeting Committee Should go to Work. Rev. S. W. Adriance	262	
Christian Edification.		
Making Christ Real. T. L. Cuyler, D.D.	263	
Ripeness in Christian Character. Rev. C. H. Spurgeon	264	
Beautiful Thoughts.	265	
Illustrative Selections.	266	
Monthly Survey.	267	
Book Department	268	

NEW YORK:

E. B. TREAT, PUBLISHER, 71 BROADWAY.

LONDON: J. NISBET & CO., 21 Berners Street, W.

Yearly in Advance, \$2.50.

Clergymen, \$2.00.

Single Copy, 25 cts.

[Entered as Second Class Mail Matter, Copyright by E. B. Treat, 1887.]

Each YEARLY BOUND VOLUME Price \$3.00, will be carefully indexed by Topics, Texts, and Authors.

A GRAND COMBINATION OFFER BOTH AND HOMILETIC MAGAZINE, LONDON, \$3.00 for \$4.00 THE PULPIT TREASURY, \$2.50

CARMINA SANCTORUM

SELECTION OF HYMNS & SONGS PRAISE WITH TUNES

EDITED BY

ROSWELL D. HITCHCOCK, ZACHARY EDDY, and L. W. MUDGE.

A. S. Barnes & Co,

are pioneer publishers of Hymn and Tune Books for congregational singing. The first was Mr. Beecher's famous "Plymouth Collection," of which a hundred thousand copies were sold. The last and best is President Hitchcock's "Carmina Sanctorum," which presents the result of thirty years' experience in this line of publication. It contains but 746 hymns, set to the best music, with complete and scholarly indexes, and in bold, handsome type. Names of authors and composers, with dates, are given on every page with each hymn and tune, adding great interest and value to the service of song. The book is making rapid headway. Not less than twenty churches have taken it during the last few weeks.

Testimonials.

Rev. J. S. DICKSON, Pastor Woodland Presbyterian Church, Philadelphia, and a rare musician and singer, says: "I have just gone over the 'Carmina Sanctorum,' by Rev. Drs. Hitchcock, Eddy, and Mudge, and find that it is by all odds the best hymnal I have ever seen."

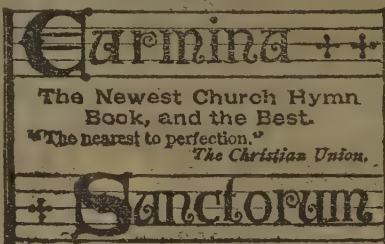
Rev. THOS. B. McLEOD, Clinton Ave. Church, Brooklyn, N.Y.—"It satisfies me beyond any thing of the kind I have ever seen. Of course, the names of the editors warranted high reputation. But considering the progress made in the direction, and the number of fine Hymn Books recently published, I was not prepared to see a work so eclipsing as this."

EDWARD H. MERRILL, Pres't Ripon College.—"The Carmina Sanctorum is a superb book in all ways. I advise Churches about to change books to examine this one."

Rev. PHILIP SCHAFF, D.D.—"It is a model collection."

Rev. P. T. FARWELL, Stockbridge, Mass.—"The book is a thorough delight."

President Hitchcock's



Hymns and Songs for Social and Sabbath Worship.

FOR PRAYER & PRAISE MEETINGS.

"Hits the Golden Mean."

E. C. EVANS, St. Paul Minn.—"It has already contributed not a little to the enriching of the devotional part of our services."

CONGREGATIONALIST.—"One of the most practically serviceable hymnals which we have seen."

SUNDAY SCHOOL TIMES, PHILADELPHIA.—"It is

a book of great merit, as might be expected from the character and experience of its editors."

INDEPENDENT, NEW YORK.—"Any congregation that likes to have its hymnal represent careful thought and full culture, would do well to examine this collection of Carmina Sanctorum."

EVANGELIST, N.Y.—"The hymns are only the choicest, and they have been carefully edited by that accomplished authority in hymnody, Dr. Hitchcock. * * As the American Churches have grown in taste and capacity for musical expression in worship, this book seems to meet their wants completely, giving them plenty of tunes they can and will sing, and at the same time educating their taste and improving their public worship."

Returnable Examination copies sent to Pastors and Committees upon request.

8vo. HYMNS AND TUNES, Price, \$1.25. Specimen Copy sent on receipt of \$1.00.
HYMNS, Large Type, " \$0.60. " " " " " " \$0.50.
HYMNS, Small Type, " " " " " " \$0.35. " " " " " " \$0.30.
HYMNS AND TUNES, For Social Worship, Price, \$0.75. Specimen Copy, \$0.60.

A. S. BARNES & COMPANY, Publishers, 111 & 113 William Street, New York.

SPECIAL OFFER!This is sent you as
a Sample Number.**The Treasury.****Vol. VI.**
1888-89.

THIS EVANGELICAL MONTHLY commences its Sixth year with the May number. Its projectors issued its first prospectus, *The Pulpit Treasury*, in 1883, and have been so encouraged by its success, that they have devised plans and means for widening its circle of friends, and for placing it within the reach not only of every preacher, evangelist, student, and Christian worker, but of every family in the land. With this object in view it will henceforth be known as

THE TREASURY FOR PASTOR AND PEOPLE.

This name will express the fulness and richness of its monthly contents and their suitableness for all. Every department of the preacher's work will receive as heretofore unstinted care, and will be furnished with special articles by those who stand in the front rank of preachers and writers. But other spheres of usefulness will be carefully considered, and duly provided for in its pages. Whatever tends to reform social abuses, to elevate and purify the home, to protect and save the children, to correct erroneous views whether in morals or religion, and to advance the interest of Christian principles in all phases of human life will find in **THE TREASURY** a staunch advocate and a sympathetic ally. No change will be made in the form, style or price of the Magazine.

SPECIAL OFFER.

As an inducement to those who are not now, and never have been subscribers, we will for the trial trip of Vol. VI, send **THE TREASURY** for one year for \$1.00 in cash and the annexed **COUPON** filled in as indicated.

Present Subscribers sending us five names (see special offer) and \$5.00 will be entitled to any book on our catalogue not exceeding \$2.00 in price or any new subscriber five names and \$5.00 with his own subscription and \$1.00 will be entitled to the same. [Send 10 cents on a dollar of retail price of book to cover postage.]

CUT THIS OFF AND RETURN TO PUBLISHER.

\$1.50. The face value of this Coupon is one dollar and a half when accompanied with \$1.00 in cash, and will be accepted as such in full payment of Vol. VI of **THE TREASURY**—being one year's subscription—the regular price of which is \$2.50.

This offer is good for 60 days, ending July 1st, 1888.

E. B. TREAT, Publisher.

Enclosed find _____ dollar in cash for subscription as indicated
by your special offer.

.....NAME.

.....P. O.

.....COUNTY,.....STATE.

WHAT DENOMINATION.....

Interest your neighbors and friends in this special offer of a year's subscription for \$1.00—sending additional names and addresses and we will forward the same number of coupons which you can return to us with \$1.00 in cash with each. [Agents wanted, send for particulars.]

E. B. TREAT, Publisher, 771 Broadway, New York.

A GRAND BOOK FOR EVERY PREACHER AND TEACHER.
JUST PUBLISHED.

Dictionary of Anecdote.

6,330 FACTS, INCIDENTS AND ANECDOTES.

Illustrating nearly 5,000 Scripture Texts,
 Some of them several times.

The Whole Arranged in Topical and Alphabetical Order.

FILLING 660 PAGES, WITH 9 ADDITIONAL PAGES
 OF CROSS-REFERENCES AND 21 PAGES OF
 INDEX OF TEXTS ILLUSTRATED.

The Freshest Collection of Illustrations ever Published.

INDEPENDENT OF EVERY PREVIOUS COMPILATION
 AND EXCELLED BY NO OTHER.

SELECTED AND ARRANGED FOR THE PULPIT AND THE PLATFORM.

By REV. WALTER BAXENDALE,

Author of "The Preacher's Commentary on the Book of Ruth."

"One illustration is worth a thousand abstractions."—E. P. HOOD.

"A judicious illustration will serve our purpose."—W. T. BURKE.

Complete in one large Octavo Volume. 690 double column pages. Price,
 \$3.50. Sent post-paid on receipt of price. To Treasury Subscribers, \$2.50,
 and 30 cents additional for postage.

E. B. Treat, "Treasury Office," 771 Broadway, N. Y.

Special Announcement.**A GRAND COMBINATION OF MAGAZINES.****Both for \$4.00.**

The Publisher of "THE TREASURY" announces that

"The Homiletic Magazine,"

of London, commencing its XVIII. Vol., with Jan., 1888, will be issued in New York from the Office of "The Treasury," simultaneously with its publication in London.

"The Homiletic Magazine" is recognized as the ablest European Magazine of its class. Among its contributors are many of the best known scholars of several Evangelical denominations, and the themes discussed are of present and permanent interest.**"The Homiletic Magazine,"** is a large square octavo monthly of 64 pages, printed in double columns, on good paper, and clear type. The annual subscription, prepaid, is 12 shillings or \$3.00. In combination with **"The Treasury"** whose annual subscription is \$2.50, the price for both will be \$4.00 per year, in advance. Postage prepaid.

Subscribers to either magazine will have the benefit of our premium offers.

B. TREAT, Publisher, 771 Broadway, N. Y.**Memorial Tributes.**

Adapted to all Ages, Outlines, and Circumstances of FUNERAL ADDRESSES.

Edited by J. SANDERSON, D.D., Editor of "THE TREASURY."

Introduction by JOHN HALL, D.D., LL.D.

This book was suggested by enquiries from ministerial brethren for a helpful volume to meet the emergencies that often occur in a pastor's life when a few moments only can be given to the arranging of his thoughts previous to the funeral occasion. Based upon texts of Scripture which will prove stimulating and suggestive.

The work has been compiled from the addresses of the best sermonizers of the past and present age, both in Europe and America, as will be seen by the following partial list:

Dr's. Armitage, Bangs, Beecher, Binney, Bonar, Crosby, Cumming, Cuyler, Deems, Dix, Farrar, Fowler, Guthrie, Hamilton, Hall, Hitchcock, Jay, Kittredge, Liddon, Moore, Newman, Ormiston, Paxton, Punshon, Robertson, Scudder, Sprague, Stanley, Spurgeon, Talmage, Taylor, Todd, Williams, Winchell and others.

One Volume, Crown 8vo, 500 pages, Price, \$1.75. See Premium Offer.

E. B. TREAT, Publisher, 771 Broadway, N. Y.**A NEW BOOK.****Paul's Ideal Church and People.**

AS DESCRIBED IN HIS FIRST LETTER TO TIMOTHY.

BEING A COMMENTARY AND FORTY SERMONETTES,

By REV. ALFRED ROWLAND, LL.B., B.A.,

Of London University.

The value of these pastoral letters to young Timothy at Ephesus by the great Apostle to the Gentiles and greatest of inspired theologians, cannot be overestimated. His counsels referred to difficulties and controversies in Church and State and home; which involved the great principles of Christianity; were applicable to each succeeding age; and confront us at the present time. The author has given the results of the best scholarship in his brief expositions and suggestive sermonettes. The busy pastor, teacher, and Bible student will find this a practical and helpful volume. In one crown, 8vo, volume of 303 pages..... Price, 1.50.

To Treasury Subscribers at Premium Rates, 75 cents and 15 cents Postage.

E. B. TREAT, Publisher, 771 Broadway, N. Y.

WANTED Pastors, Teachers and Agents in every Congregation, Township, City and County to get Subscribers. Special inducements in CASH. Subscribers in addition to the return of their investment in the monthly visit of "this prince of magazines," get the benefit of all **Premiums Offered** during the year. See Advertising Pages for List of Offers and Club Rates. Full Particulars and Terms, and Agents' Specimen Sample Outfit and Subscription Blanks sent on receipt of **25 Cents.**

Pulpit The **Treasury** Vol. 1., 1883-'84,

- Contains Sermons or Articles by
- 200 Eminent Evangelical Clergymen,
 - 65 Sermons in full by eminent preachers,
 - 86 Sermons in their leading thoughts,
 - 18 Biographical Sketches of preachers,
 - 5 Exegetical Comments,
 - 4 Expository Lectures,
 - 12 Portraits of Prominent Clergymen,
 - 14 Views of Celebrated Churches,
 - 19 Prayer-meeting articles by noted pastors,
 - 21 Articles on Questions of the day,
 - 17 Papers for the Home,
 - 21 Sermons for special occasions of the year,
 - 41 Articles on Christian Edification,
 - 34 Articles on Helpful Hints to Workers,
 - 49 Suggestive Articles on Pastoral Work,
 - 97 Illustrations of Texts of Scripture,
 - 10 Articles on Oriental Scripture Scenes,
 - 14 Articles on Mission Fields,

Pulpit The **Treasury** Vol. 3., 1885-86.

- Contains Sermons or Articles from
- 194 Contributors both Clerical and Lay,
 - 263 Texts Explained or Illustrated,
 - 48 Sermons in Full by Eminent Preachers,
 - 88 Sermons in their Leading Thoughts,
 - 27 Sermons for Timely Services,
 - 1 Expository Lecture by an able ex-
 - 13 Biographical Sketches of Clergy
 - 12 Portraits of Distinguished Preachers,
 - 15 Views of Churches and Colleges,
 - 51 Suggestive Articles on Pastoral Work,
 - 18 Stirring Papers on Questions of the Day,
 - 9 Articles on Special Biblical Scenes,
 - 8 Articles on Mission Fields,
 - 7 Essays on Christian Life at Home,
 - 14 Helpful Articles on Prayer-meetings,
 - 16 Suggestive Papers for Christian Workers,
 - 11 Edifying Discussions on Christian Life,
 - 68 Brief Editorials on Living Issues,

Pulpit The **Treasury** Vol. 2., 1884-'85,

- Contains Sermons or Articles by
- 194 Eminent Evangelical Clergymen,
 - 255 Texts Explained or Illustrated,
 - 44 Full Sermons by Eminent Preachers,
 - 93 Sermons in their Leading Thoughts,
 - 30 Sermons for Timely Services,
 - 3 Comments by Learned Exegetes,
 - 1 Expository Lecture by an Able Divine,
 - 18 Biographical Sketches of Clergymen,
 - 16 Portraits of Noted Preachers,
 - 14 Views of Prominent Church Edifices,
 - 61 Articles on Pastoral Work,
 - 13 Articles on Questions of the Day,
 - 9 Articles on Oriental Scenes,
 - 10 Articles on Mission Fields,
 - 10 Practical Essays on Home Life,
 - 13 Helpful Papers on the Prayer-Meeting,
 - 13 Brief Articles on Christian Edification,
 - 71 Crisp Editorials on Living Issues.

Pulpit The **Treasury** Vol. 4., 1886-'87,

- Contains Sermons or Articles by
- 183 Distinguished Clergymen and Laymen,
 - 248 Texts are explained or Illustrated,
 - 44 Full Sermons by Eminent Preachers,
 - 86 Sermons in their Leading Thoughts,
 - 14 Sermons for Special Occasions,
 - 6 Exegetical Comments by Able Divines,
 - 10 Lectures by Distinguished Exegetes,
 - 16 Biographical Sketches of Preachers,
 - 16 Portraits of Eminent Clergymen,
 - 16 Views of Churches and Colleges,
 - 56 Suggestive Articles on Pastoral Work,
 - 13 Papers on the Questions of the Day,
 - 9 Sketches of Oriental Scenes,
 - 10 Instructive Articles on Mission Fields,
 - 15 Helpful Papers on Family Life,
 - 15 Articles on the Prayer-meeting Service,
 - 16 Stimulating Papers on Christian Life,
 - 71 Editorials of Permanent Interest.

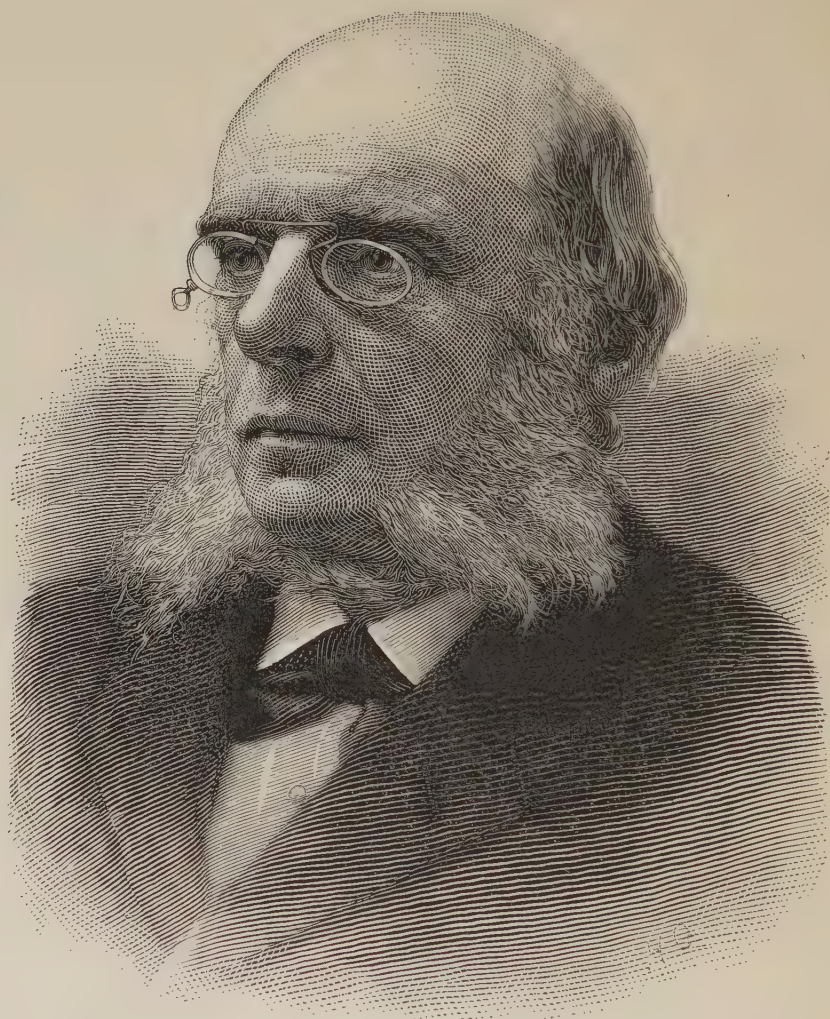
In addition to the above there is in each volume 12 pages of Beautiful Thoughts, 12 pages of "Monthly Survey," 12 pages of "Illustrated Selections," and 12 pages Book Reviews.

BOUND VOLUMES. UNIFORM IN STYLE, - - \$3.00.
TO CURRENT SUBSCRIBERS, \$2.00.

The 5 Yearly Bound Vols. \$15. To Subscribers for \$10.
E. B. TREAT, PUBLISHER, 771 BROADWAY, NEW YORK.

E.

Ada



From Harper's Weekly

Copyright, 1886, by Harper & Brothers.

Timothy Dwight

THE PULPIT TREASURY.

AN EVANGELICAL MONTHLY.

VOL. V.

NEW YORK, AUGUST, 1887.

No. 4.

→ SERMONS ←

THE MASTER'S SUMMONS TO ACTION AND TO ITS RESULTS.*

BY PRESIDENT TIMOTHY DWIGHT, D.D., LL.D., YALE UNIVERSITY,
NEW HAVEN, CONN.

Arise, let us go hence.—JOHN xiv., 31.

THESE words are found at the end of the record of that most deeply interesting discourse of Jesus addressed to His disciples on the last evening of His life, which is presented to us in the fourteenth chapter of John's Gospel. In our English versions they stand by themselves as an independent sentence, and are simply a summons to the company to join Him in leaving the room where they had been taking their sacred meal and conversing with each other. But according to the view of the ablest of the recent writers on the interpretation of the New Testament, who, as I cannot but believe, is correct in his explanation of the passage, they form the principal clause, to which the former part of the verse is subordinate as expressing purpose. There is thus a certain contrast between this verse and that which precedes it; and what Jesus said and meant to say, as He closed the conversation and discourse, was this: I will not continue to speak with you longer, as I have been speaking, for the hostile element is now coming in upon us. This is the time for action. In order that the world may know that I love the Father and, as the Father gave Me commandment, even so I do—to this end, arise, let us go hence.

Viewed in this light, the words are not, as they are according to the other

* Baccalaureate Sermon, delivered, June 26th, 1887.

explanation, an abrupt sentence, followed apparently by no corresponding act, for the company does not seem to have left the room until the time indicated at the beginning of the eighteenth chapter. But they are words full of meaning as connected with the circumstances and the hour; words which had their first and special application to Jesus Himself and what was awaiting Him in the later hours of that night and on the next following day, but which must nevertheless, as they remembered them afterward, have had a deep significance for the disciples also, as bearing upon their own life and work in connection with the great crisis through which they were passing. The disciples may well have said to one another, when the wonderful events which occurred in the immediate future had taken place: What a significance, which we did not appreciate at the time, there was in those words of the Master, on the evening of our last meeting with Him, Arise, let us go hence. They formed the dividing-point between the past and the future for us, as well as for Himself. They bore with them the announcement that the time of preparation had reached its ending and that the time for action had arrived. They seemed, indeed, to contain within themselves only a bidding to leave one place for another on a given day; but they actually contained a summons to thought of the future, and to the work and duty of a lifetime. And so these disciples may have gone forward in their subsequent career with these words as a motto and inspiration for their lives.

Looking at them thus in this truest light, and according to what may seem to be the right interpretation of the sentence, I have chosen these words as the starting-point for the suggestions which may be appropriate to the hour before us. The company of nearly one hundred and fifty men, strong in the vigor of youth and in their hopes of the future, who have met together in this house this morning to listen to a last word of counsel and of friendship, are at a most important turning-point in their lives. The period of preparation, of dependence on others, of the careless joyousness of younger days, is ending. The time for action, for responsibility, for achievement, for the work and results of life draws near. The voice which speaks to them, as if from one manly soul among the number to all the rest, says at this hour: Arise, let us go hence. But the meaning of the voice is not merely: Let us leave this pleasant home of the past years to go elsewhere. It is far more than this. The voice is a summons and an inspiration, and it bids them look forward to what is before them.

And what is before them? The same things, not in details indeed but in the essentials of life, provided they live rightly, to which that other company were pointed—a common work and duty, a real success, a true and permanent happiness.

When we speak of a common work and duty to a body of young men at the close of their university career at the present day, we cannot of course refer to their undertaking to serve the world in one particular line. No such thing would be desirable or, we might say, even possible. It was possible for the little company of friends and disciples in the early days; but we are in

another age and in far greater numbers. Yet there is a uniting element in the working of all right-minded educated men, and the educated class are, in a most important sense, one. I cannot but think, also, that where men have been educated under the influences of common traditions and the inheritance of a common spirit, as in a university whose history reaches back for nearly two hundred years as ours does, there is and must be a peculiar oneness in their life's work, whatever may be its individuality or wherever it may be carried forward. Notwithstanding the differences which belong to our personal characteristics and mental powers, we go forth from our common education with a likeness to one another, and because of it our work for the world is other than it might have been. As we say to each other, therefore: Arise, let us go hence, the summons to duty is one that comes to ourselves and bids us do our work for the world's well-being according to the noblest principles and impulses which we have ourselves received.

What is the bearing of these principles and impulses upon the needs of the time? It is certainly a critical period in the experience of the world, and especially of our own nation, at which the young men of these passing years are entering upon their life's work. In material things our people are moving, as if in an hour, out of the limitations and moderation of the past into all the resources and wealth of the most luxurious nations. The temptation to get money and to spend it, to view it as the means of all good and the end of all desire, to make what it brings the essential thing in the idea of earthly happiness, to subordinate for its sake the inward life to the outward, is becoming stronger and seemingly more irresistible continually. The demoralizing of character which follows the yielding to this temptation is more and more clearly manifesting itself. Those who stand nearest to the centres of the public living in this regard may well be alarmed for the future, and the most thoughtful among them are so oftentimes, as we know. Closely bordering upon this sudden and wonderful increase of wealth and the desire for it, there has come upon us what threatens to be a serious and prolonged conflict between classes in society and also an inroad of theories of the State which would overthrow what has been founded upon the thought and wisdom of ages. And no less closely bordering upon it, doubt and questioning of the most dangerous order are pressing in upon us. The absorption of the mind and heart in material things is extinguishing in the soul the thought of the spiritual and of that which lays hold upon the inmost self and reaches out into the immortal future. The best and highest part of man is forgotten. The danger of the hour is, that even the educated classes will lose out of themselves the most ennobling element of life and will satisfy themselves with knowing the seen and not knowing the unseen. That these are among the evils and tendencies of the time, no thoughtful observer will question. That the bearing of the best teachings and noblest impulses of this place upon these evils is to resist them, I believe that those who breathe the atmosphere here are fully convinced. And so when the summons to those who have had their education here is to go hence, it is a summons to conflict with

the power of the world, which in these and similar ways opposes the true righteousness to-day, as truly as it was when the same words were spoken centuries ago.

The call of duty to each one of you, my young friends, is, first of all, in your individual lives to live according to the true idea. It is our *being*, rather than our *doing*, which is the primary matter of our obligation; and it is this, also, which constitutes the beginning, if not indeed the major part of our influence. The doing follows naturally out of the being. It is secure, if no outward hindrance be put in its way, so soon as the being is secure. If therefore you are to be a force in the world for the higher things as against the lower; if you are to be a power to raise men above the complete devotion of their lives to the external and material, you must yourselves be thus elevated to the higher living. You must show, by yourselves and in yourselves, that material prosperity or wealth is not essential to happiness, and that there is in the soul what no outward loss or gain can destroy or create. The lessons which you have learned here are to this end. You have not simply acquired here a certain amount of knowledge or a certain strength and discipline of the mental faculties. These things, indeed, you have gained, according to the measure of the energy which you have put forth. But this is not the blessing which the University has given you and through which it has made you a distinct class of men. This blessing consists in the entrance which has been opened for you into the inner, intellectual or spiritual life. It is by means of the great fact of this entrance that your lives are placed upon the highest plane and that you are enabled, if you will, to know in yourselves the noblest manhood. There is no one of you who has not the consciousness of this whenever he turns his most serious thought upon himself and has his deepest insight into what is best within himself. Surely then, if there is an inspiration breathing itself into your souls from these past years, or a call of duty as you go forth from this place, which speaks to you with a clearer voice than any other, it is that you should carry forward with you to the end this life of the mind and soul, the reality and value of which you have already been made to appreciate. And so of the other things of which I have spoken. The thinking of this University, and of every true university, is an independent thinking; but it is not a thinking which ends in negations. The man who knows, by reason of the noblest influences of his education, that there is an inward life deeper and better than the outward life, richer in its joys and fruits and hopes than the latter can be, is not an endless doubter. Much less is he content to ignore the unseen, for he discovers in his own personal experience that out of the unseen come the best impulses of his manhood and the strongest incitements to duty and right-living. His life in the world—if it accords with the ideal within him—is a continual testimony on behalf of manly seeking after positive truth. And the lesson of his life is that the possession of positive truth is what gives energy and effectiveness and heroic enthusiasm and highest worth to all living.

The University does not send you forth, my friends, and the call of duty

at this hour does not summon you, to be doubters, but to be men of convictions—to *believe* something in your own souls and therefore, as by the impulse of a resistless force, to *speak* and to *do* something in the world. The teachings of the past and the summons of the opening future alike bid you, also, so to govern your lives in relation to all men that, so far as yourselves are concerned, justice shall prevail everywhere and the rule of living in the world shall be the rule of good will. If the principles of the personal thinking of educated men, and of their individual action also, with regard to the great social questions and problems and difficulties of the present and coming years were to be the same as those of true Christian thinking, who can doubt that the end would be nearer than it now seems to be? The lesson which Christ gave His disciples and the message which He committed to them to bear to mankind—which He gave to them, even on that day of their final separation from Him, as a precious legacy—were the lesson and message of love. This lesson and message have borne within themselves the settlement of every past question of human society, when they have been allowed to reach the minds of men with the fulness of their power. The history of our own nation in the memorable experience of the recent years bears a testimony to this fact which cannot be mistaken. The force which destroyed slavery among us and made our land for the first time the home of freedom for all men, was the force which the disciples received from Christ as they were sent forth by Him for the conquest of the world. In the light of the past we may not question the future. And in the light of the past we may confidently believe that the working of the force, and its movement, will always be what they have been—first, a stirring and controlling of the thoughts and impulses of the individual soul, and then a powerful reaching forth from one soul to another and finally to multitudes; beginning with one or two, perchance, in weakness and obscurity, but at last extending everywhere with victorious energy. The lesson and the message which carry with them this force, my friends, have been given to you while you have been here, and our parting word to you, as you go hence, is that you let them have a permanent lodgment in your own personal living. For the force works from the man outward, and, as has been already intimated, the order of righteousness is first being, and then doing.

But the call of duty, when you arise and depart hence, does not forget the *doing*. It bids you carry out your thoughts and principles into action, and thus become, each one of you, a living force in the world. The measure of opportunity and of influence will be different in the case of different men among your number. And this, not simply because the sum of mental power in one may be greater than in another. In the variety of gifts which distinguish individuals from each other, and the fact of which is so important to the well-being of society, there may be an impartation of powers by nature to two persons which are equal when estimated according to all their bearings, and yet in the one case the immediate and apparent effectiveness upon men may be greater, and in another far less. The possibilities of influence

also, at least of such influence as is at once recognized, are evidently much more limited in some departments of professional or business life than in others. We are the creatures of circumstances, in large degree, in this regard, and the will to do is often seemingly checked or hindered by the limitations of the power of doing. But there is no educated man who may not be an energizing force in society. The summons to all is to become so. As you bear within yourself the right principle and direct your own life accordingly in its relation to all the thinking or problems or evils of the time, the duty resting upon you is to show this fact and when occasion offers to proclaim and insist upon what you believe. In the private circle, as well as in the public assembly, the truth may be taught. Oftentimes it may be more effectively taught in the former than in the latter. Influences may be started in the minds of the few which will penetrate everywhere. You are not released from obligation because you meet only the few or are by nature disposed to retirement and a quiet life. There is an opportunity for you as truly as there is for your more active friend, though it may not present itself so manifestly or with the offer of such wide results. And the call to you is as loud as it is to him to embrace the opportunity when it comes.

Wherever you are in the future, my friends, and whatever honorable work you may be doing, you will be, and, by reason of the fact that you are educated men, you must be teachers of those around you. The responsibility resting upon you, therefore, is to make known and impressively enforce what you have first learned for yourselves—the right idea of living, whether for the individual or for society; the true value of the inward life as compared with the outward, or, as the words of Christ so strikingly set it forth, the infinite worth of the soul beyond that of the world. These are the things which the men of our generation most need to be taught, and they are the things to the teaching of which every man in this company is summoned as he hears the voice which speaks to him and his associates in the words: Arise, let us go hence. In this summons lies the meaning of the voice.

The words which we are thinking of did not, however, involve in themselves merely a call to work and duty. They bore with them also a promise of success. It was to be a real success, notwithstanding that it might be preceded or attended by conflict or persecution. It was even to be such a success that, at times, the results of the disciples' working would seem to them more wonderful than those which had followed the Lord's own working. How far greater and more wonderful they would have seemed, if the veil hiding the future beyond the disciples' lifetime could have been lifted and the vision of the after ages have been given. The same promise is repeated now. A company of young men, like the one before me, provided they are animated by the right principles and consecrated to the right ends, are not called forth into life's work, as the summons of duty comes to them, to meet failure as the result of their living. They are to meet success. But it is to be success as viewed from the true point of observation and according to the highest idea of life. It is remarkable, indeed, when we consider the pressing

in of such numbers into the educated walks of life, year after year, and the fierce competitions which are characteristic of the present time, that, even as measured by the standard of material prosperity, so few who go out from our colleges are left altogether behind in the race. Yet it is neither the divine ordering nor that of nature, that all should be successful in this regard. The teaching on every side is meant to be, that the life does not consist in the abundance of the things possessed. There is another point of view from which, as I think, there is less of success than we are wont to expect as we go out to our work. The class which leaves the University full of hope and confidence in itself makes less of individual and manifest impression upon the nation's life or thought than it had supposed would be the case, and finds itself, in this sense, inferior at the end to what it had seemed to itself to be at the beginning. I suppose that there are few of us who, as we look over the list and history of the classes to which we belonged, after an interval of twenty years or more from our graduation, do not experience a feeling of surprise and of regret that there seems to be no more of great and widely-recognized result from our living. Where are the visions of the days gone by and the men of those days from whom we hoped so much? But, on the other hand, there is another feeling of surprise, I think, which comes in upon us as we make the review, and one which brings pleasure with it. It arises in view of the testimony which the record of every faithful worker among the number bears of the constant and growing usefulness and influence within his own circle of life which the years have secured. The circle may be small, but it is so because the world is large. The influence and usefulness, on the other hand, are the same everywhere, and they pass, in ways which we sometimes know and far oftener which we know not, into the great sum of good which, under God's direction, is being wrought out for the world.

And what do these familiar facts of our observation teach us, but that we are to look for the fulfilment of the promise of success only in the line of true living and of that grand work which moves onward through the ages. It is in the matter of personal influence to the end of advancing the cause of righteousness in the world, that the estimate of the results of each man's life is to be formed. So soon as we bear this in mind, we come to the right judgment of things, and we find that every noble life is successful. The evidence of the truth of this may be seen as we observe the progress of the world during a continuous period and discover the sources of that progress. It is the working of individual men in their individual spheres which bears the good cause forward. The combination of the forces, and not any single one among them, is what secures the end. We may think sometimes that we can measure the results of one man's living and find them to be insignificant. But it is not one man's living only; it is his life in union with other lives. These other lives are so closely united with his in this matter of influence that they become, as it were, a part of his. The movement of the times takes up his and theirs together and brings them to a common issue of good.

The success, therefore, for the individual is as sure as the progress of right and truth is sure.

The evidence of the truth of what we say may be seen, moreover, in individual experience. The thought that we have, at times, of insignificance, to which we have just referred, is not a thought founded upon reality. We may look into any community, large or small, and watch the course of the rightly-living men there, and there will be no uncertain answer to our questioning. There have been men in this city, and in many cities and towns throughout the land, whose influence has reached, directly or indirectly, the life of almost every citizen, and has extended far beyond their own lifetime. But these have been only the more conspicuous cases. The thoughtful observer sees the same thing as he sums up the results of each man's living, so far as each has given himself wholly to the best and truest work. Indeed, I know of no more interesting or encouraging thing which one can do, in an effort to form a just estimate of human life, than to bring before his mind the career of some honest, earnest worker for the truth in his own community and try to measure accurately what its results are. He will find them reaching out, both in the present and into the future, much farther than he had realized, and, as they reach out beyond the limits of his vision, he will see them moving still onward in the direction of righteousness and of success. The same thing will be found true in every case. We cannot keep in remembrance too constantly that, in this matter of our life and work, it is not what is widely conspicuous only which is worthy of our notice or which proves the career to be a successful one. The promise at the beginning of the Christian work was not to those alone who became, in after years, the great leaders of the Church, and whose personality is brought to our knowledge in the record of what they accomplished. It was given to all alike and realized in the result by all alike—as truly by those of whom we know little but their names as by their associates to whom a larger sphere in the world was assigned. It will be so, also, with us. This life of righteousness, this life which subordinates the outward to the inward and takes hold upon the unseen and upon the divine power and love, is not a life of failure either in itself or in its working. It is full of the promise of the future, and the call to enter it, as the time of preparation is ended, is a call bearing in itself the inspiration of assured hope.

But there was something more in the words which are guiding our thought than even the summons and inspiration of which we have spoken. The disciples were pointed to a true and permanent happiness as awaiting them in the coming time. And if I know anything of what God has to give to right-living men, I am sure that the members of this company who are now before me will, if they live rightly and under the impulse of those teachings which Christ gave to His followers, find the same blessing. They will find, in their own experience, that life grows deeper and richer in its happiness as far onward into the years as the powers shall continue in their activity and the life can draw into itself what the divine goodness has to offer to it. There

is no greater error in this matter than the one which seems often to find lodgment in the minds of many men, that the joy of life passes away with youth, and that the golden period is behind us, receding into the distance as we move onward. How can it be so with men of intellectual activity, whose education has opened to them possibilities of thought and learning in the richest fields? The mind, as it matures and grows stronger, gets a wider grasp upon truth; and it delights at forty in the contemplation of what it scarcely knew at all at twenty. It reaches out rejoicingly after more, and continually sees in its growing self new capabilities and larger results for the future. And so too of character. We begin in the matter of character when we are young; but the development is in the years which follow afterward. Strong as may be the right principles or the Christian love and faith of a young man when he leaves the University, he cannot by reason of his years know what will be the joy for himself of his own growth in this regard when he has moved forward into some later stage of his living. Experiences of which he knows nothing as yet, oftentimes experiences of sorrow and disappointment, are the sources of that conscious development of the inner life which, as the man turns his thought upon it, gives him the joy with which strangers do not interfere. And once more, the happiness of doing good and being helpful to the world: How largely, how almost exclusively this belongs to the later rather than the earlier period, to the time of action rather than that of preparation. This is the necessary order of life. The man makes himself ready for the world's activity; and then he goes forth to be useful. The joy of the beginning is beautiful in its season, but it is far inferior to that which comes with the results. And the more the man is filled with the spirit of a noble manhood, the greater will be the satisfaction which comes to him, the blessing which dwells in his inmost soul, as he sees the issues of his action in the welfare of those around him. The Divine Father did not make us that we should look backward, but that we should look forward. He did not make the sunlight of our day to be bright at its dawning and dark in its later hours, but He desired and intended that the pathway of the righteous—the rightly-living man—should shine more and more unto the perfect day.

The calm, deep, rich happiness of the life of the author of the Fourth Gospel—pure as it must have been in the daily communion with Jesus before the announcement of the separation which was made on that last evening—had not then reached its greatest possibility. Sadly as the words, *Arise, let us go hence*, may have sounded to his ear as they suggested the separation, they carried within themselves a pointing toward a future of work, and experience, and thought, and love, and inward growth, and ever-increasing power to help the sorrowful and the sinful, which the dreamings even of the past had scarcely pictured. And the joy of life came for him near the ending, when the thoughtful, loving man was moved to write his record of the Master's life and his message of the Christian truth.

So it is with every man who lives as he did. It is a law of our life which every rightly-living person tests and proves in his own experience, that

as the activities and the attendant happiness of one stage of our living pass away with the progress of years, a new joy, of which we had known nothing before, enters with the new activity. We are thus continually passing out of the lower into the higher, and learning for ourselves by what a wonderful way of love the Divine Friend is leading us on to the immortality which is before us.

Moreover, let me tell you, my young friends, that long before the end of your living and of your enthusiastic working, if you have the faith that sees the invisible things and the love that binds the soul to the Divine Master, the thought and vision of that immortality will come to your souls with a more than earthly power and sweetness, and will give to your every effort and success and hope in your daily living an additional joy. From the time also when this thought and vision enter your life, with this larger influence, they will abide with you always and will make your inward life become infinitely more precious to you than the outward life. The happiness to which you are called by Christ's voice and under His teaching will be a true happiness, and it will be permanent also.

Gentlemen of the Graduating Class: This is the message which I bring to you at the close of your undergraduate years and the opening of the life of your manhood. It is a message of duty, of promised success, of true and enduring happiness. It is a message which bears, in its influence, upon the inner life and sets in motion forces there, which work ever more and more powerfully into the outward life. It is, in one of its forms and applications, the Christian message. I have not brought to you to-day a defence of the Christian religion. I have preferred to place its teaching and the words of its Great Teacher at the foundation of all that I have said, and to commend them to your serious thought. The Christian system, I beg you to remember, is not dependent on what you or I think about it, and its fate is not submitted to us for our decision. The question for us to decide is a personal one: Whether we will take to ourselves the principles of right-living which Christianity presents to us, and make them the basis of our individual living. This question is surely one of no little moment. It is one which should be settled at the outset, if there is to be no loss in your life. It is one, the determination of which carries the results of the long future in itself. My farewell wish for you, my young friends, is that you may answer this question as the eleven disciples who heard Christ speak the words, *Arise, let us go hence*, on that last evening, answered it in their own hearts, for I am assured that, if you do so, the benediction which followed them, as they went forth to their work, will rest upon you also, and that these words, which contain no less truly the summons and inspiration of this hour than they did those of that hour, will be to you, as they were to them, the beginning of manliest service in the world and richest life within the soul.

And now may the presence of God abide with you whithersoever you go in the future and whatsoever of good you may be doing, and may your earthly life, whether it be longer or shorter, be full of peace even to its ending, and at its ending, open into the life of peace beyond,

PREACHING TO THE SPIRITS IN PRISON.

BY REV. BURDETT HART, D.D., CONGREGATIONAL CHURCH, NEW HAVEN, CONN.

For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also He went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.—I. PETER iii., 18, 19, 20.

THE work of Christ is a world work. As its benefits reach forward from the scene on Calvary through all the ages of human history which follow that appalling event, so do they reach backward through those ages which went before the crucifixion. The Christology is for mankind. The patriarchs, the priests, the prophets of the earlier dispensation, were the preachers of Christ, as truly as are the apostles and evangelists and pastors of the later dispensation. Abraham and they who belonged to his epoch, rejoiced to see the day of Christ : they saw it, and were glad. Their faith was in a Redeemer announced to their spiritual vision, whom they received with such a full and acceptable trust that it became the fatherhood of faith to all succeeding believers. The sacrifices which were offered by priestly hands on bloody altars were the types of the one sacrifice which was yet to be, whose precious blood should take away the sins of the world. Every priest who stood day by day ministering and offering oftentimes the same sacrifices, knew that they had no efficacy to remove the guilt that was on the human souls, but that they spoke this language to guilty men, that only by the shedding of blood could there be the remission of sins, and that that expiatory blood was yet to be shed. The prophets were real evangelists, and much that they wrote might have been written on the leaves of the New Testament. Some of it sounds as though they knew Gethsemane and Calvary. The tone of the cross is in it. They made little of altars, and much of righteousness. They called the people to a higher life. Even when the Lord spoke, the people thought that one of the old prophets was risen from the dead. The prophetic age bordered on the Messianic age.

Christ was therefore in the world before He was manifested unto the world. In the beginning was the Word. All along, as the designs of God unfolded, there were *appearances* which indicated that a superhuman intelligence was in the midst of human institutions. He stood, in mysterious and veiled divinity, before the tent of Abraham. He permitted Jacob to wrestle with Him, as man with man, so teaching, in those far-off lessons, that our strength is in our hold on God and our success is in our importunity with Him. He spake unto Moses face to face, as a man speaketh unto his friend: and He made it plain, as we need to recognize it, that the law is as dear to Him as the Gospel. He revealed Himself to Gideon and Manoah, so that they trusted in Him, and put on record for all time the fact of faith as the basis of all duty. In majestic symbols, and in form so striking as to reveal divinity to a heathen king, He made Himself known to the prophets, and they

knew that they were the commissioned servants of One who ruled over men and set up one and cast down another as it pleased Him. So through these waiting ages, till the full time should come, a PERSON came forth into the world of men, unlike them, giving confidence to them, and holding back the revolt from utter and helpless apostasy. He was in the world, but the world knew Him not. Then, at last, the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten Son of God. Then came His wonderful life, prolonged for thirty-three years, full of His notable example, His living words, His truly divine works. Before, He had appeared and vanished, but then He dwelt among us. Yet, in all the ages preceding His advent He had His faithful witnesses, those who stood forth for Him among men, through whom by His spirit He spake in warning and instruction and prophecy. Through the old-world ages, before the flood, He had His commissioned agents. Noah was one of them. For a hundred and twenty years, while the ark was in preparation, itself a rising monument of the displeasure of God upon the waxing sins of a race grown strong and obdurate, during the lifetime of a long generation, he had been, as this Apostle tells us in his second epistle, a preacher of righteousness. Christ spake to that generation by His spirit through His servant Noah. Faithfully he warned them of the coming flood which was to overwhelm them by reason of their disobedience and iniquity. His own course in building the ark was a proof of the sincerity of his preaching. Christ, who is the ever-living Word, preached then through His servant, as He speaks now through all those who, as His ambassadors, beseech men to be reconciled unto God. There was a Gospel then: there was a call to faith then: there was a call to a holy life then. Whether before or after the act of atonement, the sacrifice of Calvary, it was only through Him, a Saviour to come, or a Saviour already come, that the guilt of sin could be removed. The Redemption reached backward as it reached forward. It was just as efficacious for sinners who would accept it before the flood as it is for sinners now. Preaching is the same thing in one age as another. It is Christ speaking through men who love Him to sinners who need Him. It is the delivery of a message of grace and pardon to those who want mercy and forgiveness, who, if they do not have these, will pass from a world in which mercy is the brightest fact, to a world in which perpetual darkness broods, in which no light of redemption rises, where no voice of a herald is heard with words of hope and freedom. To those antediluvian sinners, old and hard in their crying guilt, Christ preached through His servant Noah. But then, as often now, the preaching was in vain. They did not believe. Nothing but the one voice of this lone preacher indicated any peril. All over the world a daring wickedness reigned and rioted. Abominations of depravity polluted the ground and the air. It was as though hell had invaded the earth and had taken possession of it. Only one family of eight persons remained true to God. In the faith of what He had predicted, they wrought upon the ark. In the faith of His mercy they warned their fellow-men and called them to repentance.

It was in vain. The days had been bright. But on one morning clouds darkened all the sky. On every foot of the globe the rains poured down. They grew to torrents. The fountains of the great deep were broken up and the flood-gates of heaven were opened. The waters above and the waters below rushed in wildest tumult together. Every living thing, outside of the ark, perished. Those defiant sinners who had spurned the preaching of the truth, were swept into the prison which, prepared for the devil and his angels, the first rebels, receives all those who resist the gracious call of Christ. There they went: they were cast down to hell, and delivered into chains of darkness, to be reserved unto judgment. They are the spirits in prison. And as such they become a warning to all those who resist the offer of redemption through Christ. That prison is the prison of living spirits. Those who go in there never die, but they live on, unreconciled and without hope. Its doors are shut to those who are within: but they are open to those who are without. They open now for the spirits of men who depart this life without accepting Christ; open for them, and then close upon them.

This important passage is one upon which some objectionable theories have been builded. It has been used as the foundation of the Romish doctrine of *Purgatory*, and of a still worse Protestant doctrine of a possible gracious opportunity in some cases after death. It has been interpreted to mean that our Lord, after He was made alive, after His death on the cross, went personally into hell and preached the Gospel to the sinners who lived before the flood. Inasmuch as He did that for those sinners, it is said that there may be a gospel for other sinners in that prison. So a hope is held out that there may be another chance, a probation beyond this life, for some. It is a dangerous thing to set forth such a doctrine on such a slender and doubtful basis. There is no other text to confirm it. The whole drift of the Bible is away, far away from such a doctrine. It teaches that "as the tree falleth, so it lies;" "He that is holy, let him be holy still; and he that is filthy, let him be filthy still." It teaches that *now* is the acceptable time, that *now* is the day of salvation. It gives no instance of any person who has come back across the *impassable* gulf. It gives no hint of any second chance, of any future probation. It brings all reasons, all motives, all allurements, all dissuasions, to bear on present decision. It presents this world as the only theatre of the Saviour's work. It makes death decisive of destiny. Moreover, the true interpretation of this text supports no doctrine of purgatory, Romish or Protestant. It states this, that our Lord, in His spiritual nature, which was pre-existent, through His servant Noah, while the ark was in preparation, wherein eight souls were saved, went and preached unto the spirits who are now in prison, but who formerly were disobedient, while the long-suffering of God waited for them through those hundred and twenty years of preaching and of probation.* This exhausts all the meaning of the

* See Dr. Edward Robinson's Greek Lexicon of the New Testament. I. Peter iii., 19: *ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν*, in which [spiritual nature] also He once preached [through Noah] to those spirits now in prison. Comp. II. Peter ii., 4, 5.

passage. This makes it accord with all the other Scriptures. This saves us from a crude and unsupported dogma..

Noah was a preacher of righteousness, in behalf of Christ, to the men of his time. Christ went and preached through him to the disobedient and hardened spirits of that day who are now in prison. Those *spirits* were the disembodied men who perished in the Flood. Ever since that time, for two thousand and four hundred years, they had been in prison. The *prison* was that place where the wicked go who have not accepted the redemption of Christ. In the Revelation it is said, "Satan shall be loosed out of his *prison*." And in the second Epistle of Peter it is said, "God spared not the angels that sinned, but cast them down to hell, and delivered them unto chains of darkness, to be reserved unto judgment."

The prison of the impenitent is, then, the hell of Satan. It is the place where all who are rebellious against God are confined until the judgment day. It is not a place of purifying fires: it is not a place into which influences from this world can go to mitigate or change the condition of those who are there; no prayers offered here will avail for them, no message sent from friends here can reach them there; no message, though it should reach them, would amount to anything for them. No one can go to them from us; no one can come from them to us. A gulf that has never been crossed lies darkly between.

The Romish doctrine of purgatory is that souls not yet meet for Heaven, though saved by Christ from eternal pain, may be purified in that place through the prayers and suffrages of those who survive on earth. This gives room for masses for the dead, and masses can be said as they are sufficiently provided for. There is good sense at the foundation of this doctrine as so taught.

The Protestant doctrine of purgatory is far more objectionable. It teaches that unsaved souls (not merely the souls of saints yet unfit to enter the pure gates of Heaven) may find salvation beyond this life: it teaches that prayers may be offered for the unsaved dead. So it antagonizes all Scripture. It awakens a hope that has no divine warrant. It comforts men with a delusion. It leads them to a door that is black with despair and bids them not to despair.

I do not wonder at the Romish doctrine of purgatory. It seems as though there were need of a purifying process before many, many saints can be ready for Heaven. Were it not for that great and tender truth that the blood of Christ *cleanseth* from all sin, I should hold to some such purgatorial process for the majority of those who are called Christians. But the blood of Christ is all-sufficient. I do, however, wonder at the Protestant doctrine of purgatory. It has no place in our creeds. It antagonizes the teachings of our pulpits from the first. It has no support in Scripture. It encourages a delusion which is certain to be fatal.

In the Uffizi Palace in Florence is a remarkable picture in illustration of the Romish idea of this text. It is "The Christ in Hades." He has been

crucified for the sins of the world. By His own spirit He has restored life to Himself, because it was not possible that He should be holden of death. And just before His return to His Apostles and friends, He visits the place of departed spirits, to speak to them of His accomplished redemption, to give them the sight of His wounded body and His pierced hands and His scarred forehead. All the inhabitants there are moved with wonder. The story of His coming flies through that sad world. They turn from all directions to look at One of whom they have known. They see His face marred more than that of any man. They look, in sadness, at the prints of the nails in His feet. As He spreads forth His loving hands they see that He was wounded for their transgressions. Wondering gratitude gives intensity to the expression of their faces. One tells another of the mighty and loving Christ. One who has learned the most and loved the most tells another who has known little and has been far, far from the Saviour. An aureole is all around the divine visitor. Light is under His feet, and wherever He moves brightness beams into the darkened minds all through that mournful place. His voice is full of pity and it thrills all the souls that have dwelt there through the waiting ages. Some turn away. With downcast eyes they fly from the strange light. With hands clinched in mute sorrow they refuse to be comforted. All emotions are photographed on the faces that, near and far, surround Him who brings once and nevermore, His pitying message to them. And that is all. No result is given. The *dimness of an unsolved mystery* hangs over the pictured scene, so strange and awful.

In no such world, my friends, does Christ now come to you. He comes to you in a world full of Himself, full of His pure example, His saving words, His redemptive work. You have passed, as yet, no bourne that limits hope and fixes retribution. You are in the world where Christ came to save you: in the very world on which His cross stood: in the world whose air quivers with the anguish of His suffering for you. You are within hearing of His generous welcome. Here He would save you.

Our own "dear Christ dwells not afar,	The bound and suffering of our kind ;
The King of some remoter star ;	In works we do, in prayers we pray,
But here amidst the poor and blind,	Life of our life He lives to-day."

In His life you may live, through His death you may have eternal life. But you must submissively accept it.

This world borders on another world. These territories of time press hard on the boundaries of eternity. It is but a step across an unseen line from one into the other. Beyond this there is no hope; no Gospel; for the unsaved here. It is here, or nowhere, that you must find Christ. Suppose there were some purgatorial place in which once more these same offers should be made? Do you want to suffer something of hell before you accept Heaven? Will you rush into darkness and terror and pain on the strength of a hope, vain hope, that you may escape? Far better is it to make sure now of all the Gospel brings, to begin a life that shall widen and ripen, and grow glad and great, and grow deep in the deep things of God.

THE LAW OF THE LORD.

BY REV. DANIEL VAN PELT, REFORMED CHURCH, BROOKLYN.

Blessed are the undefiled in the way, who walk in the law of the Lord.—Ps. cxix., i.

THE inspired poet, in Psalm xix., eloquently sings the glory of God. He looks upon it first as seen in the wonders of creation; and then turns to the contemplation of it in "the law of the Lord." The greater part of the Psalm is taken up with the latter theme. The writer continues to amplify it through a number of verses, but employs a variety of terms to designate the one subject of his thoughts. In rapid succession we read of the "testimony," the "statutes," the "commandments," the "fear," the "judgments" of the Lord.

When we turn to Psalm cxix. we also encounter, in the first verse, the expression, "the law of the Lord." And in this Psalm, too, we discover a continuation of the theme indicated by this familiar phrase and with an application to it of varying terms; those used in Psalm xix. are all reproduced, besides a few others of similar import, such as "word" or "words," "way" or "ways," and "precepts." Indeed, we meet with the remarkable circumstance that in all but *four* of its *one hundred and seventy-six* verses, there is a recurrence to this subject under one or another of these different designations. For much as these words apparently vary in signification, it is but too evident from the manner in which they are introduced and the thoughts that are associated with them, that they are intended to set forth one supreme idea: the revealed will and Word of God, in its relations to the believer's experience. And it would seem as if the variety of terms used were meant to suggest the infinite variety of blessing and helpfulness laid up within these sacred Scriptures.

The first name that occurs—and also the supreme name is "the law of the Lord." The revelation of God to man must stand first of all as a *law*—as the expression of the true, innermost constitution and nature of things in heaven above and in the earth beneath. This "law" the human soul must know, for it is the declaration of its deeply mysterious nature, of its existence, of its powers, its activities, its destiny. The soul must know that "law," that it may know itself, that it may exert itself; and because a departure from that "law" means the ruin or degradation of the soul. The revealed Word of God, accordingly, telling of God, the Creator of heaven and earth, of the creation of man, of the sin of man, of the curse of God and the mercy of God, furnishes the required knowledge. Hence this Word is "the law of the Lord." Now in regard to this law the Psalmist first of all, in the opening verse, utters a beatitude: "Blessed are the undefiled in the way, who walk in the law of the Lord." But in order to attain this blessing, and walk in the law, men need direction. If this revelation is indeed a law, with an Authority of appointment back of it, whatever it pronounces regarding the conduct of human life will have the force of "statutes." It lays down a rule of living

in these, declaring how men ought to feel and do. But as there is such infinite variety in the feelings and actions of men, there will need to be distinct, clearly expressed and defined "precepts" for the instruction of men in the ways of righteousness. What then have come to be the believer's experiences in regard to the "statutes" and "precepts" of the "law of the Lord," wherein he has learned to walk, and desires ever more successfully to walk, that he may possess the blessedness of the undefiled in the way?

He exclaims with fervent longing and in earnest prayer, "O that my ways were directed to keep Thy statutes!" He acknowledges, with glad submission and sincere intention to obey, "Thou hast commanded us to keep Thy precepts diligently." Nor does he intend a spasmodic obedience: "Teach me, O Lord, the way of Thy statutes, and I shall keep it unto the end." Again that obedience is not irksome or galling, as if he bore the yoke of a slave; it is the free, heart-service of love: "And I will walk at liberty; for I seek Thy precepts." And in that service is joy: "Thy statutes have been my songs in the house of my pilgrimage." Yet has that pilgrimage its hardships. The world hates and persecutes; the loving Father of Spirits must chasten to perfect graces in the midst of the sinfulness of the flesh. Even here, however, the statutes and precepts of the law have a place: "The proud have forged a lie against me; but I will keep Thy precepts with my whole heart." "It is good for me that I have been afflicted, that I might learn Thy statutes." "They had almost consumed me upon earth: but I forsook not Thy precepts." Nor, lastly, can the wiles of Satan, or the snares of those who will have nothing to do with these statutes, move the believer's heart. They go up and down in the earth, and do their utmost to establish the precepts of a wisdom of men which they hope will set aside the wisdom and revelation of God. Their endeavors are all vanity, and worse than vanity: "Thou hast trodden down all them that err from Thy statutes: for their deceit is falsehood." "Therefore I esteem all Thy precepts concerning all things to be right, and I hate every false way."

The law of the Lord presents itself pre-eminently as a "testimony" to the nature, the attributes of God: it abounds with evidences of His goodness, mercy, truth, justice, holiness, His infinite wisdom, limitless omniscience, almighty power. Hence there is brought to our serious reflection another beatitude: "Blessed are they that keep His testimonies;" by the love and adoration which these inspire, they will be moved to seek Him of whom they testify, "with the whole heart." No earthly desires will interfere with that whole-souled search after God, when known as He is: "I have rejoiced in the way of Thy testimonies, as much as in all riches." Well may they inspire faith even under the most trying circumstances; and the faith founded on them shall never be disappointed. "I have stuck unto Thy testimonies: O Lord, put me not to shame." So infinitely beyond all earthly grandeur is the majesty of God in all His perfections, that in the service of that God, and while obeying Him, the highest human authority must step aside, the most august human pomp cannot overawe: "I will speak of Thy testimonies also before

kings, and will not be ashamed." In the contemplation of these divine excellencies, again, the whole man is raised to a higher plane; mind, heart, soul, expand and grow: "I have more understanding than all my teachers; for Thy testimonies are my meditation." But that meditation shall not cease with life. Here below the glory of God can be but feebly appreciated; a wider sphere with more exalted capabilities shall be ours, and into *that* we shall take this soul-gladdening study: "Thy testimonies have I taken as a heritage forever; for they are the rejoicing of my heart."

In human society there is a distinction between those who make the laws and those who interpret them, between legislative bodies and the judiciary. Men who enact laws cannot foresee all the possible instances where they will be made to apply, in some of which it may be difficult or even impossible to do so with fairness to all parties. So after a law goes forth into operation, and men complain of it, they must come before the judge, who will pronounce his decision upon the merits of each individual case. But God, the *law-giver*, is also His own *Judge*. And the law of the Lord is so perfect, so wholly the result of His omniscience, that it comes to every individual circumstance in the experience or conduct of men with the force of a "judgment" righteous, true, unmistakable, and without appeal. The undefiled in the way, sincerely walking in the law of the Lord, have felt this. "I will praise Thee with uprightness of heart when I shall have learned Thy righteous judgment." When the perplexities of life arise, and sin and Satan have obscured the mind so that we hardly know what is right, what our Christian duty demands of us, then it is these clear judgments of the law which we need. "My soul breaketh for the longing that it hath unto Thy judgments at all times." And oh, how often in such perplexities do we commit mistakes before the full light comes, and we fall into errors of conduct which bring reproach upon ourselves and the name that we profess. Therefore we must pray: "Turn away my reproach which I fear, for Thy judgments are good." "And take not the word of truth utterly out of my mouth, for I have hoped in Thy judgments." But then must the resolve to be faithful to our light ever burn itself deeper into our souls whenever we have thus been tempted into error. We must rise from every fall more certain of triumph in the future, that we may grow more and more unto the perfect day of Christian living. We must say with holy firmness: "I have sworn, and I will perform it, that I will keep Thy righteous judgments." And when we succeed in thus walking carefully, circumspectly, in the law of the Lord, no foolish thoughts of self righteousness will possess us; not *we* are righteous, not *we* deserve praise for our holiness. "Righteous art Thou, O Lord, and upright are Thy judgments." "Let my soul live, and it shall praise Thee; and let Thy judgments help me." "Seven times a day do I praise Thee; because of Thy righteous judgments."

Can it be possible that the law of the Lord may come to us with even closer directness than in "judgments"? May it be that even *judgment* is too general a term to express the careful, particular guidance which we at any

time need? Then perhaps "commandment" conveys that idea better. The legislator makes, the judge applies, but a third power must execute human laws. God's law is its own executor. It comes with the force and directness of a command, such as the servant or subject or citizen must obey when it proceeds from him who has the right and the power to command and enforce, when there is no longer any question as to the course the law ought to take. And surely it is safe to heed such divine commands. "Then shall I not be ashamed, when I have respect unto all Thy commandments." Obedience is not slow but swift when the command comes to us. "I will run the way of Thy commandments when Thou shalt enlarge my heart." "I made haste and delayed not to keep Thy commandments." Yet is there not in this exceedingly prompt obedience a touch of slavishness from the dread to incur the weight of that strength which lies back of the command? The motive is deeper and nobler; it is the recognition of obligations; it springs from the fountain of gratitude, and it is not blind but intelligent, asking for more enlightenment to be still more obedient. "Thy hands have made me and fashioned me; give me understanding that I may learn Thy commandments." For there is a breadth and depth and height in this law which human heart or mind can never fathom. "I have seen an end of all perfection; but Thy commandment is exceeding broad." And when the course on earth has been almost run, and we look back over the life aided and guided by these forceful and clear directions for our Christian energy and activity, shall we not feel more than rewarded when we can say: "Lord I have hoped for Thy salvation and done Thy commandments." It has been these commands that have recalled us time and again when we had wandered, for at such times we needed something that could not be misunderstood. "I have gone astray like a lost sheep; seek Thy servant; for I do not forget Thy commandments."

And the law of the Lord may reach the heart still more unerringly; it may startle the soul at times with the distinctness and directness of a spoken "word." So it comes to youth, giddy with thoughtlessness, eager to taste the pleasures of the world. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word." So it comes to the sluggish soul, and must needs come. "My soul cleaveth unto the dust; quicken Thou me according to Thy word." So it speaks when we have almost grown hopeless and think there is no help. "My soul fainteth for Thy salvation; but I hope in Thy word." In the midst of spiritual perils it is thus present. "I have refrained my feet from every evil way, that I might keep Thy word." "Thy word is a lamp unto my feet and a light unto my path." "The entrance of Thy words giveth light; it giveth understanding unto the simple." Thus when *statutes, testimonies, judgments, commandments* might all be forgotten in special hours of darkness or danger, the law speaks as it were, like a *word*, and thus penetrates to our soul, and revives and saves and enlightens.

"Blessed are the undefiled in the way, who walk in the law of the Lord."

The whole of Psalm cxix. sustains this initiatory beatitude. For it abundantly shows what it is to walk in the way of the Lord. It is to take hold of this law with its statutes, precepts and testimonies, to let it be unto us as the very word of God, to learn from it a godly fear, to follow its judgments, to tread the ways it points out; to allow it, in short, to do for the soul its appointed work, as *testimony, word, way* or whatever else in all its variety of usefulness and helpfulness it may be to the soul. As sung and celebrated by this psalm, the law of the Lord in its various phases of helpfulness indicated by its various names, teaches obedience to God, submission to His will, patience under suffering, comfort in affliction, meekness toward enemies, anxiety for sinners, delight in holiness, confidence under calamities, steadfastness in religious belief, assurance of salvation, hope of Heaven, and a hundred more things great and blessed, breathing of godliness and creating peace. Therefore well may we bless the law of the Lord. If the Psalmist could do so, we the more. With a deeper spiritual significance may we, under the light of Christianity, echo the Psalmist's words: "Oh, how I love Thy law; it is my meditation all the day." "Great peace have they that love Thy law, and nothing shall offend them." "I have longed for Thy salvation, O Lord, and Thy law is my delight."

Expository Lectures

THE GOSPEL VIRTUES.

BY J. MOORE, D.D. (PRESBYTERIAN), CHATFIELD, MINN.

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.—II. PETER i., 5-7.

IN the system of revealed truth the gospel virtues stand forth prominently and sparkle like gems in a crown. While intermingling their lustre each one flashes back the radiance of the other and makes the coronet all brilliant with a regal splendor. In a diadem usually one brilliant surpasses all the rest in size or lustre, in whose light they all seem to kindle their fires and unite in one blaze of glory without any one losing aught of its own sparkling hue.

Here in this passage of Scripture is a cluster of them. They all circle round the central one, which, like the Kohinoor of the Great Mogul, throws its splendor over all the rest, yet causing each to sparkle in a brilliancy peculiarly its own. The Apostle understood well the effect of proper order and juxtaposition to give each the benefit of its own illumination and make them the complement of one another.

It is the consummate art of the jeweller which arranges every gem in a

setting so as to give it the greatest degree of brilliancy, and at the same time to bring out the lustre of every other stone to the best advantage. So we cannot but admire the art that has grouped these Christian virtues into one beautiful cluster and arranged them with such exquisite skill as to give each its peculiar importance.

Take up this beautiful coronet and gauge its value with every critical test, and let it flash its beauties to the admiring sight! It is easy to see which one occupies the centre of the group, and casts its white, brilliant light over the whole blazing circle. The diamond is congruous with all the tints and hues of other gems, yet intensifying their peculiar lustre as each one is reflected in its dazzling brightness. So is faith in this brilliant constellation of Christian virtues.

The Apostle here assigns to faith an important and conspicuous place in the qualities that go to make up a complete Christian character. It is not faith in its technical sense that is meant here, but the surrender of the whole heart and mind to the controlling, moulding power of the Gospel from a conviction of its high claims, and of its meeting the longings and felt wants of the soul seeking relief from the burden of sin. It is the heart giving its consent to the whole terms of salvation and its readiness to meet all the conditions of growth and service toward a complete transformation of the affections within and the life without.

Without such a faith there is no foundation on which to build a Christian character or any character that will stand the test of trial. In this respect it holds the same place that confidence does in forming a strong, manly and successful business character, and that gives assurance of certainty and uniformity in the operations of nature in making man's labor satisfactory and remunerative.

So this faith lifts the soul above the discouragements which a consciousness of its own helplessness and infirmities tend to render him ever the victim of despondency and inaction. Faith in God and in the efficiency of divine grace; faith in the certainty of the divine promises; faith in the better life which it unfolds is the vital element that gives power and strength and consistency to all that goes to make up a perfectly rounded and symmetrical Christian development.

Now let us group around this central sparkling star in the order named by the Apostle the virtues which by their combined lustre not only illustrate each its own supreme excellencies, but their vital connection with it, and how impossible would be their attainment without such a foundation to rest upon.

1. "Add to your faith *virtue*." This term virtue is not used here in the modern sense, as an expression of integrity or purity. It is in the old Roman sense of the manly quality of courage, the strength of conscious right which gives boldness in defending it and steadfastness in maintaining it. This is a very essential adjunct of faith and is the very opposite of that flabby, un-muscular and fibreless Christianity that grows weak at every difficulty, is un-

reliable when work must be done, and cowardly whenever the enemy shows that "we must fight if we would reign." They who "add virtue" to their faith nerve themselves for every emergency; they show a manly, vigorous energy in rising above discouragements and in maintaining their Christian integrity in times of trial; they are ready to brave dangers, endure hardships, encounter adversaries and to stand "steadfast and immovable" when the truth is assailed. How refreshing it is to see such reliable, stalwart, unflinching and persistent Christianity as is not discouraged at trifles, and that rises bravely to the necessities which confront them, and which takes no counsel of its fears. No sublimer example of courage ever moved the admiration of mankind than Luther's resolve to risk his life by confronting the Pope's legates at the Diet of Worms. "I will go," said he, "if there were as many devils at Worms as there are tiles on their houses." Alas, how many are brave until war comes; how many are courageous until some call of self-denial shows how empty their courage is. Your every day religion, my friends, must have something of the quality that nerved the arms of Fitz James as he answered the challenge of Rhoderic Dhu at Coilontogle Ford, "Come one, come all, this rock shall fly from its firm base as soon as I."

There never was a time when this quality of religion was needed more than now to conquer prejudices against it; to plow its way deep and strong like the resistless ocean steamers amid the swelling billows and against adverse winds and ocean currents that would swamp a weaker craft and bury it forever out of sight.

2. But again, virtue without knowledge might be like the rushing steed without the guiding hand of the skilful driver, and which presses on to its own destruction. Most fitly, then, are these two conjoined as the complement of each other; "add to your faith virtue; to virtue knowledge." Strength and courage must be well directed to render them efficient. A knowledge of the *art* of war to properly direct a campaign and to handle the forces under command is just as needful as to have strong, brave soldiers; and so a skilful use of all the *appliances* of success can only make the agencies themselves effective. Misdirected effort and misapplied energy only waste the strength without accomplishing satisfactory results. You have seen laborious, diligent, honest persons with ample means at their command make a failure all through life simply because they lacked the necessary knowledge to make every thing work to the best advantage. Another would have taken the same opportunities and success would have marked every step.

If the gearing of machinery is not perfect, power is wasted in overcoming the friction which a little skill would have turned to larger results and to the accumulation of power. This same principle applies to the working out of moral results and to the development of Christian character. "Wisdom is knowledge rightly applied;" and how widely does an intelligent Christian differ from one whose mind is ever laboring under a defect in spiritual comprehension. I do not mean "intelligent" in the usual sense of being well read in history and geography and science, but in that thorough knowledge of the

Christian life and duty derived from the study of God's Word and the experience of the Christian heart, and which is ever stimulating to more active Christian duty and urging to higher attainments in the Christian life.

3. We can now see the more clearly how aptly temperance is joined to the other two. For if energy needs to be directed by skill, equally important is it that a proper balance of all the parts should be maintained. "Temperance" here means moderation as distinguished from intemperate haste, and also the undue stimulation of any of the Christian forces above others. How many Christians, for example, think that all piety is centred in the emotions, and hence their feelings must always be stimulated to a certain pitch of excitement or their piety is at a low ebb, and like the flagellants of the middle ages they must ever be chastising themselves with whips to produce the necessary elevation, the depreciation of which they bewail as the loss of piety itself. All their religious states of mind are gauged by sentiment. Hence even the preaching and other religious exercises which do not minister to emotional excitement and to morbidity of sentiment are defective and unprofitable. Such cannot understand nor appreciate the inculcation of the practical duties of life. They must ever be kept in ecstatic states of mind, and these ought not to be interrupted by the tocsin that calls them down to the arena where the fierce contests and the dust of battle show how practical the Christian life is.

Again, how many are there who make piety an intellectual exercise and attribute far more to the question *what* you believe than *how* you believe. Hence they are always trying to crack hard nuts in theology or in getting some one else to do it for them. If preaching does not square severely to this standard, or if it veers toward stimulating the affections, or even widening the scope of faith's vision, it is judged superficial, effeminate, and does not feed the mind with the nutriment it needs.

Now, in view of this diversity and these abnormal growths, how deftly does this term moderation or temperance come in to harmonize and balance all these excesses of mental and sentimental development, and produce a happy equality of thought and sentiment and practice which properly combined make up a well balanced Christian character. Of course the virtue here inculcated ulteriorly touches the control of the passions and appetites which correspond to those moral and mental states to which it has a primary application.

4. Again, advancing to the next virtue, how beautifully is the duty and quality of "patience" conjoined to this the most difficult of the Christian virtues to cultivate. To "temperance" add "patience." Patience is a regal grace. It commands with a quiet air of self-control, and with authority it calms all the storms of passion, and not a murmur is heard as the receding billows roll away and die upon the shore. How instantly every turbulent passion is hushed as she rises to survey the wild scene of disorder before her. She stretches out her sceptre of peace, and the wild wail of sorrow is turned into a tuneful song, and the plodding pilgrim weary with his burden

girds up his loins afresh and looks hopefully forward scanning the distant goal and the mist parts that hides it from his view. If it does not lighten his load, it bears it up with a charming grace that seems to say, "as thy day is so shall thy strength be." If it does not wipe sorrows dry it mitigates the pains and sweetens the bitter cup. If it does not shorten the road, it gives songs in the night and furnishes rest and shade from the sun's noonday glare.

O, thou sweet grace, beam upon my discouraged way, and cheer the toil so that the winged hours may fly apace and bring me to my rest. O, thou angel of content, teach me to check my impetuous longings, that step by step I may climb the rugged way before me, forgetting the torn hands and weary feet and aching heart that made every breath a sigh, and every step a pain. O, patience, patience, fit companion of my toiling, struggling soul so often ready to faint by the way! thy placid smile wins me from my discontent and stills the surging of my heart as I hear that assuring word "by and by." By the cadences of thy sweet and tremulous strains I lay me down to rest at the sun-setting, and wait the glorious morn when I shall wake and sleep no more.

5. But "patience" is not enough in itself. It is not the stoic's patience that may endure pain without a murmur. It is not the patience of the savage, that may undergo the severest suffering with stolid indifference. It is not the patience of the mock hero who may nerve himself against life's bitterest misfortunes from the pride that would hide them from the world's curious gaze. No! it is that patience that says "as God wills," and then with sweet, implicit trust in the divine goodness takes up its work and bends itself to the toils and burdens of life with a hero's devotion and the patient toiler's hope. To "patience," then, we must add "godliness," or "godlikeness." This is a very expressive word, and comprehends all that is included in piety. If piety be added to patience, it makes this grace all the more beautiful, and is itself a superadded charm, for it is the finger of patience directing the far away look to the gateway through whose open portals there streams a celestial light, and over whose archway is written "thou shalt reap if thou faint not." Christians do their work here amid many discouragements. But they whose persistent pressing on, and whose resistance to the sweep of adverse worldly influence knows no faltering, will rise at last to such lofty heights that they can spy the gates of the celestial city and be stimulated to a sublimer courage for the way that lies between.

Godliness is the outgoing of the heart toward God, but even that to be complete must have a manward side, and hence,

6. The Apostle supplements it with the most comprehensive term that would convey his meaning. He calls it "brotherly kindness." Mere piety is not enough in God's estimate of a full, well-balanced Christian character. That religion does not go far enough that satisfies itself only in acts of religious devotion. If the heart does not go out to our fellow-man in the kindly touches of kindred interest which recognizes their equal brotherhood, their claims upon us for needed help and sympathy, the piety which we show

toward God is but a selfish, empty, deceptive form, and lacks the substance which will stand the test of trial—"Inasmuch as ye have done it unto one of these My brethren, ye have done it unto Me." The bonds by which Christ bound Himself to our humanity interlace together the common interests of the whole household of faith. Whatever of human prejudice, or passion, or pride, comes in to weaken these bonds is foreign to the true spirit of the Gospel and the tendency is so to mar the whole texture of Christian sympathy that it finally frets apart and becomes a divided robe and rendered unsightly with seams and rents.

No work of a Christian church can be well done all whose parts are not bound together by a common sympathetic interest that constitutes it *one* work which the Master has given them to do requiring the help of many hands. How much have Christians to learn of the deep lessons of Christian unity, and how by dividing their work they imperil the existence and prosperity of the whole. External concord may indeed exist without an apparent flaw and yet there may be lacking that tender, heartfelt unity that commands the cordial and efficient working together of all needful to ensure the highest success. Hence:

7. The last link in this goodly chain is so in unison with the spirit of all the rest that its fitness to complete the circle commands our instinctive assent. "And to brotherly kindness, charity," or love. The term explains itself, for where love reigns Heaven has come down to earth and all the barriers to human kinship have been broken down and myriad hearts that had mourned over alienated affections have been bound up with a heavenly balm and a glorious sunshine has rolled away the clouds from the dark and lowering skies. Love is the last mentioned but not the least of the crown jewels which sparkle in the coronet of the complete graces of the Christian character.

What royal chaplet ever adorned a kingly brow so rich in precious gems of untold value, so gorgeous in their brilliancy, so attractive in their lustre ! yet the humblest Christian may wear it and be the peer of kings. Nay, the occupant of a kingly throne must lay aside his diadem, or it may be displaced perforce from his royal head. The very gems themselves must perish with the dust. But this glittering cluster will never lose its brilliancy, nor pale its lustre, nor fade away into forgotten dimness. Nor the wearer ! that head will never lay aside its imperial adornings. He himself will continue to rise to higher honors than kings ever aspired to, and his coronet of heavenly jewels will grow brighter and brighter amid the fadeless splendors of the eternal home.

AFFLICTIONS.—Afflictions sent by Providence melt the constancy of the noble-minded, but confirm the obduracy of the vile; the same furnace that hardens clay liquifies gold; and in the strong manifestations of divine power Pharaoh found his punishment but David his pardon.—*Colton*.

The Pulpit Treasury

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

E. B. TREAT, Publisher,

771 BROADWAY, NEW YORK.

Vol. V. AUGUST, 1887. No. 4.

Yearly, in advance,	-	-	\$2.50
Clergymen,	-	-	2.00
Single Copies,	-	-	.25

FREE, to Clergymen as follows: For a club of three new subscribers (Clergymen, \$2.00, Others, \$2.50), we will forward **THE PULPIT TREASURY** one year **FREE**.

These rates include postage.

We are responsible for remittances when made by any of the following methods: Express Money Order, Draft, Post Office Order, or Registered Letter.

Hearts before Heads.—Both are important and have important offices to perform in considering, judging and measuring truths. But some truths can only be judged by the head or intellect, as those of philosophy and mathematics. And in the investigation of these truths the heart or the emotional nature is not concerned. But moral and religious truths first take hold of the heart. These have come from God's heart and appeal in the first place to man's heart. It is man's emotional nature that is first called into exercise in the understanding of them. It is not knowledge God requires so much as love. We may know all mysteries and all knowledge but if we have not love we are nothing. Our intellectual knowledge of the thoughts of God's heart will increase when our heart is engaged with God's loving thoughts. Love will incite to investigation. Love will not weary in

plodding. Love will furnish a key for mysteries. Love will throw its warm light up into the head and illumine the intellect until it is ablaze. If the scientist and the philosopher would begin and continue his investigations with a heart surcharged with love to the thoughts of God's heart, he would not land himself in infidelity nor subject himself to be deservedly called a "fool" by the Searcher of Hearts.

Weighing Crime against Gold.—This is continually done by those who wish to advance their own selfish interests at the expense of social reform. It is of little importance in the estimation of such persons what injury is inflicted on individuals, families, communities or nations by their evil traffic or their cunning schemes, if they can only put money in their purse by these. They will persistently shut their eyes to the miseries and crimes resulting from their iniquitous ways, and will assert, with the effrontery of the father of lies, that their ways are good and their business conducted for the public welfare. Nor can any money consideration condone for any legal sanction which may be given to such business any more than the thirty pieces of silver which the Jewish rulers gave Iscariot for the betrayal of the Innocent One legalized or condoned that betrayal. No moral wrong can be transmuted into an innocent act by legalization; nor should there be any pandering by legislators to those whose business is the prolific source of immorality, poverty, misery, vice and crime. It should be indelibly inscribed on the face of every application for the sale of alcoholic beverages, "It cannot be gotten for gold, neither shall silver be weighed for the price thereof."

Decalogue Prohibition.—Those who are so vehement in the denunciation of prohibiting the manufacture and sale of alcoholic intoxicants as a beverage, and who assert that "prohibition does not prohibit,"

seem to forget that prohibition is one of the divine methods for both testing humanity and for restraining and lessening, if not eradicating vice and crime. It was used by God in giving His first command to the first human pair regarding their conduct, when He said, of "the tree of knowledge of good and evil, thou shalt not eat of it." It forms the staple of every command in the decalogue except the fifth, and in that command the affirmative includes the negative as in the others the negative includes the affirmative.

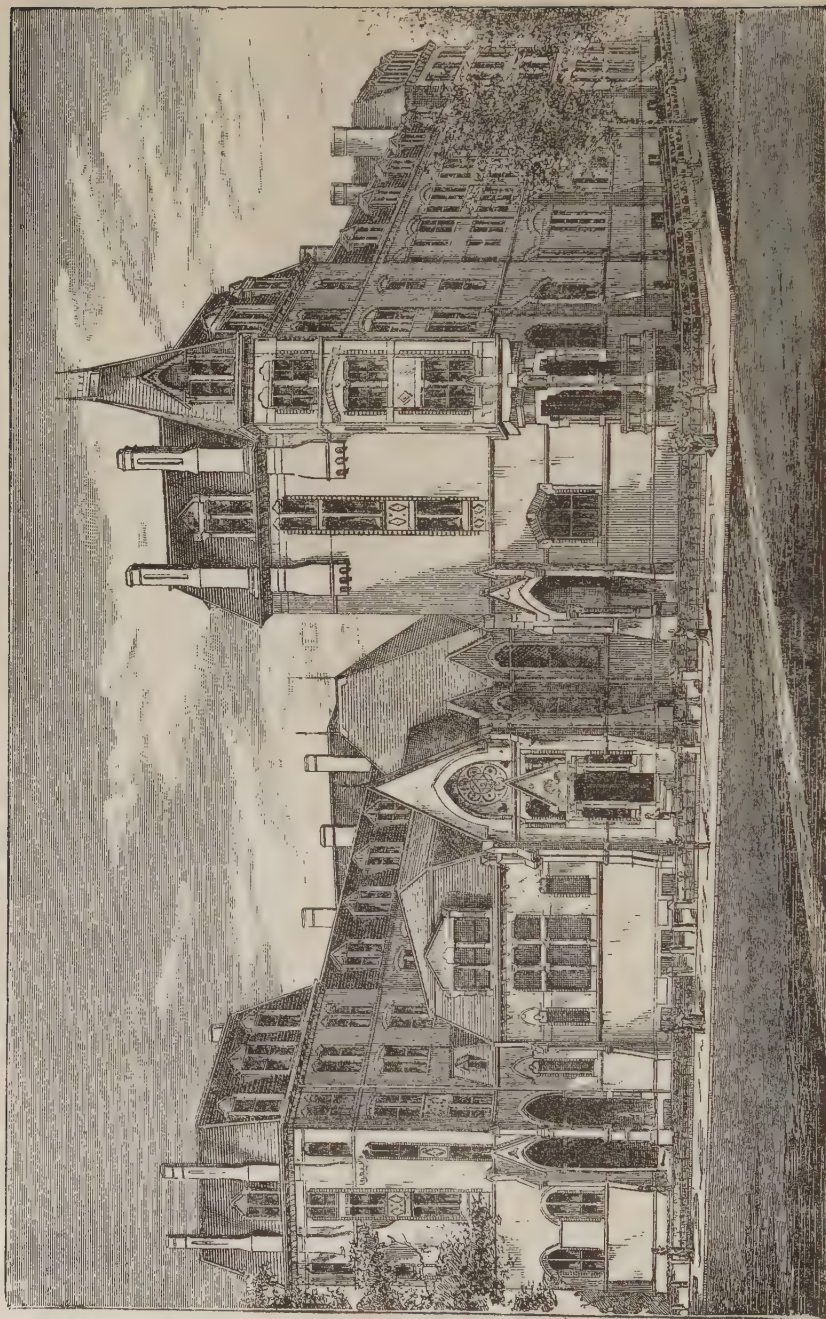
But it matters little whether a law enjoins sobriety and abstinence from all intoxicating drinks, or prohibits the manufacture and sale of that which intoxicates, the evil in human nature will rebel against both forms of law and both will be equally violated.

The Aroma of Christ.—This is the fatal defect in some of the preaching of the day. It is not perfumed with the name of Jesus. It has the smell of the midnight lamp and the flavor of Hymettus, but it lacks the fragrance of Olivet. If Christ is enshrined in the preacher's heart He will so pervade his entire nature that the preacher will scatter the delicious scent of his Well-Beloved wherever he is and whatever he does, but especially when he stands forth to proclaim the Gospel to dying men. Then it will be manifest that the Rose of Sharon has imparted its fragrance to his spirit, to his manner, and to his words; and the hearers will take knowledge of him, that he has been with Jesus. No learning, no logic, no eloquence can be a substitute for the aroma of Christ.

The True and the New.—The new often has the ascendancy in the thoughts of many whether it be true or not. They are attracted and pleased with novelty in whatever form it may come and to whatever subject it may refer. But while

novelty is in the crucible for testing, the endorsement of its truthfulness ought to be withheld, nor ought it to be accepted as an ascertained fact until it has come forth from the crucial retort bearing an axiomatic face. Only then should it be placed on an equality with things that have borne the heat and burden of the day, have been tested in ten thousand furnaces and have always come forth unsinged and without the smell of fire upon them. To be fascinated with the untested new to the neglect of what has been held and proved for generations to be true is the mark of a feeble or distorted intellect, an unstable disposition and a degenerate spirit. While we are proving all things, we must hold fast that which is good.

"God Intoxicated Men."—This is a continental phrase, but a very expressive one. The Apostles on the day of Pentecost were so much under the influence of the Holy Spirit, and therefore evinced so much fervor and earnestness that many supposed they were under the power of strong drink. But Peter disabused their minds and assured them that the Holy Ghost was so working in them, that their souls seethed and boiled and produced an enthusiasm that was irresistible. They had not drunk of the new wine of earthly vineyards, but they were excited with the mighty influences of the Holy Spirit. This was the reason that the Apostles had an irresistible desire to speak. The Holy Spirit was fermenting within them and bursting through all restraints. One of the first symptoms of intoxication is a strong desire to speak. So is it with those who are filled with the Spirit. It will open the lips. It will be as a fire in the bones. It will produce such a feeling that he who possesses it will say with Peter and John, "We cannot but speak the things which we have seen and heard." Oh for more "God intoxicated men"!



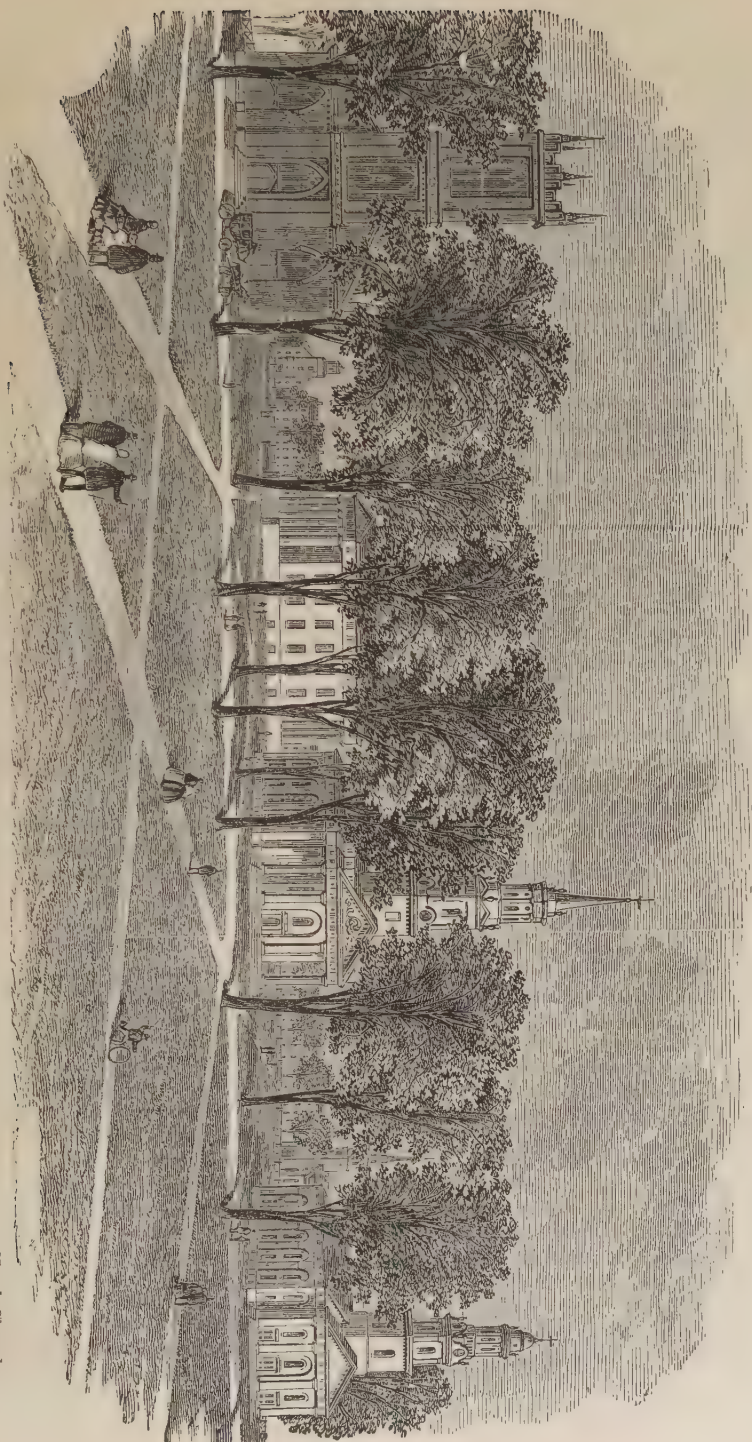
West Divinity Hall.

Reference Library.

Marquand Chapel.

East Divinity Hall.

DIVINITY SCHOOL OF YALE UNIVERSITY, NEW HAVEN, CONN.



Trinity Chapel.

The Old State House.
VIEW OF THE NEW HAVEN GREEN (PUBLIC SQUARE).
Yale University buildings in the distance.

North Church.

❖ NOTED PREACHERS ❖

President Timothy Dwight, D.D., LL.D.

BY EDITOR.

Thousands of the readers of *THE PULPIT TREASURY* will be delighted to see as the frontispiece of this number the portrait of the beloved President of Yale University. Though long and greatly esteemed as a professor in its theological department and known as a member of the American Committee for the Revision of the English Version of the Bible, it will be a gratification to all who honor sound learning, associated with an unaffected, modest demeanor, to know him as the honored head of one of the oldest and most prosperous colleges on the American Continent. It augurs well for the prospect of educational and theological interests in any country when such men are advanced to the highest places in the gift of the corporators of its colleges and universities. The reputation of President Dwight's ancestry, highly honored though they were, will not suffer any impairment from his career, but will rather be increased if the past and present in his official life are indicative of the future. He has entered upon his Presidency in the fulness of his intellectual manhood and has shown already that the reins of government have been worthily confided to his hands. His grandfather, Dr. Timothy Dwight, preceded him in the Presidency of Yale College, having held that office from 1795 to 1817, his own father, James Dwight, being a merchant. The subject of this sketch was born at Norwich, Connecticut, November 16th, 1828. When seventeen years of age he entered Yale College and graduated with high rank in 1849. Soon after his graduation he commenced the study of theology in his *alma mater*, and two years thereafter and while still pursuing his divinity studies he was chosen tutor in the college, which position he held until he resigned it in 1855.

In the spring of 1856 he went to Europe to prosecute still further his studies, continued them for two years at Bonn and Ber-

lin under the noted professors in the universities in these cities and returned to this country in 1858. His election to the Buckingham Professorship of Sacred Literature and New Testament Greek in the Theological Seminary of Yale College soon followed. This chair he filled with great ability until his elevation to the Presidency of the college on the 20th of May, 1886. During his theological professorship, covering a period of about twenty-eight years, the Divinity School which forms a department of Yale College increased greatly in efficiency and in the number of students. In the successful efforts of its eminent professors to bring it to its present position as the leading professional school of the University and as standing in the front rank of theological seminaries, he bore his full share. This Divinity School has, we believe, the honor of initiating a special course of lectures for its students by eminent American and European ministers and scholars, on preaching and other important subjects. This lectureship is now well known as the "Lyman Beecher Lectureship."

In such a training school President Dwight was being prepared for the higher office which he now holds, and to which he was unanimously elected on the first formal ballot. This result was an unmistakable compliment to one who was surrounded by men who had known him from boyhood and with whom he was associated for years in professional work, and also because there were many men eminently qualified among the Yale Alumni for the Yale presidential chair. It was a fitting tribute of honor for Chicago Theological Seminary to confer upon Professor Dwight the degree of Doctor of Divinity in 1869. President Dwight, while not a voluminous author, has not been idle with his pen. Magazine literature has been enriched by many articles on various topics from his well cultured and judicious mind and he has also annotated the English translation of Meyer's Commentary on Paul's Epistles

to the Romans, to the Philippians, to Philemon, to Timothy, and to the Hebrews, and he has also translated and annotated Godet's Commentary on the Gospel of John.

President Dwight brings with him to the exalted station which he now occupies the prestige of an honored ancestry, the careful training of a studious and upright youth, the rich experience of many years of professional teaching on the noblest of themes and long and varied opportunities for observing the idiosyncrasies of young men, their mental aptitudes, their habits of life, their peculiar tendencies and everything which is included in the life of a student within and without college walls. Moreover, he has had ample scope as a professor and member of a faculty, to become thoroughly familiar with everything, that tends to either hinder or facilitate the carrying out to their legitimate results, the methods and means adopted by the governing and superintending power for the furtherance and prosperity of everything pertaining to the interests of the college in the advancement of educational work, and no one who has any knowledge of President Dwight can for a moment doubt, that all his native and acquired qualifications will be called into requisition for the faithful discharge of his important

duties. His unassuming demeanor, his prudent watch-care, his deep insight into human nature, his large and varied culture, his acknowledged administrative ability and his unquestioned piety, form a guarantee to parents that the sons who are matriculated in Yale University come under the aegis of one who will faithfully seek not only to protect but to enrich the trust committed to him. President Dwight gives himself to the oversight of and acquaintance with all the faculties and schools of the University instead of teaching in anyone.

The congratulations that were offered and the confidence that was inspired by his unopposed election to the presidency of his *alma mater*, have been rapidly followed by advancing the noble institution over which he presides from the status of a college to that of a university, and Harvard honored herself when at her two hundred and fiftieth anniversary she conferred the degree of LL.D. on President Dwight of Yale University. The gifts of \$300,000 to the University, during the first year of his incumbency indicate the esteem of the Alumni and friends of the University for the President. Yale thus makes a fresh departure on her long career of usefulness and the honored name of President Dwight will be to her a tower of strength.

YALE UNIVERSITY.

Yale University derives its name from Elihu Yale of London, governor of the East India Company, son of one of the original colonists, who, in 1716, donated such a large sum of money to its interests that the trustees were enabled to erect a college building to which, at the first public commencement in New Haven, they gave the name of their benefactor—a name soon transferred to the whole institution.

Its origin, however, runs back to 1700, when a few Congregational ministers met by agreement and gave books for founding a college. The conception of the project had a place in the minds of the first settlers of New Haven sixty years before, and possibly in the hearts of many of those

before they left England, their native land. Its charter was obtained in 1701, and its first location at Saybrook, where Rev. Abraham Pierson was elected its first rector in 1702; its instruction began in March, 1702, and its first commencement held Sept. 13, 1702. The government of the college by its original charter was placed in the hands of clergymen consisting of a rector and ten fellows. A new charter obtained in 1745 amplified the provisions and styled the presiding officer the President. In 1793 by vote of the trustees, the governor of the State, lieutenant-governor and six senators were added to the governing power. This State privilege was relinquished in 1866 in favor of as many graduates to be elected by their

fellow-graduates, their term of service so arranged that one should be elected each year and all serve six years. Of this corporation the legal title is "The President and Fellows of Yale College in New Haven," and it controls every department of the college. Each department is practically independent, but the president is *ex officio* the head. Degrees are conferred by the corporation and on candidates only after passing a satisfactory examination. The rector was the only permanent instructor at first, assisted by temporary tutors. Public worship was maintained, a church established, and in 1755 a professor of divinity appointed who was also college pastor, and in 1771 there was added to the corps of instructors a professor of mathematics, physics and astronomy. From about the beginning of this century and under the presidency of Dr. Dwight, the progress of the college was rapid. In 1812 the department of medicine was organized, in 1822 the department of theology, in 1824 the department of law, in 1847 the de-

partment of philosophy and the arts, in 1864 the department of fine arts, in 1871 the department of original research in astronomy. In this year the corporation organized the university, without adopting the name, with the departments of theology, medicine, law, philosophy and the arts. Every department is amply provided with all needful facilities for thorough work and the highest possible attainments by the students. The invested funds amount to about two million dollars. The annual income from tuitions to over one hundred and fifty thousand dollars, the several libraries open to students contain about one hundred and thirty-five thousand volumes, over 13,000 degrees have been conferred, about 2,200 of the graduates of the academical department have been ordained as ministers and during the last year of the university course there were over 1,200 students in attendance.

The corporation in 1886 adopted the name of Yale University instead of Yale College.

—LEADING THOUGHTS OF SERMONS—

Christian Philosophy.

BY PRESIDENT JAMES MCCOSH, D.D.,
LL.D., PRINCETON, N. J.

Then certain philosophers of the Epicureans and of the Stoics encountered him.—ACTS xvii., 18.

The three most famous cities of the ancient world were Rome, Athens and Jerusalem. Rome represents law, Athens refinement and Jerusalem religion. In this college all the three impart instruction to the rising generation. A man is not a scholar who does not know something of the ancient world, as well as of modern history and science. But he who would know antiquity must study it in the form in which it appears in these great cities; that scholarship is so far limited and partial which does not take in these three grand positions—these three types of philosophy:

I. The Epicurean. His chief end was pleasure; his characteristic maxim, "Let us eat and drink, for to-morrow we die." This philosophy was the weakest of the

three, but it was the most popular, especially among the mass of the people, in so far as they had any philosophy. Some sought for pleasure merely in the gratification of the senses, but sensualism never furnished anything but a fleeting pleasure which afterward palls upon the taste. The great body of the Epicureans, however, pursued pleasure in its higher forms—in rest and a life of peace. There are those who practise this philosophy among us even at this day, those who will not bestir themselves to relieve suffering and distress, nor serve their day and generation in any way whatever.

II. The Stoics. These were wholly different—They taught that virtue lay in being impassable, not moved by joy or grief, not to complain at whatever might occur as an unavoidable necessity governed all. The Epicureans and the Stoics then were at that time the prevailing philosophic sects of Greece. There was

a precisely parallel division in Judea at the time of our Lord, the Sadducees corresponding to the Epicureans and the Pharisees to the Stoics. The Stoics and the Pharisees professed to practise a high and unbending morality—stiff, rigid and formal.

III. When you go out into active life you will find the keenest thinkers earnestly discussing the question of whether this is a good or bad world, whether optimistic or pessimistic. You can make this a good world for you to live in by being and doing good, and this will also prepare you for the world to come. You may have trials and be obliged to endure much that you cannot understand, but if you are compelled to pass through dark tunnels it is only to avoid mountains of difficulties which you are not able to surmount.

Stand Fast.

By REV. C. H. SPURGEON.

Stand fast in the Lord.—*PHIL. xiv., 1.*

I. Let us stand fast as men who are appointed to keep their places until their guard is relieved by the coming of their Lord. There is the pith of all I have to say to you this morning. If you have won the day, oh, do keep it! You must not suppose that the whole of religion is wrapped up in the day or two, or week or two, which surround conversion. Godliness is a life-long business. Especially in London—I don't know how it may be in country towns—our churches suffer considerably from the great number who drop out, who either go back to the world or else must be pursuing a very secret and solitary path on the way to Heaven.

II. Stand fast doctrinally. In this age all the ships are pulling up their anchors. Now, put your anchors down. Learn no teaching but what Christ teaches you. If you see a truth in God's Word, grip it; and if it be unpopular, grip it the more. The one watchword now for the whole army of God is, "Stand fast."

III. Stand fast practically. All the barriers are broken down. People try to make the Church and the world meet. Therefore it becomes Christians to gather up

their skirts, and be more Puritanic and precise than ever they were.

IV. Mind that you stand fast experimentally. Pray that your inner experience may be a close adhesion to your Master. Stand fast without wandering into sin. Only so will you be preserved from the vortex of iniquity. Stand fast without wearying. Stand fast without walking with any kind of error. The weather is very bad just now spiritually. Stand fast because of your citizenship.

Christianity Imperishable.

By PRESIDENT ROSWELL D. HITCHCOCK,
D.D., LL.D., UNION THEOLOGICAL
SEMINARY, N. Y.

Let not your heart be troubled: ye believe in God, believe also in Me.—*JOHN, xiv., 1.*

These words probably apply to more diverse circumstances than any other chapter. They are read to the troubled, used at communion, spoken to the dying, and over the dead. It is Thursday, April 6th, A.D. 30. Jerusalem is crowded with Jews eating the Paschal lamb. Jesus is with His disciples. It is about 9 o'clock in the evening, and Judas, having taken the hint, has left the company. He hurries along the moonlit street, and Jesus in his retreating footsteps divines His immediate future, an awful plunge into the unknown world. The eleven are with Him and feel deeply troubled; then Jesus comforts them.

The great types of character are constant, although the persons may change. The things that are, have been and shall be. In this sense apostolic succession fails. There are Judases and Peters still. It is the same old story, with the old refrain, "let not your heart be troubled." To-day the Judas Iscariot of Christianity is Christendom. At first Christianity had not Christendom behind it; not Constantine, Charlemagne nor Henry VIII. to carry it; no Great Britain driving opium down Chinese throats; no America driving them from San Francisco across the continent. If Christendom were only Christian, Confucianism and Buddhism would not exist. It is truly painful and humiliating, but "let not your heart be troubled," only

Judas and Peter are behind it—let Judas take his sop and begone, and as for the eleven “let not your heart be troubled.” Peter’s denial of the Lord is often repeated; many of the best men stumble and fall, but Peter will repent again, Christ was in the midst of disciples. His influence was around them, but Pentecost had not come.

In the last thirty years there have been more changes in thought than since the beginning of the world. There has been a rapid movement in science toward atheism of which we are now beginning to get the rebound. Atheism is not scientific. If you tell your children fables expecting them to be more religious, you plant dragon’s teeth. Never build on wood, but choose a granite foundation. With us irreligion is immorality—to-morrow, and the day after comes the deluge. Much which we possess for belief in God is mere scholastic assent. God must rule in us; be near to us. Right is what He tells me to do and wrong what He has told me not to do. Belief in God is not mere conviction but absolute trust, submission and service. Sin makes us afraid of God, but if we had not sin we might be in the power of an evil spirit. We may be afraid of judge and jury, but we are more afraid of the mob in the street. Where is Tiberius? Where Nero, that imperial monster? Where are the many monsters of history? Where the Napoleon, who thought nothing of slaughter of a million of men? Not their power we fear but their badness. They had no conscience. Have they now? God’s is the hand that never tires. His memory never forgets. But who could picture the horrors of the universe in control of Evil? Thank God! thank God that He is just.

“Believe also in Me.” Sin conditions all our knowledge of God. Without it we would never have known the Trinity of God, never this stupendous abyss of the Divine Being—Father, Son and Spirit; never have known the heart of God—only when He pardons sin. Trinity is the whole Godhead dealing with moral evil. God the Father forgives; God the Son pities and loves; God the Spirit regenerates and sanctifies. God stands in the doorway

waiting for the prodigal. Christ meant by His coming again—Pentecost. He came ten days after and to stay. At the first there was only a clot, but now the continents are all ablaze, reddened with atoning blood. The steady progress of Christianity from the beginning till now, from 500 persons to 400,000,000, has no parallel in all history. The Gospel writers were men who knew and saw Jesus, and these four Gospels are divine. No human language is so poor as to spoil these Gospels in translations. If there be any philosophy in history, its final word is redemption. It is of no concern to Christianity what you and I think of it, but it is of immense concern to ourselves.

Gambling.

BY REV. EDWARD M. DEEMS, WESTMINSTER PRESBYTERIAN CHURCH,
NEW YORK.

Abhor that which is evil.—ROM. xii., 9.

One glory of the Gospel is that it gives men principles of life rather than rules; and a man with one true principle concerning anything has an incalculable advantage over a man with a thousand specific rules concerning that same thing. The text is a case in point. It gives us the principle of abhorrence of every thing that is evil, rather than a catalogue of evils to be hated. And so it touches the matter of gambling, calling upon men to abhor it.

Now gambling in our land and day is an evil, gigantic, horrid, wide-spread. If that which injures one’s self, and injures one’s fellow-men, and is contrary to nature and the laws of God, is evil, then gambling is such. In proof of this consider:

I. The definition of the practice. “Strictly speaking, gambling may be understood as gambling in its worst sense, and as implying professional play for a money stake, by men who are unscrupulous adepts at so-called games of chance.” Thus the dictionary. But in its wider meaning it includes all those methods of trying to obtain money which depend not on labor, nor on giving approximate value for approximate value, nor on gift, but on an event unknown to one or both parties. The event depending on chance,

as on a throw of dice. Thus defined, gambling includes buying prize packages of goods, raffling, grab-bags, lotteries, betting on horse races, etc., and speculating on any kind of stock "on a margin."

We instantly recognize a practice of youth and age, of man and woman, of low groggery loafers and the would be aristocracy of society. The evil of the thing is seen in its countenance. And the worst of it is that it is confined to no one section of the globe, but is blighting bodies and souls in every land. It has been carefully estimated that the gambling exchange throughout Christendom amounts to about \$123,100,000,000 worth of specie in one year.

II. Besides showing on its face that it is evil we urge that it is such because *it is contrary to the course of nature*. The natural course of things is for a man to pay his neighbor money or work for what he gets from him; but the gambler gets something for nothing. Gifts and bequests are not the same, for they are exceptional and pass from one person to another voluntarily and gladly.

III. Still further, this practice is evil because *it injures the gambler himself, whether he wins or loses*. He injures himself if he loses because he is less influential for good in the community, through the loss of his property. He also injures himself if he wins, because of the time which he has consumed without benefiting either himself or his neighbor. He also hurts himself because his habit introduces into his life and then develops many personal vices, conspicuous among which are deceitfulness, covetousness, idleness and cruelty or inhumanity. History affords the proof and illustrations of this statement. Let us take time to emphasize one of these vices of the gambler, inhumanity. Sir Horace Walpole tells of a man who dropped dead at the door of White's Club in London. Several club men who were gamblers immediately commenced to bet, some that he was dead and others that he would revive. It was proposed to bleed him, but the inhuman beings who had bet that he was dead objected that such a proceeding would affect the

fairness of the wager. Oh, how hard the gambler's heart becomes! who can deny that a habit which begets such monstrous vices is an awful evil because it injures the gambler himself?

IV. Yet again, gambling is an evil because *it injures the gambler's fellow-men*. It is impossible for a man to hurt himself and suffer alone. Society is so constituted that wife, or child, or father or mother or friend or somebody must suffer when any man suffers or does wrong. So if the gambler wins he gets his neighbor's property unnaturally. If his neighbor wins he is lured on to the way of vice.

In many cases, too, the gambler's nearest and dearest ones, who are dependent on him, have to go without food and proper raiment, to say nothing of the comforts of life, in order that he may gratify his evil passion in this direction. The gambler also puts a stumbling-block in the way of his neighbor's efforts toward right character and a true life. Seeing you indulge in this practice he indulges in it and goes to ruin. In all these and other ways the gambler hurts his neighbor and so his habit is an evil.

V. Gambling is an evil because, also, *it is bad in its associations*. While some good people ignorantly attend the races and other places where the chief business is betting, and some who falsely call themselves ladies and gentlemen may be seen at such resorts, yet the refined and respectable people of the community, *as a class*, understand that those who go into betting circles go where the associations are not respectable and elevating but the opposite, vulgar and degrading.

VI. Finally the evil nature of gambling is proven by the fact that *it insults God*. How so? By rejecting either carelessly or defiantly, the principle which God in mercy and wisdom has given to men in the language of the text "Abhor that which is evil." The man who gambles refuses to do this; but does exactly the opposite, he loves that which is evil.

In view of the above and similar considerations it is impossible for a sane man to escape the conclusion that this habit which is desolating so many hearts and homes is evil, only evil, and evil contin-

ually. And, therefore, it ought to be despised, yea, *hated* by every man, woman and child on earth. They who have indulged in the practice should give it up

immediately before its deadly work is done, and all society, by word and deed, should, night and day, protest against the evil thing in all its forms.

THE SUNDAY-SCHOOL AND THE CHURCH.

By REV. J. K. NUTTALL (CONGREGATIONALIST), SUNDERLAND, ENGLAND.

I regard the church as the starting-point of all agencies and efforts aiming at the extension of the Kingdom of God, and as the goal towards which all Christian endeavors should tend. The church should supply a constant succession of workers for God, and into the church should be gathered the fruits of their toil. The church should conserve, cherish, and consolidate the spiritual conquests its workers have won in the harvest-field of the world.

Between the church and the Sunday-school there should be the closest relationship. To speak of them as two distinct institutions is to misinterpret the spirit and aims of both. The church is all inclusive, embracing all forms of aggressive Christianity. The Sunday-school is but one of these. The officers and teachers are the servants of the church. The church should furnish them, and sustain them. Directly or indirectly the church should wield undisputed, yet kindly and sympathetic, sway over them.

While only one form of Christian activity, an experience of twenty-one years in the pastoral office constrains me to give it the first place in the aggressive energies of the church. The reasons are surely obvious: a Christian church is built up by additions to its membership from two directions—from within and from without. The church should gather in from the ranks of those who keep aloof from public worship, and I am in full sympathy with all wise efforts in that direction. But is not prevention better than cure? Would not the church show greater wisdom if its efforts were specially and primarily engaged in the work of prevention, rather than in the work of restoration? It is a good work to bring back

to purity those who have wallowed in sin; but is it not a better work to save our boys and girls from ever following paths of vice? By doing this the church builds up from within.

Moreover, I believe that a church built up from within will contain elements of greater power and permanence than if built up mainly from without. Continuous accessions to our church membership from the families of our congregation, and from the classes of our Sunday-schools, would secure, as nothing else would, church unity and compactness. The church that spares no effort in the wise and patient training of those whose characters are yet unformed, and whose habits are yet unfixed, will have large harvests whose value will be increasingly manifest.

"Habits are soon acquired,
But when we strive to throw them off,
'Tis being flayed alive."

The clinging power of habit applies to habits that are good as well as to habits that are bad. The two chief training places for the formation of such habits are the home and the school. The parent should look upon the teacher as one who supplements, not one who supplants, himself. The parent is primarily responsible, then the teacher, for the training of the child. The good habits forged and fostered by partnership in the good work on the part of parent and teacher will not easily be cast aside in after years, but will prove a mighty factor in preserving from evil, in strengthening the will, in fashioning character, and in determining conduct.

That the church has not grasped the greatness of the opportunity in the past is clear. The stream now flows from the

school into the world. We must resolutely set ourselves, by God's blessing, to reverse its course, and the stream must run from the Sunday-school into the church. How can we bring this about?

I. The church should select and send into the Sunday-school its best qualified and most capable members.

The Sunday-school is a teaching institution, and teaching qualifications are a necessity. I would not say one word in disparagement of the self-sacrificing army of teachers who have hitherto carried on the work. All honor to them for the good they have done. But the conditions of effective teaching are becoming more exacting every year. Education has reached a higher level all round. In recent years methods of teaching in our day-schools have completely changed. Our Sunday-schools must advance with the changed conditions of our time. Intelligence, culture, the ability to master and the ability to communicate the facts and teachings of the lesson, tact, sympathy with child-life—these are some of the qualifications our teachers should possess.

II. The church should select and send into the Sunday-school its most religious men.

The Sunday-school is a religious institution. Sunday-school work is religious work, and for religious work we must have religious men. The Sunday-school attempts as religious a work as that of the pulpit, and requires the same divine unction and power. If our preachers need to be filled with the Holy Ghost, so do our teachers. If our preachers need to grasp the hand of the Master before they can do deeds of power, so do our teachers. If our preachers need to be men of faith and men of prayer, so do our teachers. Let it be repeated; let it stand out in characters bold and clear:

Sunday-school work is religious work, and for religious work we must have religious men.

III. The church should offer increasing prayer for the workers it selects and sends into the Sunday-school.

1. The church should pray that teachers should teach only the truth of God. The

moral nature of the child is like virgin soil, the seed it receives is rapid in its germination. If truth be sown, the harvest will be pure and plentiful. If error be sown, the harvest will be equally abundant, but noxious in its character. The church should pray that teachers may be diligent searchers for the truth, seek the promised guidance of the Spirit in their search, and under divine direction present the truth, the whole truth, and nothing but the truth to the members of their class.

2. The church should pray that teachers may truly believe and feel the truths they teach. Young people are quick to detect unreality. Instinctively they discriminate between the seeming and the real, between what is said and meant, and what is said and not felt. As truly as that insincerity in the pulpit will breed sceptics in the pew, so unreality in the teacher will breed unbelief in the scholar.

3. The church should pray that conversion may crown the teaching. For nothing may the church pray with greater confidence than for the conversion of its young people. The most natural time for conversion is not the eventide, but the morning of life. "The most important ten years of life are from five to fifteen years of age." To the question, "How soon may conversion be expected?" I reply, "When a child is able to know his sin, he is able to know his Saviour."

4. The church should pray that consecration may crown conversion. Conversion is not the end, it is but the beginning of the teacher's work. Consecration is the fruit of which conversion is the seed. To exhibit the meekness, patience, courage of Christ at all times; to do the will of Christ, in all things; to be in active and life-long alliance with Christ in claiming and gaining men for Himself—this is the Christianity to which conversion should lead. A young soldier belonging to a regiment then stationed in Sunderland came to my vestry one Sunday evening, to avow his recent conversion to God. I said, "Are you ready to suffer persecution for Christ's sake?" His answer was, "Yes, sir;" and after a pause, he added,

"and I am ready to die for Him if He wants me." There we have the spirit out of which true consecration springs. "Ye are not your own . . . ye are Christ's." Our scholars should be lovingly drawn to the deliberate acceptance of Christ as their Master—Master in the most absolute sense—Master of their talents and time, their pleasures and pursuits, their occupations, and possessions. Let us develop in them mental, moral, and spiritual robustness, not effeminacy; enduring strength, not pietism. Let us kindle in them nobler desires than to live in "gardens walled around," safe from every tempter and every foe, or to pray to "be delivered as quickly as possible from this wicked world, that they may get their golden crowns." Let us train them to "endure hardness as good soldiers of Jesus Christ," to invade the back slums of our towns and cities, and fight vice hand to hand, and face to face; to seek out helplessness, ignorance, suffering in their dark haunts and homes, and rescue their unhappy victims; to carry light and hope to those

who have abandoned themselves to bitter despair, believing they are forgotten by men, and forsaken by God. Let us inspire them with a desire for service, for hard work, for self-denying toil, in God's great field, and teach them to look with scorn upon a dainty, kid-gloved, self-seeking, pleasure-loving Christianity, and take their place among the saviors and benefactors of society, the reformers and redeemers of their age.

"Build me a hut to die in," said the great African missionary; and into that rude hut David Livingstone entered. Four days afterwards he passed into the rest of God, saying, "I am going home."

"Use us for Thy glory, Lord,
In the way that seemeth right;
Whether but to wait and watch,
Or to gird our limbs and fight,
Marching on or standing still,
Each is best when 'tis Thy will.

"When at last the end shall come,
What, O Lord, is death but this?
Door of our dear Father's home,
Entrance into perfect bliss;
Peril past and labor done,
Sorrow over, peace begun."

THE TRAINING AND PREACHING OF AUGUSTINE.

BY PROFESSOR DAVID DUFF, LL.D., UNITED PRESBYTERIAN COLLEGE, EDINBURGH, SCOTLAND.

We might dwell upon the impressions which Augustine had received in the earliest period of his life, and above all from his mother Monica, but we must come to the time when Augustine could be called a student, where his boyhood was passed, and where his education was prosecuted at Madaura, and subsequently and chiefly at Carthage. Do we learn from those confessions—the greatest of all autobiographies—of which it is truly said, that they are "a sublime effusion in which Augustine puts away from himself all honor, all greatness, all beauty, and lays them gratefully at the feet of the All-merciful," do we learn from those confessions that, great sinner though he was, there weighed upon his soul the depressing desolating recollection that he had been in a state of mental torpor when

such torpor is most unnatural, and that he had irrecoverably lost the most precious years of his life? That was by no means the case. If he sank as deeply as any of his companions in the mire of sinful pollutions, if he was not less addicted than any of them to those pleasant vices which afterwards were made the whips to scourge him, he surpassed them all in the insatiable zeal with which he devoted himself to the acquisition of knowledge. He was not a Christian—not even a nominal Christian—but the unbaptized Augustine would have scorned to be a merely nominal student. And not only so, but even when the flesh was strongest, the spirit was still warring against it, and, at his lowest depth, he never wholly lost reverence for the Name which his mother had taught him to lisp, and was

never wholly without noble aspirations after goodness as well as after truth. He was neither a mean nor an idle young man. These are epithets which you would no more think of applying to him than to Paul or Luther, between whom he stands confessedly the greatest figure in the history of the fifteen centuries which intervened. Far be it from any of us to suggest that God could not have glorified His grace in his conversion and called him as he sat under the fig-tree, though he had been both base and indolent, but had *that* been his character, it would have needed more than a miracle of *grace* to make him what he became to the Church of his own and of every succeeding age.

It is not pleasant to have winter in the middle of April—bitter during frost in what should be the season of growth and promise. The likelihood is that those who, while they have ample opportunities for acquiring learning, give no signs of intellectual activity in opening manhood, will go on and end just as they have begun, and that thus the result will be the opposite of what many have desired and a few have found their life even in this world to be. Augustine is to be ranked among the few to whom life has been a perpetual spring. From his youthful years even to old age he was truly a *student*.

He did more than learn. *That* we all did when we were at school. *That* one may continue to do after leaving school—one may still learn and learn not a little, possibly enough to pass entrance and exit examinations, without ever becoming really a student. The ability to give a statement of facts and doctrines and arguments and decisions no more constitutes a student than the ability to repeat an alphabet or to conjugate a verb. The true student, of course, will be the last to despise what he knows to be indispensable. He cannot study without learning, but he is more than a learner, he is a fellow-worker with the men he reads and the men he hears, he weighs in their significance and relations, and sometimes in relations which have not occurred to his teacher, the facts and tenets and

reasons which he has got into his head, he takes a living keen interest in them, forms his own judgment concerning them and draws his own conclusions from them. Every true student is what Augustine was in a degree so remarkable and pre-eminent—a thinker, and so his field is boundless. In his seventy-sixth year Augustine was still a student—if the expression be not redundant, an earnest student.

On the subjects of his study before the great epoch at which he became a Christian you will not expect me now to speak, but from that time the one great subject—that to which all others converged—was the Holy Scriptures. Like the words which Paul heard on the road to Damascus, like those which are said to have sounded in the ears of Luther when he was climbing Pilate's stair at Rome, so the words which Augustine heard or thought he heard when he was under the fig-tree and which brought about the great decision, continued to sound within while he had a being and profoundly influenced his whole thought and life—*Tolle, lege*, take up and read. No doubt the emotions which he felt when he opened the Epistles of Paul at that moment and in God's gracious providence found the passage which met his soul's need, could never be reproduced. But *tolle, lege*—take up and read—became, we may say, the motto of the man and the preacher, and never did any one read the Word of God with more constant love, with greater reverence, or with deeper spiritual insight. We are not looking at him now as a theological or polemical writer, but to no other cause did he owe in so high a degree his power as an ambassador of Christ which, just because he was pre-eminent as a theological and polemical author, has sometimes been underrated, but stands attested by indubitable facts. He was mighty in the pulpit mainly because he was mighty in the Scriptures.

Now I trust you will not consider it superfluous or insulting if, in counselling you to adopt as your motto those memorable words, *tolle, lege*, I take the liberty of saying that in order to *study* the Word of God it is indispensable that you should *read* it. Read carefully and devoutly

book after book, chapter after chapter, seeking to discover and understand all that the Lord says to His people. Rightly to *divide* the Word of God presupposes some knowledge of it as a *whole*. As he who studies or rather *learns* merely with a view to an approaching examination is not a student in any high or proper sense of the term, so he who searches the Scriptures merely with a view to an immediate professional end is a steward of God's mysteries who needs to be ashamed. Instead of coming to the Bible as a world of life and beauty, he wanders through it in quest of the colors which he is to use in the productions of his art. If a commercial traveler who is engrossed with his business and pressed for time, visits the most beautiful city in the world, the sole interest it has for him lies in the number of orders he receives. Certainly he is not to be condemned. We can sympathize with him, but we wish that he may come again when he is not wholly pre-occupied, and when his visit will be more delightful and more profitable to him in body, soul and spirit. If the living oracles of the living God are counted worthy of perusal and meditation only in so far as they are related to some text we have chosen, the immediate absorbing interest will often prove a veil on our face, preventing us from seeing the wondrous things in God's book which we might otherwise behold. And it need hardly be added that in the end—not next week or next again—but in the end we shall come far short of what, both as men and preachers, we might otherwise have attained.

Augustine's power as a preacher, which was due not to any display of the vast stores of secular learning which we know him to have possessed or to rhetorical arts from which, though he had been a teacher of rhetoric, he was singularly free, but to his deep knowledge of Scripture, which he studied—ever grasping, and never merely groping, and to his lofty enthusiasm and rich emotional nature as well as to his insight of character and his fervent prayers—his power, due to so rare and marvellous a combination, is, as I have said, attested by undeniable facts. We read indeed

that, when called to be a presbyter at Hippo Regiûs, the man of God wept in the presence of the congregation from a sense of his utter unworthiness and unfitness. His tears, however, were misinterpreted. Many believed that they were shed because he was called only to be a presbyter and not a bishop; and he was told for his encouragement that he might attain to the higher office in due time. On two subsequent occasions we read of weeping congregations, and what occurred in these cases gives the best possible evidence that his was no *insipiens eloquentia* (to use his own phrase, by which he meant a generally attractive but to him detestable eloquence which adorned no body of divine truth and indeed no substance of any kind) but that on which he was wont to insist and which he constantly cultivated, the eloquence which has for its aim, *ut veritas pateat, ut veritas placeat, ut veritas maneat*, that the truth of God may be understood, loved, retained. He once preached at Cæsarea in Mauritania against a vicious custom, called *caterva*, which had prevailed for generations, and which he thus describes: "It was not fellow-citizens merely, but neighbors, brothers, fathers and sons even, who, divided into two factions and armed with stones, fought annually at a certain season of the year for several days continuously, every one killing whomsoever he could." Now, what was the effect of the sermon he directed against this savage, deep-rooted custom? "At first," he says, "the people applauded me"—that he was accustomed to—"at first the people applauded me; therefore I felt that I had made no real impression. I changed my tone and style, and they began to weep; then I was sure that they were penitent, and that the vicious custom would be abolished; and I thanked God, for so it was. Eight years have now passed, and that custom has not been revived."

The other occasion on which we read of the congregation weeping and indeed the preacher weeping along with them and so ending his discourse, was when he preached against another custom which had grown up in North Africa, hardly less deplorable than the *caterva*, viz.,

that of honoring the saints and martyrs on the days devoted to their commemoration by riotous festivities at their graves. "It was not my tears," he says, "that called forth theirs, but, when they began to weep, I could not abstain, and ended my discourse in the fullest hope of their amendment." It may be pardonable to notice by the way that, though the grief began with the speaker, the weeping began with the audience. *Sivis me flere, doleretur est primum ipsi tibi.* It is unnecessary to say that permanent impressions were often made in individual hearers by a preacher, at whose words, by the blessing of God, whole districts were delivered from malignant and inveterate vice. Men listened with reverence to Augustine when he exhorted to temperance and godliness. The most cynical of hearers might listen with respect and patience when generosity and self-denial were inculcated in words which came burning from the flaming heart.

Augustine himself, in simple but mighty language exhorts the preacher, and especially the young preacher, to a holy life, if he would not lay himself open to contempt, and if he would exercise his calling with the greatest profit to his audience. Speaking of those who follow their own course, but are prevented by the seat they occupy from preaching their own doctrine, he says: "Now these men do good to many by preaching what they themselves do not perform, but they would do good to very many more if they lived as they preached. For there are numbers who seek an excuse for their own evil lives in comparing the teaching with the conduct of their instructors, and who say in their hearts, or even go a little further and say with their lips: Why do you not do yourself what you bid me do? And thus they cease to listen with submission to the man who does not listen to himself, and in despising the preacher they learn to despise the Word that is preached. Wherefore the Apostle, writing to Timothy, after saying, 'Let no man despise thy youth,' adds immediately the cause by which he would avoid contempt, 'but be thou an example of the believers, in word, in conversation, in charity, in spirit,

in faith in purity.' " If the end of preaching were merely to impart instruction, the life of the speaker would be comparatively of little importance, but Augustine never lost sight of its true and highest end. Happily, it has been made a matter of discussion, and happily also it is impossible for any of us to bring the discussion to a close, whether his tendency in his discourses was rather to the doctrinal or to the practical. There was, as you know, though the contrary has often been maintained, nothing in his system to prevent him from being practical, but the marvel is that the most speculative of divines, though he could not help at times entering on investigations which lay somewhat beyond the horizon of his hearers, and though he allegorizes at them in a manner for which he has been justly reproached and in which he compares unfavorably with the great Christian orator of the past, but yet continually gravitates towards the relations of common life, and, in terse, vigorous, frequently fiery words, urges to the discharge of common duties.

Sometimes, not often, you will find Augustine, like Chrysostom to whom I have just referred, designated an orator, but whether that term be fittingly applied or not to a man who, as a thinker and theologian rose to an intellectual and spiritual primary in which he has had no successor at least within the ancient or the mediæval Church, he was assuredly an orator in another sense, and in brief, memorable words he counsels every preacher to be an orator; *Ante sit orator quam dictator.* That he was himself in the general and in the particular sense. He was a man of prayer before he became a preacher, and he always prayed before he preached. *Ante sit orator quam dictator*—it is a very common and frequently little heeded advice, but to leave other considerations out of view, I ask you how many of you will rise above the fear of man, how many of you will ever speak with any degree of authority and power, unless by direct communion with God you come to feel deeply that you have a message from Him, and that you are entitled to speak in His name?

Ora et labora. Usually the working must cease some time before the praying, but Augustine continued to labor till within a few days of his end. In a sad, disastrous period for Africa and the African Church, the time came, not unlonged for, when he should be taken away from the evil of the present and from the worse evil to come, which he had too good reason to dread, but amid the terrors of war and siege, amid his infirmities and sufferings, the voice which he had heard at the beginning of his Christian life still sounded in his soul, his last hours were spent in prayer and in

the reading of the penitential psalms which he had caused to be written on the wall over his bed. Still knowing himself to be a sinner, Augustine departed in the hope that, as he himself expressed it, when his poor body was dissolved he should stand perfectly and forever blessed before his King and see Him in His glory.

Augustine labored in a town which was neither populous nor opulent, but he belonged to the whole Church, and the whole Church looked to him above all men for light and guidance on the burning questions of the day.

SOME MISQUOTATIONS OF SCRIPTURE.

By REV. GEORGE GLADSTONE (EVANGELICAL UNION), GLASGOW, SCOTLAND.

Complaint has often been justly made of misquotation of the words of Scripture. We insist in ordinary life that if a man profess to repeat the words of another, he shall do so correctly; and we condemn the wrong that is often done, the misunderstandings that are created, and the sufferings that are inflicted, by incorrect quotation. But surely, if we should be careful in quoting the words of men, still greater carefulness is due in quoting the words of God. Some ministers "find it difficult" to quote correctly, but probably that is due to the habit, begotten of long use, of careless quotation. And if any minister find it difficult to quote correctly, then he should set himself to overcome the difficulty. "Bad memory" is not the sole explanation of the fault. And even where a bad memory exists, greater care will help it.

But the evil of misquotation of the words of Scripture is little indeed compared with the evil of misquotation of its meaning. Time and again words are wrested out of their proper connection, and applied to express what is diametrically opposed to their spirit. And sometimes words thus wrested get crystallized into familiar phrases. The Bible has had much to endure in this respect, alike from friends and foes. No other book

could have endured such treatment and retained its power. That the Bible holds the position it does to-day, notwithstanding the oft-repeated assaults of its foes, and the more hurtful misunderstandings and misrepresentations of its friends—that after all the unfair treatment to which it has been subjected by mistaken supporters, and by bitter opponents, it should be mightier in its influence than ever it was before, and that its influence should be daily augmenting, is evidence that it came from God, and that

"The hand that gave it still supplies,

The gracious light and heat."

Like the burning bush of which it tells, God is in the Bible, in a sense, and to an extent that He is in no other book, and therefore it has not been, and cannot be, consumed.

We often hear the phrase, "You cannot make bricks without straw." The phrase is employed to designate what is impossible, and it is quoted as if it carried Scripture authority. But the phrase is not Scriptural. In Egypt, chopped straw was used in brickmaking to bind the clay, or mud, together, and the Egyptian oppressors supplied this straw to the Israelites, whom, as their bondmen, they doomed to the task of making bricks. But when Pharaoh feared that the Israel-

ites were about to throw off his yoke, he resolved to crush their spirit, and so more effectively hold them for his service, by increasing their hardships. Hence he forbade that straw should be longer supplied. But his idea was not that the Israelites should be forced to do what was impossible. He neither asked, nor expected, that they should make bricks without straw. What he did, was to demand that, in addition to making the quantity of bricks they formerly did, they should now gather the needful straw for themselves. Hence his words to the taskmasters, "Ye shall no more give the people straw to make brick as heretofore: let them go and gather straw for themselves." The phrase, "You cannot make bricks without straw;" or, "It is a case of making bricks without straw," might be used in relation to what is tyrannic and unfair; but obviously, when used as a Scripture designation of what is impossible, it is a misquotation.

But a day or two ago the newspapers reported the proceedings at what was called a Socialist demonstration. One speaker, when referring to the "good things" that went to Her Majesty, said "it was the old evil story, 'to him that hath shall be given,'" and then he proceeded to urge that it was unfair, and that it was those who had not that should receive. We are not concerned here with the question that was chiefly interesting the speaker, and so we shall not speak of the arrangements that prevail among men for the distribution of wealth. We do not envy the head of the man who can look on these with perfect approval, and far less do we envy his heart, if such a man may be regarded as having a heart. But the speaker referred to evidently considered the Scripture principle, "To him that hath shall be given," as a mistake, and, as he said, "we wish to alter all that." But if he had only recognized what the principle is, he would have seen that it cannot be altered, and that it would be undesirable to alter it, if alteration were possible. The words of the Master are, "Whosoever hath to him shall be given, and he shall have more abundance: but whosoever hath not, from

him shall be taken away even that he hath." The connection in which the words were spoken indicates their meaning. The Saviour did not mean, and could not mean to teach, that any favored few should be enriched unfairly at the expense of the many, or that the mere possession of privilege is in itself a reason for obtaining yet greater privilege. He was pointing out the principle of legitimate growth of blessing and privilege. He that has as the result of obedience, as the result of right relation to God, as the result of the wise use of privilege, has that which will be added to, even as good seed in good soil yields a harvest of reward. Good tends to larger good, fidelity in the little to fitness for service in the great, the peace of resignation to God's will, to a still sweeter peace through a more perfect resignation.

But he that hath not as the result of neglect, who has no moral capital—because of his wasteful, sinful life, from him shall be taken even what he has. He who does not improve the gifts with which he was originally gifted, and the opportunities for their use and development, will rightly find the gifts recalled. The speaker already referred to, who objected to the words of Christ because he knew not what they meant, yet went on to speak in accordance with them. For he urged that it was "the toiler who should be rewarded," the man who produced wealth who should be benefited by it, and that the lazy, indolent "do-nothings" should be left to suffer. Precisely, and that is the principle on which God deals with men as moral creatures. He who has through good-doing gets more and more; he gets "grace for grace," and is changed here and now as "from glory to glory." But from him who has no reward because he works not in God's fields of labor, who has no blessedness because he lives without God, shall be taken that which was originally given. The worker will get, the idler will starve. "He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich," is a rule that holds in the world. There are exceptions to it, however, here. But there are no exceptions in the moral sphere. He

gets who, on God's principles of righteousness and peace, deserves to get, and he suffers loss who on those principles deserves to suffer.

A third instance of misquotation may be given. We had listened to an earnest discourse on Salvation. With most of it we heartily agreed, as its purpose was to show that salvation is the gift of God, and cannot be obtained by human merit. But toward the close our satisfaction was rudely interrupted, as the preacher proceeded to urge that the salvation was for some only, and that it could be obtained even by these only when God might be pleased, in a time and by a way unknown, to grant it. He represented some as earnestly seeking salvation, and as failing to find it. And why? Because salvation is not to him that willeth nor to him that runneth. We were startled by the misquotation—a grievous misquotation of the language of Scripture, and a yet more grievous misquotation of its uniform teaching. In the ninth chapter of the Epistle to the Romans Paul points out that mercy

is of God. By that mercy we are saved. Salvation, as Paul wrote to the Ephesians, is “not of works, lest any man should boast.” Hence his words in the sixteenth verse of the ninth chapter: “So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.” But to say that salvation is not of him that willeth is something very, very different from saying that salvation is not to him that willeth. The source of salvation is not found in our will or in our works. It is found only in the mercy of God. But assuredly that salvation which comes from the mercy of God comes to him that willeth. It is given to whosoever will receive it. It is enjoyed by whosoever will do that one work of God enjoined on every sinner, namely, to “believe on Him whom He hath sent.”

Very much might be added. But mayhap enough has been written to emphasize anew the need that we should be careful to ascertain what the Word of God says, and especially to ascertain what is really meant by what is said.

— Helps in Pastoral Work —

Preaching to the Masses.

BY T. DE WITT TALMAGE, D.D.

Among some of the reasons why the masses are not reached are intense denominationalism, a slavish adherence to the conventionalities and severe proprieties of the Church and a lack of manifest sympathy for average people. In preaching to them there must be:

I. A Holy recklessness. People know right away whether you are afraid of them or not. The masses are quick observers, and if you come before them to preach the Gospel with any kind of apology at all—if you go with any other feeling than this, “The Lord Jesus Christ sends me, and I have a right to preach, and I am going to tell these people all I know about Christ, and God, and heaven, and the Holy Spirit has promised to be with me”—you will

utterly fail. The idea is abroad that in order to have an audience, especially in the cities, you must preach humanitarianism, or you must preach the doctrine of development, or you must hold back the idea of the necessity of the new birth, or you must not tell the people that there is a hell, while on the other hand you tell them there is a heaven. There never was a greater mistake.

II. Study tact in the presentation of Christian truth. A young minister came to an old minister and said, “I cannot get on; I have been preaching now for three years, and the people won’t repent, and they won’t believe, and everything seems to be a failure.” The old minister said, “I will tell you what is the matter, John. You don’t know how to fish. When a man goes out to fish he takes a beautiful pole, and he puts on it a nice line, and

puts on that a delicate hook, and he puts a beautiful fly on that, and then he drops the fly very softly into the stream. That is not the way you fish. When you go out to preach you take for a pole a weaver's beam, tie on the end a cart rope, and put to the end of that a pot hook, and then you bait it with a snapping turtle, and then you splash into the stream, and you say 'Bite or be damned.'

III. Use great naturalness of manner. Do not try to preach like any one else. See what you can do easiest, and then do that. By this I do not mean to inculcate laziness, but it is generally the case that that which you can do easiest at the start, you can do best and most successfully all the way through.

IV. Go forth in the spirit of all prayer. Certainly you believe, we ought to believe, in the power of prayer. All the servants of our Master who have been eminent in service and abundant in success have been pre-eminently men of prayer.

V. Make every service decisive for

eternity. If you preach to the masses, people will come in to one service who will never come back again. It is my custom to single out a man in the audience and preach to him. I imagine to myself that that man has never been in the church before, or has not been in a church for twenty years, and perhaps he will never be in again; he may have come from curiosity; this is my last chance; the Lord help me! Then I think of what that man's soul is worth. It is enough to break a minister down in the midst of his sermon to think of the priceless value of a human soul.

Finally: Consecrate yourself, body, mind and soul, to God. Be praying men; be holy men. Remember that you can never lift your people higher than the place on which you stand. Have high anticipations in the ministry. There are great solemnities, great trials, and great hardships; but where there is one hardship there are five hundred compensations in the consciousness of doing the Lord's service.

--- SUNDAY SCHOOL CAUSE ---

LIGHT ON THE INTERNATIONAL LESSONS.

By ALFRED H. MOMENT, D.D. (PRESBYTERIAN), BROOKLYN, N. Y.

August 7, **Jesus in Galilee.**—MATT. iv., 17-25. 1887.

I. The order of events. Our last lesson was on the temptation. Between verses eleven and twelve of the fourth chapter of Matthew, we must place the first four chapters of John, in which is recorded Christ's early Judean ministry. This period lasted about one year, embracing the following events: (1) The Baptist's testimony of Jesus (John i., 15-34); (2) Jesus gaining disciples (i., 35-51); (3) Marriage at Cana (ii., 1-12); (4) Returning from Galilee to Jerusalem, the first Passover and the first cleansing of the temple (ii., 12-25); (5) Discourse with Nicodemus (iii., 1-21); (6) Remains for some time in Judea, baptizes and receives a second great testimony from the Baptist (iii., 22-36); (7) Conversation with the woman of Samaria (iv., 1-42). This circumstance taking place in Samaria, is the

connecting link between our Lord's Judean and Galilean ministries. The statement of Matthew iv., 12 belongs immediately after John iv., 42. This second journey to Galilee—the first being when He went to attend the marriage at Cana—took place about a year after our Lord's baptism. John had finished his work and was cast into prison (Matthew iv., 12). In Jesus Christ removing the scene of His labors to the northern province, Matthew sees the fulfilment of prophecy (14-16). Bear in mind that our evangelist wrote for the purpose of showing the completion of Old Testament prediction in Jesus of Nazareth, *i. e.*, that the Son of Mary was the promised Messiah.

II. The Gospel of Jesus Christ. V. 17. "The kingdom of Heaven." During the patriarchal dispensation the Church was

domestic in its external form—limited to the homes of Adam, Seth, Noah, Shem, Abraham, Isaac and Jacob. In the Mosaic period it was *tribal*—confined to the Hebrew nation. In the present dispensation, the Church is the “Kingdom of Heaven,” a term first used by the Baptist and then by Jesus Himself and intended to teach the two leading facts of Christianity—its *universality* and *spirituality*—the Church, with its message of salvation, not limited to any family, tribe or nation but for man through the whole earth and for him in a *purely spiritual sense*: a creed, a religious form, or an ecclesiasticism, which is divorced from the *regeneration* of the heart is a snare and a curse. (2) The condition of citizenship in this kingdom is “Repentance.” This is man’s part in the work of redemption. Sin cannot be removed until there is a deep sorrow in us because of the holy law of God we have broken, with a determined purpose to be loyal to Him in the future. Moreover, in our sorrow, we must behold a sure ground of pardon in the atonement of Jesus. Herein is true repentance—*deep sorrow because of sin and strong faith because of grace* (Romans vii., 24, 25). It is the tearful eye of faith turned toward the Cross, because there the awakened soul discerns both the curse of sin and the greatness of redeeming love! How comprehensive was our Lord’s first Galilean announcement: “Repent ye; for the kingdom of Heaven is at hand”! Behold in this the glorious Gospel by which the world is being saved!

III. Jesus calling co-workers. Vs. 18–22. Observe: (1) Our Lord did not propose to accomplish the world’s redemption single-handed, but by proper organization. The hope for the Church in every age is a compact, well-regulated, working-force. Every Christian is called of Jesus to an individual effort within the bounds of organization. (2) The call here recorded was to converted men (John i., 35–42). They had, for a full year, known Christ as their Saviour and now it is required that they should devote all their time to His service. May we give ourselves to God that we, in turn, may be used by Him. (3) The Apostles were not learned men or great according to the world’s

standard. Having the Holy Spirit in the heart, they were fit subjects to be qualified for the great works they were called upon to do; so, too, with our lives consecrated to God, He will fully furnish us unto every good work. Let none keep back from Christian labor because of a want of talent, education or social privileges. (4) The men called were actively engaged in a worldly pursuit. Christ does not recruit His working force from idlers. He that is not faithful in that which is least would not be faithful in that which is most. (5) They were called to follow Jesus. “Come ye after Me.” He is the guide. We are to do what our Master did. To be like Him, in character, purpose and method, is the high calling of all Christian workers. (6) They were called to be “fishers of men.” A fisherman must be prudent, patient, persevering, not afraid of peril, not discouraged by poor success. He must know not only how to catch fish but, also, how to take care of them when caught. There has been many a great draught of fishes brought to shore, that has sold poorly in the market. O how converts often suffer when we get them in the Church. The Gospel-net has been dexterously handled in getting them out of the deep sea of their sinfulness—but once ashore, they seem abandoned by those whose duty it is to nourish and cherish them, making them sweet, pure and good. How much some pastors, church-officers, teachers and parents will have to account for because of such neglect. (7) The men called, “left all” to follow Jesus (vs. 20–22; Mark i., 20). So the co-worker with Christ is called upon to sacrifice for the sake of service.

IV. The first planting of the Gospel in Galilee. Vs. 23–25. (1) From Capernaum, Jesus went forth on a circuit of preaching through the country, going into the synagogues and there expounding the Scriptures in the light of His own dispensation—the kingdom of Heaven and repentance. His doctrine was made more effective by the miracles which He performed. (2) His popularity rapidly grew until from remote places the people came to hear and to be healed.

August, 14

The Beatitudes.—MATT. v., 1–16.

1887.

The sermon on the Mount is one of the most famous of all Christ’s discourses. It contains three great divisions: (1) The character of those who are in the kingdom

of Heaven (v., 1–16). (2) The claims of the kingdom upon its members (v., 17; vi.). (3) An exhortation to all to enter and live a true life in the kingdom (vii.).

I. The beatitudes. Vs. 3-9. (1) "Blessed are the poor in spirit." This means the consciousness of our own self-emptiness before God: freedom from all pride and self-righteousness: possessed of humility—a deep feeling of our own need, "poverty," abasement—with a longing to be filled with the fulness of God. Our Lord had this same truth in mind when He said: "They that be whole need not a physician but they that are sick."
 . . . "I am not come to call the righteous but sinners to repentance" (Matt. ix., 12, 13). In Revelation iii., 17, we find it thus stated: "Thou art wretched, and miserable, and poor, and blind, and naked." This is the consciousness we all must have of our own hearts before there can be any hope of the riches of God's grace coming to us. Naturally man feels himself "rich and increased with goods and having need of nothing." The result of such a feeling is to be a child of God; or, to use the language of the text: "for theirs is the kingdom of Heaven." When the soul is emptied of self-righteousness, then does the spirit of God take possession and we become new creatures in Christ Jesus: citizens of the kingdom of righteousness. (2) "Blessed are they that mourn: for they shall be comforted." The sorrow here is not that generated by earthly trials. Many who thus mourn are never comforted. The root of this beatitude is found in the ground of the preceding verse. How can a man be convicted of his pride, self-righteousness and spiritual worthlessness without *bemoaning* his lost condition? Herein is involved true repentance. When such takes hold of a man's soul, he receives complete pardon of sin and an unqualified assurance of his acceptance as a child of God. This is what is meant by the words: "for they shall be comforted."
 (3) "Blessed are the meek: for they shall inherit the earth." The word "meek," means gentle, lowly, humble, mild—the opposite of pride and self-importance. The man who has truly felt his own nothingness before God and has bemoaned his sinful condition, must be lowly and gentle in spirit and in all his walk and conversation before the world. Indeed, this meekness is the evidence of our true sense of and sorrow for sin. There is no place for arrogance in the kingdom of Heaven. Christ was meek and lowly in heart. We must be like Him if we would be with Him. Such a spiritual kingdom is yet to possess the earth. The individual who now has a lowly, humble, soul, en-

joys life; thankfully occupying all that God gives him (Ps. xxxvii., 11; Tit. iii., 1-7; II. Cor. xi., 1; I. Cor. iii., 21, 22). (4) "Blessed are they that hunger and thirst after righteousness: for they shall be filled." *Righteousness is the sum total of all good qualities.* It is the word that tells us the most about God and about what we must be as His people. The kingdom of Heaven is the kingdom of righteousness or of absolute goodness. All who truly desire and strive for the fulness of God shall receive it. Herein is the doctrine of sanctification. (5) "Blessed are the merciful: for they shall obtain mercy." As we are to be gentle and mild in our intercourse with men, so also are we to be compassionate towards them. The truth before us condemns all uncharitable judgments, opprobrious reports concerning our fellow-men and disregard as to the poor and needy. It would teach us to open our heart and hand to those about us and all having claim upon us. To do so is to secure the divine mercy for ourselves. (6) "Blessed are the pure in heart: for they shall see God." Christianity is nothing separated from the highest morality. The very heart must be pure before we can be in the kingdom of Heaven—before we can see God (II. Cor. vii., 1). (7) "Blessed are the peace-makers: for they shall be called the children of God." Christ came to give peace. His Gospel secures this in the heart, home and state. To live Christ before the world and teach His Word to the people is to prove ourselves peace-makers and hence sons of God. From this last beatitude, how clearly we see that Christianity is a *life*, consisting in both *BEING* and *DOING*, in order to prove ourselves citizens of Jesus Christ's glorious kingdom.

II. The blessedness of persecution. Vs. 10-12. Those who live according to the seven-fold requirement of the beatitudes must expect in some form, great opposition in this world. To brave such opposition, however, and be loyal to the kingdom of God, is to receive the highest blessing.

III. Christians are the salt and the light of the world. Vs. 13-16. Observe: (1) Salt: It preserves from corruption. Such is the righteous man to the world. Take him out and how soon would our age be like that of Sodom. The only thing that keeps modern society from absolute putrefaction is the Church. Salt also keeps food fresh, sweet and desirable. Such is the effect of the man of God in the world. He gives it tone, spirit and beauty. Take

him away and everything becomes insipid. (2) Light: What the sun is to the natural world, the righteous man is to the moral. The truth which he possesses and the spirit which is in his heart give true illumination to men, intellectually and morally. He is this because Christ, who

is the light of the world, is in him (John viii., 12; ix., 5). In view of all this, how powerful is the exhortation of the last verse of the lesson: "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

August 21,

Jesus and the Law.—MATT. v., 17-26.

1887.

I. The law and the prophets. Vs. 17-20. Observe: (1) By this expression we are to understand the whole of the Old Testament Scriptures. There, by various methods, God revealed Himself to the world. The purpose of Christ coming was to give such revelation its true spiritual import. Hence, His own words: "I came not to destroy, but to fulfil" (v. 17). (2) The Old Testament Scriptures are for all time: They can be superseded by nothing, until the divine purpose of redemption has been fully accomplished (v. 18). Let all who would make light of the Old Testament consider this statement of the great Teacher. (3) The moral law promulgated to Israel and all the principles of righteousness in any way taught during the patriarchal and Mosaic dispensations are all binding in that of the Christian. God requires men now, as then, both to practice and teach them (v. 19). (4) Our lives must be fashioned according to the doctrines and authority of the inspired Word and not according to human tradition or the speculations of men. The righteousness of the Scribes and Pharisees was formed by tradition and hence not pleasing to God (v. 20). He that rejects the Bible, in its Gospel sense,

shall in no wise enter into the kingdom of Heaven.

II. The spirituality of the law: or the Old Testament as explained by Jesus Christ. V. 21. (1) "Thou shalt not kill." Under the old dispensation, this commandment was violated by taking human life. But in the fuller light of Christianity, a man is guilty of its violation, who is angry with his brother without cause; who gives vent to expressions of contempt or pronounces harsh judgment of condemnation, *i. e.*, who entertains in his heart a cruel, hating, murderous spirit towards a fellow-man (vs. 21, 22). (2) Moreover: this law, in our Gospel day, demands absolute good feeling on our part, toward all men, before we can worship God acceptably (vs. 23, 24). Here is a truth requiring deepest consideration from all Christian people. Though Christ here speaks plainly, yet there are many, in all our churches, who harbor bad feelings. The spirit of Jesus is the spirit of forgiveness and good-will towards men. Possessing this we will quickly, on our part, agree with our adversary. The requirements of Christianity are as high and demanding as God's grace is free and powerful.

August 28,

Piety Without Display.—MATT. vi. 1-15.

1887.

I. Spirituality of conduct. Vs. 1-4. (1) As our Lord in the last lesson reproves all corruption of doctrine, making the law bear down upon the inner life of men; so, here, He would make our deeds of righteousness to be from the heart, prompted by the motive of love and in no way to excite our pride or secure ourselves praise from men. (2) To do good for the sake of self-exaltation is to act hypocritically (v. 2) and to receive no blessing from the Father above (v. 1). We must act quietly and from the motive of love for others.

II. Spirituality of prayer. Vs. 5-8. (1) We are cautioned against the hypocrite's prayer, which is a mere show of words and an outward display of piety

with pride back of all (v. 5). (2) We are cautioned against the heathen's prayer which is a repetition of meaningless words (v. 7). (3) We are exhorted to *secret* prayer (v. 6). There can be no spiritual life without such close communion with God. He who does not learn spiritual things in the closet can never know them.

III. The Lord's Prayer. Vs. 9-13. Observe: (1) "Our Father." An expression peculiar to the New Testament. It is seldom found in the Old Testament. The last and complete revelation of God to man was His Fatherhood. The whole Bible, in its high spiritual sense, must be interpreted in the light of this glorious truth. To man regenerated by the blessed Spirit, God is more than Creator,

Benefactor, Ruler, He is Father! (2) "Hallowed be Thy name." As our divine Parent, we must exalt Him in His Word, Church, moral government and material creation. He must ever be our praise and glory. (3) "Thy kingdom come." Nearest to God's heart lies the interest of souls—the world's redemption—the progress of the Gospel—the triumph of the kingdom of righteousness. For this we must pray, hope and toil. (4) "Thy will be done," etc. God is wise, just and good. His will must be supreme in order that sin may be abolished and righteousness triumph. (5) "Give us this day our daily bread." From our Father in Heaven come all temporal blessings. The petition shows this fact and would teach us to feel our daily dependence upon

His bountiful hand. (6) "And forgive us our debts," etc. The spirit of God is the spirit of good-will towards men. Here we pray for that spirit. If we do not show it to others, we must not expect it from Him to whom we pray. He will only forgive us as we forgive others. It would be impossible for Him to do more. Our hearts could not receive more than they give. You cannot put into a vessel what it will not hold. (7) "Bring us not into temptation," etc. Here is a prayer for all the circumstances of our life to be so ordered that we may be shielded from the temptation to do evil and for our deliverance, when tempted, from the evil one. The last two verses contain our Lord's explanation of the petition in verse twelve on forgiveness.

HELPFUL HINTS FOR WORKERS

Charge to the People.*

BY REV. J. B. KUGLER (PRESBYTERIAN),
HOBOKEN, N. J.

The pastoral relation has now been constituted between the Rev. F. E. Miller, and the First Presbyterian Church of Paterson.

This relation touches vital interests for time and for eternity. The aim contemplated, is the honor of our divine Master, the upbuilding of believers and the conversion of sinners. It was for this purpose our Lord established His Church. In the mission of the Church, the pastoral office holds a prominent place, as it contributes both to the efficiency and permanence of the work. But inasmuch as the divine method of saving the world is by the preaching of the Gospel, installation is not the first step in the official act of the presbytery. I think it is well at such times as the present, for us to remember this. Ordination, in the order of time, and in importance, stands before installation.

When a man is installed over your church, he thereby becomes your pastor. When he is ordained to the sacred office,

he thereby becomes the Lord's minister and messenger. From that day, preaching the Gospel is pre-eminently his life-work, without reference to any particular church in which he performs it.

I wish to emphasize this truth at the outset because too often it is ignored.

The Rev. F. E. Miller was the Lord's minister before he came to you; his coming does not alter that fact, it only localizes its exercise.

He only could become your pastor because he is the Lord's minister. This is fundamental and of the weightiest import. This fact, by the very law of its being, to a large degree, determines the nature of the work he has to do among you, and I most solemnly charge you, my brethren of this church, to have this thought uppermost in your mind. In receiving this man as your pastor, remember you are receiving the Lord's minister to that intimate relation.

As such, he comes to you with a well stored mind, with diligent hands, with a rich experience, and I am sure with an earnest purpose to serve you. I have known him long and well, even from the commencement of his ministerial work until the pres-

* Delivered at Installation of Rev. T. E. Miller, as pastor of First Presbyterian Church, Paterson, N. J.

ent time, and know whereof I speak, when I say he has been faithful in the past, and the Lord has blessed him with marked success.

From this personal knowledge, I am persuaded he is ready to devote to your service what he has of gift, of strength, and of experience. But, while he comes to serve you, I charge you to remember he is the Lord's servant, that the Lord has a prior claim upon him, and that he can only serve you in this office, as he serves the Lord.

This means very much. It means he has a master and a message. It is the Master's right to say, "Go preach the preaching that I bid thee." Or in New Testament phrase, he is an ambassador for Christ. When he proclaims the message from this pulpit, it is as though God did beseech you by him. The ambassador is subordinate to his chief. He bears the message committed to his hands. It is a blessed message of reconciliation. It is given to save men. I beg of you do not forget this fact; do not ignore it; do not grow weary of it. It is old, it is true, but it is as vital and as essential to-day as ever. From what I know of your former pastors, this will be no new doctrine. The taste is already formed for it, and yet it is well not to forget where we are. The world is all astir with new activities, new discoveries, new pride of thought, new views of life, and itching ears are too often clamoring for new things from the pulpit, or for sensation in the place of sense, and amusement in the place of the Gospel. In the germinal principles of saving truth there is nothing new. The "old, old story" is the only story that will tell a soul how to escape from the City of Destruction to the land of Beulah. Give hearty welcome and earnest heed to this blessed Gospel.

Again, there is abroad in the land to some extent, a feeling that "the pulpit is in bondage." The phrase is obnoxious. The fact, if it be a fact, is shocking. If it is even true, it is bondage imposed on the pulpit by the pew.

I charge you my friends, to see to it that no such restraint is ever felt in this sacred place. If narrow-mindedness ever shows especial meanness, it is by taking offence

at the frank and honest utterance of the man called to preach the Gospel, and declare the whole counsel of God to a perishing world.

When the members of a church forget that their pastor is the Lord's minister, and claim him as their own, that in fact they own him, and require him to speak their bidding, or deliver their message, they are cheating themselves, wronging their pastor, and worse than all, dishonoring their Lord.

If there is anything that ought to make a congregation or church respect the man who stands before them to preach the Gospel, it is this; that he has the honesty and courage to preach to them truths he knows they do not like to hear.

If he gives you a message at times that cuts to the quick, and pierces like a two-edged sword, it ought to call forth your warmest admiration for his fidelity. I charge you therefore, ever to protect your newly installed pastor from the "bondage of the pulpit."

It is related of the celebrated Dr. Rush, that he said he liked his pastor to preach to him with so much plainness, and searching application of the truth, that it would make him crawl into one corner of his pew with the feeling that the devil was after him. This testimony was meant to be complimentary to the pastor, though just how, may not appear at first sight. But surely the public conscience needs to be aroused from its stupor, and the Church to be awakened from its slumber. Therefore, let the Word of the Lord have free course.

As this man comes to take charge of this church, he assumes grave responsibilities. So are yours in receiving him. If it is his duty to preach the Gospel, it is yours to hear it. If you would depress him, face him with empty pews. I beseech you the rather to cheer and encourage him with your presence.

Great demands are made upon the pulpit in this age of literature and learning. Surely every preacher of the Gospel ought to have the help and stimulus that come from a people ready to hear, quick to appreciate, and eager to conform to the truth taught.

I charge you, therefore, in these respects to aid him in his arduous work. Aid him, likewise, by earnest efforts in inducing others to attend the church with you. Aid him by lives in harmony with the faith you profess, and the doctrine your pastor proclaims. No tribute from people to pastor is so valuable as eagerness to hear, and diligence to do. When a vacant church begins to look around for a man to fill the pulpit, the inquiry is often made concerning the candidate, "Will he draw." In this case, yes. But do you remember the Gospel chariot is moving on an upward grade. The obstacles presented by the world are difficult enough for any pastor to overcome. Yet instead of pushing that chariot, sometimes the whole church jumps on to ride, as though paying a pew rent gave them a through ticket to Paradise, sleeping-car included.

It is worse than that at times, for churches have been known to seize the chariot in the rear, and do their best at pulling back. No man has drawing power sufficient to overcome obstacles like that. You never can induce sinners to crowd into a church, if they must walk over the dead bodies of the members to get there.

If I thought this pastor would ever find any one "pulling back," I would say "cut behind," and if any one in this occupation gets hit, let me advise him not to expose himself by making wry faces. But your interest now, and your past history speak better things. I readily believe you will never go back upon your record. Having done well in the past, do better in the future.

To this end, I charge you, to co-operate with your pastor in the work to which you have called him. No one man is able to do the whole work of a church.

Be sparing of your pastor's strength and time. Do not imagine he can be producing sermons that will meet the demands of the hour without adequate time for such exhausting work. Be jealous of his good name, uphold him and his work in your families, add to his influence and usefulness by your manifest appreciation and testimony, and finally support and sustain him by your prayers in the family and at the church prayer meeting. And may the Head of the Church bless this union of pastor and people with his richest blessings for the growth of this church and the extension of His kingdom.

— Light from the Orient on Bible Texts —

The Pharaoh of the Oppression.

By W. TAYLOR SMITH, B.A.

Among the ruins of Zoan, in the north-east of Egypt, is a well executed granite head of a boy about fifteen years of age. In the neighborhood of Memphis (that is to say, not very far from Cairo), we find the same features in a statue which, after lying prostrate for many centuries, is rising once more above the plain. The many astonishing relics of Egyptian greatness which mark the site of the southern capital, Thebes, include the remains of an image of the same person of startling dimensions. The face, according to Dümichen, had a breadth of six and a half feet from ear to ear; the chest measured

about twenty-three feet from shoulder to shoulder; the upper arm was almost five feet in diameter, and the forefinger a little over three feet in length. If we cross the southern frontier, and visit the Nubian Temple of Ipsambul, hundreds of miles distant from the Delta, we meet with the same commanding face looking out in calm dignity, not wholly unmixed with scorn, on the passing centuries. The king who has been thus grandly immortalized in stone over so wide an area is Rameses II., the greatest, or all but the greatest, figure in Egyptian history—the monarch who is chiefly referred to in the statement, "There arose another king who knew not Joseph," in other words, the Pharaoh of the oppression, The Bible

never names him, and gives us no information about him except a few facts bearing directly on the history of the chosen people. Modern research, however, has discovered and interpreted precious records in stone and papyrus, which make us acquainted with the leading events in his reign, and at the same time confirm and help to explain the very brief Hebrew narrative.

Rameses II. occupied the throne for at least sixty-seven years, not improbably, if we include the period of his joint rule with his father, for more than eighty years. The earlier portion was signalized by the war with the Khita, who are identified by many with the Hittites. The most stirring incident in this war was the battle of Kadesh (on the banks of the Orontes), in which Rameses seems to have been drawn into an ambush, and to have extricated himself only by his personal bravery. The epic poem on the subject composed soon afterwards by Peutaur, the Egyptian poet, laureate of his day, represents the king, accompanied by none but Mena his charioteer, and his two horses named respectively "Victory in Thebes" and "Mut is satisfied," as contending with 2,500 chariots, each containing three men. About sixteen years later an offensive and defensive alliance was concluded between Rameses and the king of the Khita, and was cemented afterwards by a marriage. This struggle with the East which was only one of a series of struggles, accounts for the anxiety of the Egyptian Government about the mixed population in the eastern portion of the Delta. If the non-Egyptian elements there had combined against the Pharaohs during his absence in Syria, his position would have been extremely critical, so when the Hebrews, who were allied in language, at any rate, to some of the confederates of the Khita, began to be suprisingly numerous, measures were taken to check their growth, and lessen their capacity for mischief as far as possible. From conquest the king turned to art and architecture, and showed himself as great in building as in fighting, lavishing especial care on two cities. The one was Thebes, the capital of Upper Egypt,

in which he erected the Ramesseum, with its library, or "place of healing for the soul," and finished the great hall of Karnak, supported by 134 columns, some of which are nearly seventy feet in height. The other was Zoan (or Tanis) which he raised out of the desolation consequent on the final conflict with the Hyksos, and made one of the finest cities in Egypt, adorning its temple with a colossal statue of himself, which seems to have been more wonderful than the giant of Thebes. In Zoan Rameses II. used frequently to reside, and from it he set out for the East, so that the city was called "Pa Rameses," or "City of Rameses," and is not improbably, the place referred to in Exod. i., 11. "Now, the children of Israel built for Pharaoh store, cities, Pithom and Rameses." However that may be, the capital of the Delta was very closely associated with the sojourn of the Israelites in Egypt. Their hard life of forced labor is well illustrated by a well-known picture which has been frequently reproduced in Europe representing captives kneading the clay, baking it in the oven, weighing and arranging the bricks, under the supervision of overseers, provided with sticks, against one of whom is the suggestive legend, "The stick is in my hand, be not idle." (Cover of "Dwellers on the Nile," Bible Dictionary, Bricks.)

Bricks of Rameses II., with or without cut straw, have been found in the land of Goshen, but the assertion of some scholars that bricks made by Jewish hands are deposited in the British Museum is too positive, as it is far from certain that the word "Aperiu" means "Hebrew," since the people so described were still found in Egypt in the reign of Rameses III., many years after the Exodus. Our Rameses died at the age of nearly one hundred years, after a very brilliant reign, bequeathing to posterity the fame of a great conqueror, which was known even to the Greeks, marvels of sculpture and architecture, and himself. On June 1st, 1886, a distinguished company gathered in Cairo to witness the unwrapping of a mummy which inscriptions in black ink declared to be that of Rameses II. After the removal of the bandages which

swathed the body, the face of the great king—a face on which Moses must have looked—was exposed to view after a seclusion of three thousand years. The forehead, M. Maspero tells us, is low and narrow, the eyes are small, the nose re-

sembles somewhat that of the Bourbons; the whole expression of the features is not very intelligent, perhaps slightly animal, but characterized by pride, obstinacy, and an air of sovereign majesty which is impressive even now.

THE PULPIT TREASURY IN THE FAMILY.

The Father's Part in the Training of the Children.

By REV. C. B. RICE (CONGREGATION-LIST), MASS.

In difficult matters it is best to follow some clear main lines and let the rest drop, or keep the rest, really, by holding these. We may have so many precepts and rules for the bringing up of children that one's children will be grown up while he is learning the rules. And there is one chief thing only that the father has to do.

Let him become himself forthwith as good a person as his children ought to become. This is easy to remember, and it is enough.

Take care of yourself. If you can manage to grow up a thoroughly good man quickly, your children will follow after you, unless, indeed, their mother hinders them, and that we will not suppose. Or, they may have troubles from past grandfathers, or present companions, or personal troubles, from within themselves. But all these things we are dropping. They are not in you. Let there be straightway a clear, comfortable Christian man as the father in your household, and the other things that you can do will follow after that. As to grandfathers, the best you could do in any case would be to attend to the grandfather of your children's children.

You know how the children learn all things, and in what manner the Lord shows them the way in which they think they should set their feet. You remember how the boys watched to see what you were doing and what you really were, sitting by you when each was hardly big enough to sit alone. You can recall his look, his solicitude—not for any independence

of his own, but that he might do and become with the utmost exactness what he was seeing in you. There is not, in all the world besides, any other such learning and teaching as that.

The right training of children is extremely difficult. But this is because it is so very difficult for any of us to go right, and because it is so long and steep a way up from the ignorance and experience, the newness and rawness and natural heedlessness and selfishness and besetting badness of early childhood, to the practiced wisdom, the considerate kindness and established rectitude and faith of Christian manhood. It is hard to lead the children in the way only because it is so hard for us all to go in it. We need so much the more to be going on diligently ourselves, that we may know the way, and that the children may always see us on before them in it. This going on well before them is the one thing in leading or training up the children. And, if the children can see quickly and every day in their home a man fixed to be kind and patient, thoughtful, hopeful and cheerful; a man that speaks the truth and can deny himself and trust in God; a man not worldly, and that thinks more of the law of God and the heavenly life than of cattle, or goods, or stocks, or style of present living, they will have themselves thoughts enough about such a man and the desirableness and need of such a life. The trouble is to get the man in the household.

Do not be concerned lest the children should not know enough and think enough about any graces of Christian manhood you may possibly be able to gain. You could not hide such graces in your household and from the children's eyes if you tried to do it, any more than you could

hide from them a crown of sapphires, putting it upon your forehead. But we must not gather up ourselves common stones and dust instead of the gems of heaven. The children, of all the persons in the world, will not fail to think as well of us as we deserve. They will give us credit for a thousand-fold more of goodness than we ever possessed. The Father in heaven has graciously prepared such a charity of discernment in the children's hearts. We must have a grateful care to place beneath this multiplying glass of filial affection as much as we can of real Christian soundness of character. And we must not trust too far to these affectionate enlargements of what may hardly exist in its reality within us.

Go on, therefore, quickly, that the children may come after you. Perhaps you have noticed this word, quickly. It is a very great word. This full Christian man is needed early in the household, or else the children, coming early into it, will be taking too many steps in life before they see him. In the saddest cases that I have observed where what seemed a thorough Christian character with the parents was not followed in the same line by the children, there was a reason in that the parental piety, or the thoroughness of it, did not begin early enough.

The Christian father was not there at first. You must make haste, and must not let the little children in your homes be as orphans in any part of your own lifetime, and in the most precious part of theirs.

This one rule of fatherly life will carry with it most of the things that we have here purposely dropped. Thus as to the needful sense of dependence upon God, with a temper of prayerfulness, the effort for the children's sake to make some effective growth in Christian character must itself be bringing into habitual action these powers of faith and prayer. Concerning the great matter of companionship, if the father has lived becomingly before the children they will choose themselves to be much with him, or with others not wholly different. So with the rest.

We must not doubt. We know the great promise concerning food and raiment. Much more may we have such trust respecting the better and more needful things of grace in the children's hearts. By most earnestly seeking this kingdom of God, and this righteousness within ourselves, we shall inherit happily together, fathers and children, all the promises. And in our failings the Lord will deal compassionately with us.—*Ex.*

MISSION FIELDS

Russian Jews' Conversion to Christianity.

By PROF. G. H. SCHODDE, PH.D.

Not since the days of the Apostles has the history of the Gospel conquest witnessed an episode like the Jewish-Christian movement among the Jews of the Russian province of Bessarabia, under the leadership of a learned lawyer, Joseph Rabinowitz. It is nothing more or less than the conversion of a large number of orthodox and Talmudic Israelites to the conviction that Jesus of Nazareth, whom their fathers crucified, is the Messiah promised by Moses and the prophets, and

the birth and healthy growth of this conviction, not through the influence of Christian missions, but from an independent comparison of the Hebrew Scriptures with the records of Jesus' words and deeds in the New Testament. During the Russian and Roumanian persecution of the Jews in 1882 Rabinowitz went to Palestine in the interests of a colonization scheme for his unfortunate brethren in southeastern Europe. While there the studies of many years ripened, and he returned with the device "Jesus our Brother," and "The key to the Holy Land lies in the hands of our brother, Jesus." He

began to preach this truth when he returned; he found open ears and hearts among his fellow Israelites in the city of Kichiner and elsewhere; and now a constantly growing communion of Jewish Christians has been established there under his leadership.

An event of such importance naturally attracted the attention of Christian workers everywhere, and the friends of the mission cause were on the *qui vive* as to the outcome of a Gospel movement so unique in origin and character. Christian mission workers fortunately did not attempt to interfere with the development of the singular agitation, but on all sides the hopes, fears and prayers of earnest Christians attended the unfolding of every new feature in the movement. Naturally its importance could not be and was not measured by the number who were courageous enough to break the fetters forged by centuries of tradition and superstition, and join in with the recognition of Jesus as the Messiah, but by the evangelical spirit and inner development of the faith of the new converts. In this regard the hopes of the friends of the Gospel cause have been fully realized.

Four years of steady growth in knowledge and faith have settled the character of the movement as one that is thoroughly evangelical in character, however this or that minor external feature may yet seem to us not to be in harmony with a full consciousness that Jesus is the Messiah. Of the official utterances of these peculiar people but few are known to the general reader. It will, therefore, not be a work of supererogation to translate from these documents a few points showing to what a degree of Christian knowledge this Jewish Christian communion has attained.

In the thirteen original theses of Rabino-witz, adopted also by the congregation, the tenth reads as follows: "The man who unites within himself all the characteristics [*i e.*, those predicated of the Messiah by the Old Testament] we have, after a thorough examination of the books of the history of our people, the children of Israel, found in the one Jesus of Nazareth, who was killed at Jerusalem before the destruction of the second temple." In the

"Articles of Faith of the National Jewish-Christian Congregation of the New Testament," after the various promises given to Israel are recorded in eight theses, the ninth continues: "The word of the Lord to Abraham, our father, and to Moses, our prophet, and to David, our king, and to His servants the prophets was fulfilled and carried out about seventy years before the destruction of our second temple; for the Lord has taken pity and has exalted the horn of our salvation in the house of David, His servant, and has caused to shoot forth the righteous branch, namely, the Lord Jesus, the Christ, who has gone forth for us from Bethlehem, the city of David, in order to become the ruler of Israel—He the mighty Son of the Most High, to whom His father has given the throne of David, He it is who rules over the house of Jacob eternally, and His kingdom has no end. He has suffered, and has been crucified, and has been buried for our salvation; He has arisen again from the dead, and lives, and, behold, He sits at the right hand of our Father in Heaven."

The latest official utterance of the new congregation is the "Symbol of the Congregation of Israelites of the New Covenant." This is a confession of faith, accepted and published by the congregation, of which the following paragraphs are of special interest in this connection:

2. "I believe with an unwavering faith that our Father in Heaven, in accordance with His promises given to our fathers, our prophets, and our king David, the son of Jesse, has awakened for Israel a Redeemer, namely, Him who was born of Mary the Virgin, in the city of Bethlehem, of Judea, who suffered, was crucified, died, and was buried for our salvation; who arose again from the dead and lives, and, behold, He is sitting at the right hand of our Father in Heaven and will come from there to judge the circuit of the earth, the living and the dead, and He is King over the house of David forever, and His kingdom knows no end."

4. "I believe with an unwavering faith that only through faith in Jesus the Messiah any man can be justified, without the work of the law, and that there is one

God, who, through faith, justifies the circumcised Jews and the uncircumcised Gentiles, and that there is no difference between Jews and Greeks, servants and freemen, men and women; they are all one in Christ."

5. "I believe with an unwavering faith in one Holy Apostolic Church."

6. "I confess one baptism unto the forgiveness of sins."

The other confessions of the faith made by these people are in full agreement with these words. The central truth of Christianity has been accepted, and that is certainly under the circumstances one of

the greatest of Gospel victories recorded in this century of mission activity and success. As yet the great and good work in Bessarabia is in its incipient stage; but its character and faith are more than reasonably sure guarantees that the same truth that has gained such a firm foothold will continue in its mission conquering and to conquer. The Jewish-Christian movement under Rabinowitz is a star of hope and promise that the Israel of the flesh also may after centuries of error and rebellion accept Christ the Lord as the fulfilment of the law and the prophets.

❖ Prayer Meeting Service ❖

How the Prayer-meeting Committee Should Go to Work.

BY REV. S. W. ADRIANCE (CONG'L).

Having been asked for such information in several letters, I venture to give a few directions. Of course it is impossible to give an answer applicable to every need, but I trust some of the following may be helpful.

1. Meet together to map out the work and talk over your duties. This meeting together will, of itself, suggest definite plans of work. Meet regularly, once a month, or once a week. The trouble with many committees is that they never meet together; and how can they expect success?

2. Prayer over the matter. Kneel down, and let each of the committee offer a brief prayer.

3. Make out a list of topics for three months, and assign leaders. Assign a young lady and a young gentleman alternately to lead meetings. Don't forget the boys. It does a young boy good to take his place.

4. Let each member get a book (mine costs me two cents), and write the names of the members down. Then divide up the list and let each member have special care, in prayer and thought, for the names

assigned to him. Go to such before a meeting, remind them of the subject, and urge them to take part. If some are likely not to prepare, sit down and write a verse on a bit of paper, go to the member, show it to him, and urge him, or her, to learn it and repeat it. If he does, encourage him afterwards. Let these lists rotate, so that each member of the committee shall have a different set each month. (N.B. This should be done unostentatiously, and no one save the committee ought to know anything about it.)

5. Let the prayer-meeting committee be always on hand, and always in time. As you see members in the hall or on the street, mention the meeting, the topic, and urge to participation at the first of the meeting. Speak to a few about taking part early.

6. Let the prayer-meeting committee have brief remarks in reserve, to be ready for any pauses in the meeting.

7. If possible, let the prayer-meeting committee gather together ten minutes before the meeting each week, for a very brief season of prayer.

8. The prayer-meeting committee may further the work of the Master by consulting together, and inviting all young people who do not attend any prayer-meeting, to the young people's meeting.

A single evening spent together in writing out a list of those who are never found in the meeting of prayer, and then assigning them to various members of the committee to be seen, will be invaluable to the society. After they are thus introduced to the meeting, it will fall to the social committee to bid them welcome; and in due time the lookout committee will endeavor to bring them into still closer relation, as associate or active members.

9. Most of all, the prayer-meeting committee should endeavor to win to the Saviour all who are not His. In character,

in desire, in effort, this committee should be earnestly consecrated.

10. Moreover, as being members of the church, this committee should labor with their brothers and sisters, both to be present and to participate at the week-day church prayer-meeting.

It will be seen that no prayer-meeting committee can complain of lack of sphere to work. And not least, to see that on no week does the leader fail, and yourselves to set the example, of participation. This is the homely, but constant, duty, or ought I not rather say, privilege?—*Golden Rule*.

CHRISTIAN EDIFICATION

Making Christ Real.

By T. L. CUYLER, D.D., PRESBYTERIAN.

How can I make Jesus Christ real to me? To all such puzzled souls we may reply, You have a mental eye to see with, and you are drawn to, or repelled from, those whom your mind looks at. Probably you never saw the physical form of Mr. Gladstone; yet he is a very real personage to you. You not only believe that there is such a man, but you believe *in* him as a man of astonishing powers and great sincerity of purpose; you admire him and trust him. You loved that best loved of all American rulers, Abraham Lincoln, though you may never have looked upon his unique figure, or heard his magnetic voice. Now before your mental eye the Gospel presents the Lord Jesus Christ just as He was on earth; He is presented to you as distinctly and as vividly as any friend, or public journal, or book, or all combined, have presented Mr. Gladstone.

Jesus is set before you as the incarnate Son of God, as a pure, holy, compassionate, all-powerful and loving personage. Everything you need to know about Him has been told you—how wisely He spake, how tenderly He pitied and helped just such as you, how self-sacrificingly He died for your sins, how He liveth forevermore to hear your prayers and to give you

everlasting life. Whenever He is preached to you, or presented to you on the page of the Bible you are reading, He actually meets you “in the way,” as He met Saul of Tarsus when on his cruel errand to Damascus. This is about all that Paul tells us about his conversion. He says that he “saw Jesus in the way,” and he heard the voice which asked him “Why persecutest thou Me?” When Barnabas gave an account of what had happened to the conquered persecutor, he simply declared that Saul had *seen* Jesus, on the road, and that Jesus had spoken to him. If you could get at all the innumerable spiritual histories of all the Christians on earth, and all now in glory, you might boil them all down to this brief statement: the eye of my mind looked at the Saviour, and the ear of my soul listened to His inviting voice. Looking at Jesus, listening to Jesus; there is where they all started. That is the starting-point of every man, woman, or child who ever set out on a new line of conduct, and began to have a new character. Matthew, John, Peter, Zaccheus, and probably Saul, also beheld the bodily form of Christ; but their *souls* could not have discerned Him with any more vivid distinctness than millions of believers have seen Him since, or see Him to day.

What they have all done, you can do. Jesus meets you on the road of life; when-

ever you think of Him, there He is. You do not require any supernatural apparition or wonderful vision, such as Colonel Gardiner claimed to have had; even if you had such a dramatic experience, it would not help you materially. What the physical form and features of Jesus of Nazareth were, or whether they resembled the grand ideals of the old masters, or the weaker ideal of the modern Munkacsy, is of no consequence. There stands the Christ on the gospel page. There stands the Christ before the eye of your mind. To your conscience speaks His tender, loving voice: Come unto Me, trust Me, follow Me, and your sins are forgiven, and I will give you everlasting life. Now, my inquiring and perplexed friend, just begin to treat Christ as a real and living personality. Begin to talk to Him in honest, fervent prayer. Begin to do what He tells you to do, just as you are directed in the New Testament, and as your conscience also directs you. What He bids you become, try to be. Lay hold of the first sin that He forbids, and fight it down; lay hold of the first right act or the first duty He demands, and perform it. Obey Him, because He has a right to your obedience. Trust Him. You trust your valuable letters to the mail-carriers to San Francisco, though you never saw one of them; you would go to Europe with a "letter of credit," trusting to bankers over there who are perfect strangers to you. To your mind those people are so real, that you act out your confidence in them. Why not act out your confidence in the ever-faithful and all-powerful Saviour of sinners? Myriads have done so before you; what they have done, you can certainly do also.

Remember also the cheering fact that the almighty Spirit is working upon you, will lead you and help you. Work with Him. Quench not the Spirit! Satan may do his utmost to divert you, to confuse you, and to discourage you. Just as sure as you are a real person, sin and damnation are real things, and Christ is a real Redeemer, and conversion is a real process, and the Christian life is a real achievement, and Heaven is a real rest

and reward. And just as sure is it also that if you allow yourself to be fooled with doubts or be cheated out of Christ, you will bitterly rue it to all eternity.

The same counsels that we offer to an anxious seeker for salvation, may be equally valuable to troubled, perplexed, or doubting Christians. Doubts are apt to creep like chilling fogs over the marshy grounds and low morasses of sin. Keep away from them. Faith sticks to the King's highway of obedience, and "sees Jesus in the way," and gets blessed lifts of heavy loads, and hears His assuring voice, "Lo! I am with you alway!" An ague-fit betokens a low state of the system. Tone up, brother, with a good dose of the fourteenth chapter of John, and a bracing walk in some direction of usefulness, and a stiff set-to with that sneaking devil of doubt, and you will find your hope and your Saviour once more to be glorious realities.

"Let us work for Christ with a song,
Weave a robe for the soul's adorning,
And cheerily hope it cannot be long
Till the dawn of a nightless morning."

Ripeness in Christian Character.

By REV. C. H. SPURGEON.

One sure mark of ripeness is a loose hold of earth. Ripe fruit easily parts from the bough. You shake the tree and the ripe apples fall. If you wish to eat fresh fruit you put your hand to pluck it, and if it comes off with great difficulty you feel you had better let it alone, a little longer; but when it drops into your hand quite ready to be withdrawn from the branch, you know it to be in good condition. When, like Paul, we can say: "I am ready to depart," when we are set loose by all earthly things, O, then, it is we are ripe for Heaven! It is a sure token of ripeness when you are standing on tip toe, with your wings outspread, ready for flight when no chain any longer binds you to earth; when your love to things below is subordinate to your longings for the joys above. When we get to this in our very hearts we are getting ripe, and we shall soon be gathered. The Master will not let His ripe fruit hang long on the tree,

+ BEAUTIFUL THOUGHTS +

Sour godliness is not the fruit of the love of Christ.

Christ is the river of forgetfulness, in which by-gone guilt is overwhelmed.—*Robertson*.

No flower can bloom in paradise that is not transplanted from Gethsemane.—*E. Prentiss*.

Eyes raised toward Heaven are always beautiful, whatever they be.—*Joseph Joubert*.

I have lived to thank God that *all* my prayers have not been answered.—*Jean Ingelow*.

The eye that sweeps over the whole circle of divine truth must rest in Jesus as the centre.—*J. A. James*.

How much better is the love that is ready to die than the zeal that is ready to kill.—*Thomas T. Lynch*.

We do not sail to glory on the salt sea of our own tears, but on the red sea of a Redeemer's blood.—*Secker*.

God is a shower to the heart burned up with grief; God is a sun to the face deluged with tears.—*Joseph Roux*.

If a man will make his nest below, God will put a thorn in it; and if that will not do, He will set it on fire.—*John Newton*.

If we would bring a holy life to Christ, we must mind our fireside duties as well as the duties of the sanctuary.—*Spurgeon*.

Those who think they have only a very small talent are often most tempted not to trade with it for their Lord.—*F. R. Havergal*.

Nothing but a living, sensible communion with God can displace heaviness from the heart and shed happiness over the life.—*T. Pearson*.

A child of God should be a visible beatitude for joy and happiness, and a living doxology for gratitude and adoration.—*C. H. Spurgeon*.

Afflicted one, you cannot believe it now. But you will come out from that furnace seven times purified in the refining fires of God.—*J. R. Macduff, D.D.*

Childhood often holds a truth with its feeble fingers which the grasp of manhood cannot retain, which it is the pride of utmost age to recover.—*John Ruskin*.

Think of the day, the humbling, affecting, overwhelming day, when the cup of cold water will reappear as an ingredient in the everlasting glory.—*James Hamilton, D.D.*

Religion gives part of its reward in hand, the present comfort of having done our duty; and, for the rest, it offers us the best security that Heaven can give.—*Tillotson*.

Not eloquence, but truth, is to be sought after in the Holy Scriptures, every part of which is to be read with the same spirit by which it is written.—*Thomas à Kempis*.

My principal method for defeating heresy is by establishing truth. One proposes to fill a bushel with tares; now, if I can fill it first with wheat, I shall defy his attempts.—*Newton*.

Heart work must be God's work. Only the great heart-maker can be the heart-breaker. If I love Him, my heart will be filled with His spirit and obedient to His commands.—*Baxter*.

They that love Christ love to *think* of Him, love to *hear* of Him, love to *read* of Him, love to *speak* of Him, *for* Him, *to* Him. They love His *presence*, His *yoke*, His *name*.—*Mason*.

Satan always rocks the cradle when we sleep at our devotions. If we would prevail with God, we must wrestle; and if we would wrestle happily with God, we must wrestle first with our own dulness.—*Bishop Hall*.

And sure I am it is better to be sick, providing Christ comes to the bedside and draws by the curtains and says, "Courage! I am thy salvation," than to be lusty and strong, and never be visited by Christ.—*Rutherford*.

Trust Him when you cannot trace Him. Do not try to penetrate the cloud which He brings over you and to look through it. Rather keep your eye fixed steadily on the bow that is on the cloud. The mystery is God's; the promise is yours.—*Macduff*.

The hiding places of man are discovered by affliction. As one has aptly said, "Our refuges are like the nests of birds; in summer they are hidden away among the green leaves, but in winter they are seen among the naked branches."—*J. W. Alexander*.

Shall I come to *His* table and take the sacramental bread, and say: "It is His body, broken for me," and then proceed to say: "But as for Him, the crumbs which fall from my table—the odd shillings or sovereigns that can be spared, the things that are left after my own needs, present or future, have been met—these, *these*, shall be payment for Gethsemane, and requital for the cross." The question is not: What will be easy? but it is: What are we bound to do, by honor, and duty, and love?—*Arnold Thomas*.

◆ ILLUSTRATIVE SELECTIONS ◆

18. Shielding the Children.

—EXODUS, ii., 3.

Naturalists tell us that the leaves of a certain tree are exceedingly offensive to venomous serpents. A traveller relates that, seeing a bird exhibit great alarm and distress, without any obvious cause, he watched its motions, and saw it repeatedly fly to such a tree, pluck a leaf from its branches, and returning, deposit it carefully in the nest. After having thus wrought for a time, the mother bird perched on a branch overlooking her nest, and there watched the slow progress of a large serpent, which her vigilant eyes has discovered ascending the tree. Coiling itself round the tree it slowly ascended, until with glistening eye and open mouth, its head was lifted above the edge of the nest. As it came in contact with the leaves with which the bird had covered her young, the snake dropped as quickly from the tree as though its head had been shattered by a bullet.—*Dr. Jewett.*

19. Christ the Burden-Bearer.

—ISA. liii., 7.

In an old German city there is a sight that attracts every traveller as he passes through, and brings out a very urgent and curious inquiry from him. Away up on the peaked roof of one of those old German houses, if you look up you will find a marble statue of a lamb carved and lifted up. A traveller passing through that village two or three years ago, inquired of an old resident what it could mean, and he said: "There is a curious story connected with it. When the first owner of this house was building it, he was working away up just where you see that object, and suddenly slipping and losing his balance he fell from the roof, and would have been dashed in pieces, except from the strange fact that just at that moment his pet lamb happened to be on the green grass, and he fell with all his weight upon the lamb. It was crushed; and when he rose, himself unharmed, unscratched, not a bone broken, not a bruise received, he found his lamb lying there in its blood, crushed beneath the weight of the fallen master. This is the reason why he reared this statue of the lamb that it might be there a perpetual memorial of the fact that his life had been saved by the intervention of this innocent being."—*Dr. Gordon.*

20. Waiting God's Answer.

—PS. lxii., 1, 5.

Professor Henry, like all really great men, was of the simplest nature. All in him lay

open to the sun. In the expression of his religious life there could be no cant; there was no possibility of it in the man. He was little given to exhibitions of what were his feelings and convictions on religious matters, because he thought little of himself. He was not given to self-dissection, nor did he often turn the gaze which was so intently scanning the secrets of God's universe away from this supreme study. How elevating to the man! Some of our readers will remember the beautiful incident related by Dr. Hodge in the opening lecture of his course in Philadelphia in the spring of 1886. Said he: "It was my inestimable privilege as a boy to be a student of that great Christian philosopher, Professor Joseph Henry. I was his assistant in the laboratory when he made the series of experiments which established the possibility of the electric telegraph. He was a very reverent man. I shall never forget how when he had completed his arrangements, and the moment had arrived when he would put nature to her crucial test, he bowed his uncovered head and said, 'I have asked God a question; let us await His answer.'"

21. God's Tear-Bottle.—PS. lvi., 8.

In some portions of Tyrol a peculiar and beautiful custom still prevails. When a girl is about to be married, before she leaves her home to go to the church, her mother hands her a handkerchief, which is called a tear-kerchief. It is made of newly-spun linen, and has never been used. It is with this kerchief that she dries her tears when she leaves her father's house, and while she stands at the altar. After the marriage is over, and the bride has gone with her husband to their new home, she folds up the kerchief and places it unwashed in her linen-closet, where it remains untouched. The tear-kerchief has only performed half of its mission. Children are born, grow up, marry and move away from the old home. Each daughter receives from the mother a new tear-kerchief. Her own still remains where it was placed in the linen-closet on the day of the marriage. Generations come and go. The young, rosy bride has become a wrinkled old lady. She may have survived her husband and all her children. All her friends may have died off, and still that last present which she received from her mother has not fulfilled its object. But it comes at last. At last the weary eyes close for a long, long sleep, and the tired wrinkled hands are folded over the pulseless heart. Then the tear-kerchief is taken from its place and spread over the placid features of the dead.

❖ MONTHLY SURVEY ❖

The Danish temperance movement has now an army of 36,000 total abstainers.

There is hope that the bill for the closing of drinking places in England on Sunday will pass Parliament this session.

The endowments of the Established Church of England, yield an annual income of £8,000,000, or about \$40,000,000.

In Great Britain there are 15,000 temperance organizations, and it is estimated that 5,000,000 persons are total abstainers.

President Cleveland has issued an order forbidding the importation of breachloading rifles and intoxicating liquors into Alaska.

In the county of Radnor, Wales, with twenty-five thousand inhabitants there was not a single arrest for Sunday drunkenness last year.

A Baptist church in Ocala, Fla., has summarily expelled all its members whose names have appeared on petitions for liquor licenses.

Romish papers felicitate themselves upon contributions from no less than 170 churches in the diocese of Kansas to their theological seminary fund.

The use of tobacco is to be absolutely prohibited in all the government schools in France on the ground that it affects injuriously the ability to study.

The American Bible Society reports the entire circulation for the year ending March 31 at 1,447,270 volumes, of which 521,356 were distributed in foreign lands.

Since prohibition went into effect in Raleigh, N. C., the largest saloon in the city has been turned into a shoe factory which will employ more persons than all the dram-shops in the city.

In fourteen years 700 Protestant chapels have been built in Madagascar, making the present number 1,200. There are 8,000 Protestant communicants, and all the churches are self-supporting.

Beer brewers in America employ an army of half a million men; they have invested a quarter of a billion of dollars in their business, and they sell about one hundred and eighty million gallons of beer a year.

In Greece, the government permits the free distribution of the Scriptures, and protects the colporteurs. The Gospels in the original (old) Greek are used as a reading book in the higher classes of the primary schools.

The Archbishop of Canterbury receives \$75,000 per annum; the Archbishop of York, \$50,000; while the incomes of the 31 bishops vary from \$50,000 to the Bishop of London, to \$10,000, the income of the Bishop of Sodor and Man. Twelve bishops receive \$25,000 annual income or upward. The Bishop of Ripon receives \$22,500.

The Danes are waking up to fight rum. In Copenhagen the number of public houses is to be reduced from 1,350 to 300. Landlords are forbidden to serve out drink to any person under age, male or female, or to any who are already under the influence of drink. A drunken person is to be sent home in a covered carriage at the expense of the landlord in whose house he took his last glass.

The Free Church of Scotland has a mission school at Bandawé, Lake Nyassa, of 173 scholars in daily attendance, of whom 78 are reading and studying the four Gospels. Some of the children come a distance of four miles to the school, and do it voluntarily. Some of the boys display, we are told, surprising aptitude in learning. They are generally much superior to the girls in this respect.

The liquor traffic seizes the machinery, the enginery of legislation, and by it creates a moral phenomenon of perpetual motion which nature denies to physics; for it licenses and empowers itself to beget in endless rounds, the wrongs, vices and crimes, which society is organized to prevent. And worst of all for our country, it encoils parties like the serpents of Laocoon, and crushes in its folds the spirit of patriotism and virtue.—*Judge Noah Davis.*

It is probably the fact that the State University of Michigan at Ann Arbor, has a larger number of Christians among its students than any other State institution in the world. Twenty-one denominations are represented, and, out of 1,306 pupils who reported, 805 are professing Christians; 18 intend to enter the ministry, 14 have positively decided to engage in mission work, and 16 have partially pledged themselves to this form of service.

Lutherans in the world: German Empire, 27,000,000; European Russia, 4,350,000; Sweden, 4,500,000; Denmark, 1,957,000; Norway, 1,918,000; Austria, 1,365,835; United States and Canada (adherents), 5,000,000; adherents at heathen mission stations, 312,000; South America, 200,000; Australia and South Africa, 150,000; Iceland and Danish possessions, 100,000; France, 80,000; Great Britain, Italy and the East, 100,000; grand total, 47,033,435.

BOOK DEPARTMENT, Etc.

THE LATEST STUDIES ON INDIAN RESERVATIONS. By J. B. Harrison. Philadelphia: Indian Rights Association, 1316 Filbert Street.

The author has given in the 230 pages of this book a bird's-eye view of the various Indian reservations visited by him during a six-months' tour in 1886. The extent and condition of each in various aspects are fully described and various suggestions made for the improvement of this race and for the observance of the golden rule towards them as Government wards.

A MANUAL OF CHRISTIAN EVIDENCES. By Rev. C. A. Row, M.A., Prebendary of St. Paul's Cathedral. New York: Thomas Whittaker, 2 and 3 Bible House.

This little volume is what its name implies, "a Manual." But it contains the essence of many arguments based upon the personality of Jesus Christ, as the manifestation of the superhuman, as exerting on history an energy which is unique, as affording by his resurrection an irrefragable testimony, and in various other ways contributing unimpeachable evidence to the Divinity of the Christian religion.

FIRST PRINCIPLES OF FAITH. By Marshall Rundles. New York: Phillips & Hunt. Cincinnati: Cranstown & Stowe.

This is an able treatise in defence of the fundamental principles of the Christian religion. But it is not wholly in defence; its pages contain many aggressive assaults upon the citadels of the enemy, and the author plants the flag of truth upon many a taken bastion. Those who are sceptically inclined or who have had their faith in Christianity shaken by reading the fallacies set forth in Ante-Theistic teachings would do well to read and ponder the stalwart arguments in this book—arguments which present the broad, firm basis on which faith in God rests.

COMMENTARY ON THE GOSPEL OF MATTHEW.

By John H. Broadus, D.D., LL.D. American Baptist Publication Society, Philadelphia. \$2.25.

The reputation of the author for profound learning, thorough investigation, clearness of statement and devoutness of spirit is fully maintained by this book. The general introduction, by Dr. A. Hovey, occupying about fifty pages, on the Canon of the New Testament, is exceedingly valuable, and presents all that relates to that subject in a clear, logical and most satisfactory manner. In the commentary Dr. Broadus discusses matters upon which there are different opinions by religious denominations with great frankness

and Christian courtesy. This book will be an admirable aid in preparing the International Sunday-school Lessons.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

LIPPINCOTT'S MAGAZINE, JULY, 1887. The Mistress of the White House, *Lucy C. Lillie*. Social Life at the University of Virginia, *J. B. Minor, Jr.* West Point, the Army and the Militia, *F. B. Powers*.

AMERICAN MAGAZINE, JULY, 1887. Methakatl, *Z. L. White*. Colored Schools in the Southwest, *Rev. S. W. Culver*. Literary Life in Philadelphia, *Moses P. Handy*. Book Auctions, *Frank Lee Farnell*.

POPULAR SCIENCE MONTHLY, JULY, 1887. The Task of American Botanists, *Prof. W. G. Farlow*. The North American Lakes, *Isaac Kinley*. Human Brain Weights, *Joseph Simmons, M.D.* Over-education.

THE ECLECTIC MAGAZINE, JULY, 1887. Frontispiece, Venice. Nature and Books. *Richard Jefferies*. The American State and the American Man, *Albert Shaw*. Mental Differences between Men and Women, *George J. Romanes*.

FRANK LESLIE'S SUNDAY MAGAZINE, JULY, 1887. Francis Joseph I., and the Austria-Hungary Empire, *George Makepeace Towle*. Memory and its Cultivation, *W. E. McCann*. When Greek Meets Turk, *O. Scanyan*. Pernicious Literature. Ragamuffins.

METHODIST REVIEW, JULY, 1887. What England is doing in India, *Rev. A. Stevens, LL.D.* Higher Criticism, *Rev. G. W. Gallagher*. The Origin of Presiding Elders, *Rev. J. Atkinson, D.D.* God in Human Consciousness, *Rev. H. Graham, D.D.*

THE ATLANTIC MONTHLY, JULY, 1887. An Old Kentucky Home, *Patty B. Semple*. Count Tolstoi and the Public Censor, *Isabel F. Hapgood*. American Classes in Schools, *H. E. Scudder*. One Hundred Days in Europe, *Oliver Wendell Holmes*. American Magazine.

MAGAZINE OF AMERICAN HISTORY, JULY, 1887. Frontispiece, Henry Laurens, Esq., President of Continental Congress. Some Account of Pickett's Charge at Gettysburg, *Gen. A. F. Devereaux*. The United States Mail Service, *John M. Bishop*. Journalism Among the Cherokee Indians, *Geo. F. Foster*.

THE SOUTHERN PULPIT of Richmond, Va., a Monthly Magazine, consolidates with
THE PULPIT TREASURY from and after July 1st, 1884.

Bound Vol., PULPIT TREASURY, 1st, 2d, 3d & 4th year **\$3.00 each.** **TO PASTORS, \$2.50**
 Non Subscribers

8 Page Circular of Contents & Catalogue sent on application. Forward Subscriptions on the following Blank

.....1886

E. B. TREAT, Publisher,
 771 Broadway, New York

Yearly, in Advance, - \$2.50.
Clergymen, - - - 2.00.
Single Copy, - - - .25.

Enclosed find Dollars cents for one year's subscription to
THE PULPIT TREASURY, commencing with the number.

NAME. POST OFFICE. COUNTY. STATE.

.....
ALSO find Dollars cents for the following Books per your offer.

Signed

PREMIUM OFFER.—BOOKS WORTH HAVING.

To Yearly Subscribers to "PULPIT TREASURY" the following books from our
 Catalogue will be furnished at the reduced prices named :

	Regular Price.	To yearly subscribers.	Postage Extra.
THE HOMILETIC MAGAZINE of London, Eng., Undenominational.	\$3.00	\$2.00	.00
VOLUME XIV. BOUND. HALF YEARLY.	1.75	1.35	.15
THE SABBATH; Its Permanence, Promise and Defence. W.W. Everts, D.D.	1.00	.60	.10
THE THEOLOGY OF CHRIST: from His own Words. By Rev. Joseph P. Thompson, D.D., formerly Pastor Broadway Tabernacle, N.Y.	1.50	.75	.12
NEW TABERNACLE SERMONS. By T. DeW. Talmage, D.D. 410 pp.	1.50	.75	.15
THE PULPIT TREASURY. Bound Vols, 1st, 2d, 3d and 4th Year, each,	3.00	2.00	.25
THE PASTOR'S PERPETUAL DIARY and Pulpit Memoranda.	.50	.25	.00
REVIVALS, HOW TO SECURE THEM, as Taught and Illustrated by our most successful Preachers. 443 pages.	1.50	.75	.10
MEMORIAL TRIBUTES. Funeral Addresses by distinguished Clergy- men. Preface by John Hall, D.D. 500 pages.	1.75	1.00	.12
THE HOME BEYOND; or, Views of Heaven and its Relations to Earth. Edited by Bishop Samuel Fallows.	3.00	1.50	.25
BIBLE STUDIES AND READINGS Outlines of. By J. H. Elliot.	1.00	.65	.12
BURNING WORDS. A Cyclopedia of Quotations from the Religious Literature of all Ages. By J. H. Gilbert. 681 p. 8vo.	3.00	2.00	.25
FOOTPRINTS OF SATAN, or the Devil in History. By Rev. Hollis Reed, author of "God in History." 510 pp. \$3. Reduced to	2.00	1.00	.15
GLAD TIDINGS: Moody's Sermons, etc., delivered in New York. (Verbatim Reports.) 514 pages. 12mo.	2.00	.90	.10
GREAT JOY. Moody's Sermons, etc., delivered in Chicago.	2.00	.90	.10
TO ALL PEOPLE. Moody's Sermons, etc., delivered in Boston.	2.00	.90	.10
CURIOSITIES OF THE BIBLE. 10,000 Prize Questions and Answers. New Edition. Introduction by J. H. Vincent, D.D. 606 pages. 12mo.	2.00	1.25	.17
AMERICAN PROGRESS, from the discovery of America. Edited by Rev. E. O. Haven, LL.D. 500 pages. Illustrated. 12mo.	2.00	1.00	.15
THE LOST CAUSE. A Complete Southern History of the War. By E. A. Pollard of Virginia. 762 8vo. pages. 24 Steel Portraits.	5.00	2.50	.25
CENTENARY ORATIONS—1876. Upwards of 100. Edited by F. Saunders, Librarian of the Astor Library. 935 pages. 8vo.	3.50	1.75	.25
THE LIFE AND TIMES OF GEN. U. S. GRANT. By Hon. J. T. Headley. Nearly 700 octavo pages, elegant steel and wood engravings, \$2.75, postage, 20 cents. Sold by subscrip- tion. On receipt of full price a copy and "Pulpit Treasury" six months free.			
MOTHER, HOME, AND HEAVEN. By 400 best authors. \$2.75. [Postage 25 cents.] Sold by subscription. On receipt of full price, a copy and "Pulpit Treasury" six months FREE.			
OUR HOME PHYSICIAN. A Cyclopedia of Family Medicine. By Dr. Geo. M. Beard. 1,506 royal 8vo. pages. Price, \$12. This 37th thousand reduced to \$6. [Postage 58 cents.] Sold only by Agents. \$6.58 will secure a copy and "The Pulpit Treasury" one year FREE.			

SEND MONEY BY CHECK, REGISTERED LETTER, POST OFFICE OR EXPRESS ORDER.

AGENTS WANTED. E. B. TREAT, Publisher, 771 Broadway, New York

SEND FOR TERMS AND CLUB RATES

The Pulpit Treasury

FOR 1887-8.
Vol. V.

THE PULPIT TREASURY is universally conceded to be the best magazine for preachers, students and Christian workers. It has won its lofty position by excellence of matter, breadth of aim, practicalness of suggestion, and straightforwardness of business conduct. It has no isms to support, no theories or speculations to advocate, and no cause but that of Evangelical truth to maintain.

The Promises of its First Prospectus have been Kept.

The most helpful thoughts are here furnished in every sphere of Christian work. The pastor may find in its pages the best specimens of pulpit literature and the most judicious plans for evangelistic effort. The student of God's word has gathered to his hand "Exegetical Comments" by the best Exegetes in various denominations, and the Sabbath-school superintendent and teacher have here concentrated the clearest "Light on the International Lessons," and the fullest supply of the freshest illustrations. Every department has been kept abreast with the living issues of the day, and vigorous articles on Home, Intemperance, Archeology and Missions, have enforced urgent duties, illumined the sublimest truths and taught the brightest lessons.

Its readers need not be told of the value of its championship, as an **exponent of the good old paths**, nor of the unflagging zeal and ability with which the interests of truth have been pushed forward, nor of the importance of raising its power for good to the highest standard. **Its Conductors will not abate in the future** one jot of their determination to keep **THE PULPIT TREASURY**, what it has already been designated, "THE **PEERLESS MAGAZINE**," and to have its pages studded with priceless pearls.

Special Contributors for 1887.

JOHN HALL, D.D., LL.D.,	T. DEWITT TALMAGE, D.D.,
WM. M. TAYLOR, D.D., LL.D.,	T. W. CHAMBERS, D.D.,
THOMAS ARMITAGE, D.D.,	J. B. THOMAS, D.D.,
A. E. KITTREDGE, D.D.,	T. L. CUYLER, D.D.,
REV. JOSEPH COOK,	PHILIP SCHAFF, D.D., LL.D.,
C. F. DEEMS, D.D.,	J. M. BUCKLEY, D.D., LL.D.,
P. S. HENSON, D.D.,	C. S. ROBINSON, D.D., LL.D.,
J. L. WITHROW, D.D.,	R. D. HITCHCOCK, D.D., LL.D.,
C. H. PARKHURST, D.D.,	BISHOP C. D. FOSS,
M. S. TERRY, D.D.,	E. J. WOLF, D.D.,
WM. ORMISTON, D.D., LL.D.,	BISHOP H. C. POTTER, D.D., LL.D., and others.

The above brilliant array of contributors who have helped to make **THE PULPIT TREASURY** so excellent in the past, will have many names of those standing in the highest rank of scholarship, added during 1887-8, who will write as soon as the pressure of other duties will permit.

May we ask each of our readers to show their disposition to aid in this good work by sending at least one new subscriber for **THE PULPIT TREASURY** for 1887-8?

OUR PREMIUM OFFERS.—See list of BOOKS WORTH HAVING.

"The Treasury" Series for Pastor's Library—We are arranging for the publication of additional volumes of the highest merit, edited by the best Biblical Scholars and by men who have the entire confidence of the religious world.

Renew Subscriptions. Secure New Subscribers. Form Clubs.

We are the American Publishers of

The Homiletic Magazine of London

(Annual subscription, \$3.00) Postage prepaid; To "THE PULPIT TREASURY" Subscribers, \$2; or both will be sent to one address one year for \$4.00.

E. B. TREAT, Publisher, 771 Broadway, N. Y.

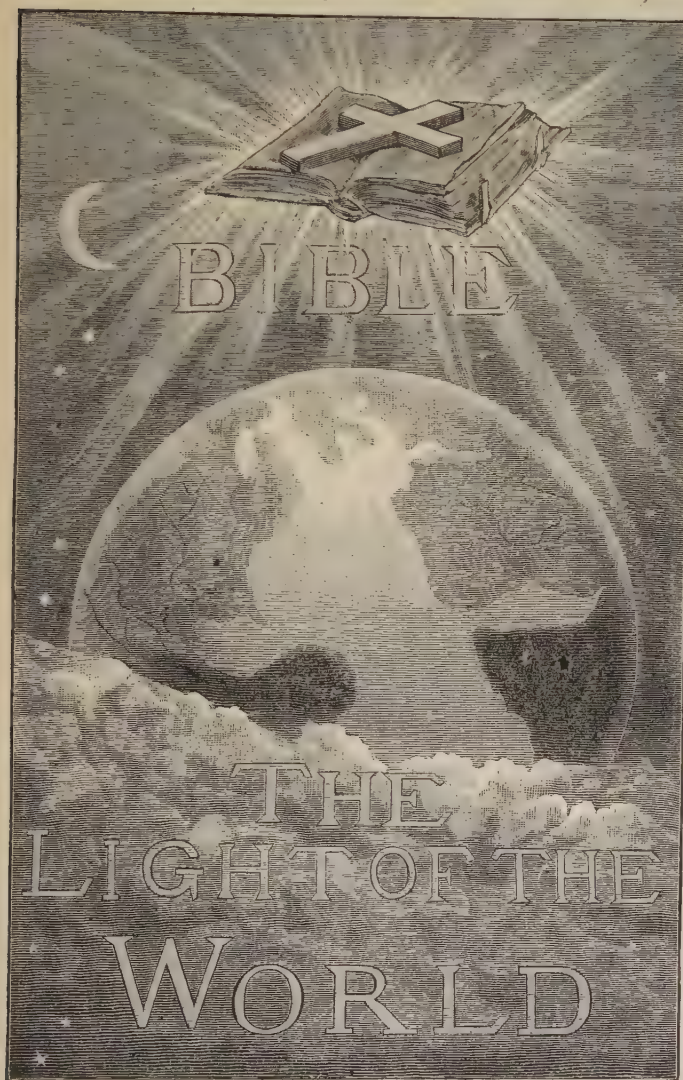
55th Thousand REVISED and ENLARGED.

CURIOSITIES OF THE BIBLE.

BY A NEW YORK SUNDAY SCHOOL SUP'T.

WITH AN INTRODUCTION BY

REV. J. H. VINCENT, D.D.



[Frontispiece to the Enlarged Edition.]

THIS collection of treasures, new and old, is the grand summary of a large experience in devising methods and incentives to interest children and those of older growth in Bible study. It contains such questions or exercises as will excite in the mind of Bible readers and seekers after truth a CURIOSITY to know how, when, where, and under what circumstances the facts contained in this volume occurred. To secure these, and other kindred matter, a vast range of Biblical literature has been searched, and the leisure hours and painstaking labor of many years have been devoted to the undertaking.


In one large Crown, 8vo. Square Vol. Over 600 pp. Illustrated. \$2.00.

E. B. TREAT, PUBLISHER, 771 BROADWAY, NEW YORK.

PERTAINING
TO
SCRIPTURE,
PERSONS,
PLACES, and
THINGS.
INCLUDING
PRIZE
Questions
AND
Answers,
BIBLE STUDIES
and READINGS,
PRAYER MEETING
Talks,
Subjects,
& Outlines,
CONCERT
EXERCISES,
BLACKBOARD
Outlines,
Object Lessons,
and Chalk Talks.
SEED THOUGHTS
ILLUSTRATED.
RELIGIOUS
Emblems and Allegories.
BIBLE REVISION
Facts and
Contrasts.
SCRIPTURE
Enigmas,
Acrostics,
and Anagrams.
REFERENCE
Tables, Maps, Etc.

Pen, Pulpit and Platform.

SHOTS — AT — SUNDRY TARGETS



By T. DeWITT TALMAGE, D.D.

AIMED AT

WRONGS TO BE RIGHTED.

BURDENS TO BE LIGHTENED.

ERRORS TO BE CORRECTED.

FOLLIES TO BE SHUNNED.

DANGERS TO BE AVOIDED.

SORROWS TO BE MITIGATED.

VICTORIES TO BE WON.

"Their words go straight to the mark like bullets."—Ralph Waldo Emerson.

I have authorized E. B. Treat Esq. Publisher & his editors to compile from my writings a book which they choose to entitle "Shots at sundry Targets".

T. De Witt Talmage

Brooklyn March 1. 1886

He is in dead earnest, and every blow tells.—*N. Y. Independent.*
A fertility of illustration that is marvellous.—*N. Y. Observer.* [*Advocate.*]
Their power for good can scarcely be overestimated.—*N. Y. Christian*

CONDITIONS.—This work is comprised in one large crown 8vo volume of nearly 700 pages, embellished with a finely engraved portrait of the author and *fac-simile* letter of authorization and other illustrations. It is printed from plates made from new type expressly for this work, on fine toned and calendered paper, in elegant binding, and furnished to subscribers at the low price of - \$2.00

Agents Wanted. Subscribers will not be obliged to take the work unless it corresponds with the description.

E. B. TREAT, Publisher, 771 Broadway, New York.

Press Notices "Shots at Sundry Targets"

Dr. Talmage as a preacher, always takes aim and rarely fails to hit. It is a volume that may well form part of a family library, and will not fail to do good to its readers.—**The Watchman**, Boston, Mass.

The targets are aimed at and hit without a single failure.—**Interior**, Chicago.

His written as well as his spoken words are full of fire; they burn and smite, and never fail to reach the mark.—**Golden Rule**, Boston.

The targets are "Sundry" and they require a hitting; and Talmage is the man to use the gun.—**Journal and Messenger**, Cincinnati.

His words go straight to the mark. Their power for good can scarcely be overestimated.—**The Watchman**, Chicago, Ill.

It will be eagerly sought for and read by hundreds of thousands.—**The Central Baptist**, St. Louis, Mo.

It might be termed a literary Gatling gun, and should be procured, read and pondered by all. It is a delightful book to take along to read on the cars, or pick up at odd moments.—**Christian Hour**, Omaha.

The book furnishes an exhaustless mine of flashing thought and effective illustration upon all manner of practical subjects, treated in the well-known style of Dr. Talmage.—**The Western Christian Advocate**, Cin. O.

This volume is the pepper and salt of his writings, the spice-box of his literary labors. It is destined to be one of his most popular works, and will stand an imperishable monument to his literary ability. A book of gems, rare and polished.—**Baptist Flag**, St. Louis.

It contains 656 pages of the freshest, raciest most pungent reading, sentences sharp and pointed as arrows, always well aimed, and driven home to the mark with tremendous force. *Open this volume where you will, you will search in vain for a dull page in it.—**The Presbyterian Witness**, Montreal.

All sorts of themes are treated, and uniformly in a pungent and impressive manner. It is a volume which hundreds of young men and women will read, and with lasting benefit, who would be repelled were its contents set before them in a more conventional form.—**Congregationalist**.

There is but one Talmage, and when he speaks the whole world listens. This book contains the best specimens of the wonderful pulpit productions of their brilliant author. Every page beams with originality, flashes with light, and sparkles with gems of oratory.—**The Religious Telescope**, Dayton, O.

We cannot enumerate the uses which this handsome volume could serve. We believe every one who reads it will find himself or herself a target and will be hit, but we trust for their profit. The barbed arrow is not evened but is coated with the healing grace of the Gospel, and shot with the good intent of destroying sin and furthering righteousness.—**The Christian Woman**, Phila., Pa.

In this volume the celebrated Brooklyn preacher hits at all sorts of errors, from the "burned pudding" and "unsettled coffee" of the careless housekeeper, and the trivial letters with which thoughtless correspondents make many a public man's life a burden, to the delusion of the learned sceptic, wise in all things save one, and in that, insane. The selections are short and decidedly to the point.—**The National Baptist**, Phila.

No other man in America has fired more shots at the follies and sins of the day than Dr. Talmage, and no man has hit the mark as often. This volume is made up of the very best sayings of the man who has said more good things than other man in America. No pastor or layman can read without being charmed by the bright, sparkling gems of wit and wisdom which glitter on every page, and edified by the original presentation of truth. No one ever tires of reading what Talmage writes, and no one can fail to be benefited.—**The Lutheran Visitor**.

Without question, Talmage is the most popular preacher of the age. No other living man influences so many minds by means of platform, pulpit or pen. We have here an authorized compilation of his most pointed and pithy paragraphs. In many of these there is exhibited a tender human sympathy or a deep religious fervor; in others there is strong invective, merciless irony and sarcasm, and keen sense of humor shooting folly as it flies and puncturing wind-bags of conceit. This is not a dull page in the book.—**The Canadian Methodist Magazine** Toronto.

This work reveals Talmage at his strongest. Every evil of the time receives a fusillade. In an extended sermon he is sometimes almost hysterical in his intensity of emotional expression. One is fairly blinded by the brilliancy of his rhetorical genius and wearied with the continued hyperbole. In this volume a host of live topics are dealt with in articles of two or three pages in length. Here are maxims fresh from the mint and pithy as proverbs, sweet words of consolation for the burdened, stinging sarcasms for hypocrites and frauds, centre shots for hard hearts and an endless wealth of words and pictures. He is faithful in wounding and skillful in healing.—**The Christian Herald**, Detroit.

Under each of the sub-heads are found pithy, pious and burning extracts—rifle-shots in their exactness of aim, shot gun discharges in that they hit everywhere, cannon-balls in their percussive effects, shells in their disruptive force. There is no error left tenable where these strike.—**The Free Methodist**, Chicago.

No archer ever sped his arrow straighter to its mark than he. The reader is never in doubt about what the target is, nor at what the shot is aimed. Each chapter is an illumination of some Gospel truth.—**The Wesleyan Christian Advocate**, Macon, Ga.

THE FOOT-PRINTS OF SATAN, OR, THE DEVIL IN HISTORY.

By Rev. HOLLIS READ, A.M.,

*Missionary of the American Board to India; author of "God in History,"
"India and its People," etc.*



The author has here given the character, influence, and power of Satan with historical outlines of his work in the abuse and perversion of every good, as shown in the ruinous effects of the apostacy in the affairs of the world, from Adam's fall, through Bible times, the early Church, the Middle Ages, to the present day.

Here are illustrated the misuse and abuse of Learning, Science, Wealth, Honors, Civil and Social Positions, the Press, Ambition, Poetry, and Song; Customs and Fashions, and all the vast resources of Nature and of Art, contributing, when rightly used, to man's highest and best interest.

These are substantiated by facts and figures and thrilling incidents the more awful because true, making up a volume of unusual interest to the scholar and general reader, "*not fictitious, yet stranger than fiction.*"

Rev. THEO. L. CUYLER, D.D., of Brooklyn, says, The chapter on the ravages and ruin of strong drink is alone worth the price of the book. A vast deal of valuable information can be got from Mr. Read's ingenious compilation of facts from the dark side of human history. It is a suggestive book for ministers and Sunday-school teachers.

JAMES M'COSH, D.D., LL.D., President of Princeton College, says, The new work by the author of "God in History," so extensively read in America and Great Britain, does not need any introduction or recommendation by another. All that you need put on the title-page is, "By the author of 'God in History.'"

CROWN, OCTAVO VOLUME, 510 PAGES, REDUCED FROM \$3.00 TO \$2.00.

E. B. TREAT, Publisher, 771 Broadway, N. Y.

NOW READY - Bound Vols.

1st, 2nd, 3rd
and 4th year.

A Book Worth
HAVING.

The
Pulpit Treasury

With full Index of Authors, Subjects and
Texts.

DEVOTED to

SERMONS, LECTURES.

BIBLICAL COMMENTS.

QUESTIONS OF THE DAY.

THE PRAYER SERVICE.

SUNDAY SCHOOL CAUSE.

MISSION WORK ETC.

HELPFUL TO PASTERS, CHRISTIAN WORKERS
AND FAMILIES.

Yearly Subscription, \$2.50. Bound Vol., \$3.
Back Numbers, 20 Cents.

[See Premium Offer.]

AGENTS WANTED.

Liberal terms given Pastors, Teachers and others to introduce it. Sixteen pages, Contents of 1st Vol. and Catalogue free on application.

E. B. TREAT Publisher, 771 Broadway, N. Y.

The Children's Treasure and Parents' Delight.

PARLOR GAMES

OF

AMERICAN HISTORY AND BIOGRAPHY.



A matchless variety of Games for the home circle based on the names, dates, statistics and the successful and rival Candidates, from Washington to Garfield, including the new games "RACES TO THE WHITE HOUSE."



QUARTETT, and PYRAMIDS, the new way of AUTHORS, DOMINOES, MUGGINS, etc.

The above games possess more of REAL NOVELTY, and a greater variety of amusement combined with useful information, than any set of cards extant.

The American Agriculturist says: "No one can play them well without becoming expert in American history. The games will be exceedingly attractive for amusement in the family circle."

68 Illustrated Cards. Price 50 Cents by Mail.

FULL INSTRUCTIONS WITH EACH BOX.

E. B. TREAT, 771 Broadway, New York

WANTED! PASTORS, TEACHERS, AND AGENTS,

to introduce THE PULPIT TREASURY and other Premium Books. Good Salaries guaranteed to those who will give their time and efforts in taking orders for our new subscription book,

SHOTS AT SUNDRY TARGETS (Pen, Pulpit and Platform), by T. De Witt Talmage, D.D. 656 Pages, Illustrated. \$2.
CURIOSITIES OF THE BIBLE (10,000 with Key).

New Edition. Introduction by J. H. Vincent, D.D. 606 Pages. \$2

HOME CULTURE. An Aid to Social Hours at Home.

By Thomas Hunter, President Normal College, N. Y. City, and others. 672 Pages. \$3.50.

Circulars and terms sent on application to

E. B. TREAT, Publisher, 771 Broadway, New York.

What Everyone Should Know!

A cyclopedia of Practical Information, containing complete directions for making and doing over 5,000 things necessary in Business, the Trades, the Shop, the Home, the Farm and the Kitchen, viz.: Recipes, Prescriptions, Manufacturing Processes, Trade Secrets, Chemical Preparations, Mechanical Appliances, Aid to Injured, Business Information, Law, Home Decorations, Art Work, Fancy Work, Agriculture, Fruit Culture, Stock Raising, and hundreds of other useful hints and helps. This book tells how to make and do everything needed in our daily wants. A very useful book for reference to all. Handsomely bound in cloth. **512 Pages.**

A Few of the Many Things this Book Contains:

It gives Recipes for Liniments, Balsams, Balm of Gilead, Bitters, Syrups, Wines, Brandies, Harness and Boot Blackings, Blood Purifiers, Camphor Tablets, Cements, Cherry Pectoral, Cholera Mixture, Chologogue, Cleaning Compounds, Cordials, Cough Cures, Group Remedies, Dentifrice, Depilatories, Diarrhoea Remedies, Diuretic Tincture, Dysentery Cordial, Dyspepsia Remedy, Eye Lotions, Felon Cures, Fever and Ague Cures, and many others.

It Gives Medical Prescriptions for Abscesses, Acid Stomach, Ague Cure, Asthma, Bald Head, Bad Breath, Red Sore, Biliousness, Bites and Stings, Black Tongue, Nose Bleeding, Wounds, Blisters, Bolls, Bots, Bunions, Burns and Scalds, Cancer, Catarrh Tonics, Chapped Hands, Chicken-Pox, Chilblains, Cholera, Colds, Colic, Consumption, Convulsions, Corns, Costiveness, Whooping Cough, Croup, Dandruff, Deafness, and many others.

It Tells How to Make Harps, Attar of Roses, Baking Powders, Barometers, Baby Baskets, Axle Grease, Beer, Bengal Lights, Blueing, Candles, Carpets, Castor Oil, Chewing Gum, Cologne, Copying Paper, Court Plaster, Mantel Ornaments, Curatins, Essences, Fire Kindlers, Fruit Extracts, and many others.

It Tells How to Clean Alabaster, Blankets, Copper, Brass, Silverware, Britannia, Crockery, Carpets, Ceilings, Chamois Skins, Chandeliers, Glass Chimneys, Clocks, Coral, Decanters, Engravings, Gilt Frames, Furniture, Furs, Gilt Cornices, Guns, Knives, Glass, Marble, Axes, etc., etc.

It Tells How to Destroy Aats, Grubs, Cockroaches, Flies, Insects, Mosquitoes, Moths, Odds, etc., etc.

It Tells How to Mend Rubber Boots, Iron Vessels, China, Crockery, Glassware, Wood, Metals, etc., etc.

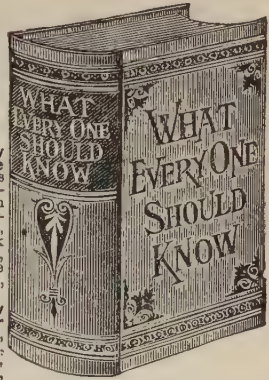
It Tells How to Knit Blankets, Laces, Shawls, Hoods, Leggins, Mittens, Muffs, Over Shoes, etc., etc.

It Tells How to Remove Grease Spots, Marks on Furniture, Freckles, Tan, Vermin from Dogs, Superfluous Hairs, Stains, Dandruff, India Ink Marks, In Stains, Iron Rust, Kerosene Stains, Mildew, Paint, etc., etc.

It Tells How to Care for Canaries, Carriages, Brooms, Furniture, Carpets, Harnesses, the Health, Bees, Poultry, Gold Fish, Animals, etc., etc.

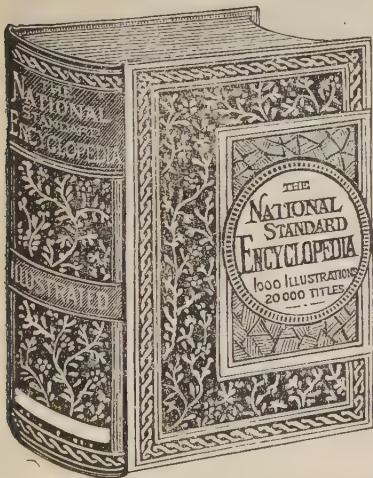
For House Keepers. It gives valuable information about Baby Food, to Restore Faded Colors, Dyeing all Colors, Butter and Cheese Making, Pickling, Canning, Preserving, Making Sauces, Cooking all Dishes, Dish Washing, Economical Hints, Facts Worth Knowing, Flower Culture, Fruit Drying, To prevent Glass Cracking, Hanging Baskets, Health, Household Laundry, Medical and Sick Room Hints, Home Comforts, House Cleaning, House Plants, etc., etc.

For Farmers It gives directions about Vines, to Destroy Bugs, Corncribs, Cows, Crops per Acre, Care of Farm Implements, Fence Posts, Fish Culture, Guano, Hot Bed, Artificial Manures, Care of Bees, etc., etc.



In Handsome Cloth Binding, \$1.00, post-paid.

A Volume for Universal Reference!



THE NATIONAL STANDARD ENCYCLOPEDIA is a new and valuable book for popular use, compiled by competent editors, after consultation of the best authorities, printed from new, large, clear type, and handsomely bound in cloth. It contains information on every conceivable subject, and its reliability has been assured by the most careful preparation. It is of the greatest use in answering the ten thousand questions that constantly arise in regard to dates, places, persons, incidents, statistics, etc., etc. It contains

700 Pages and 20,000 Articles
Pertaining to questions of—

Agriculture, Astronomy, Architecture, Biography, Botany, Chemistry, Engineering, Geography, Geology, History, Horticulture, Literature, Mechanics, Medicine, Mythology, Natural History, Physiology, and the various Arts and Sciences.

Complete in One Volume, With Over 1,000 Illustrations.

This is an entirely new work, unlike any other, and the only ENCYCLOPEDIA ever published and sold for less than five dollars: it is indispensable

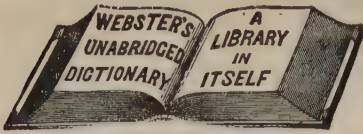
to all who desire a work of reference for every department of human knowledge.

Handsomely Bound in Cloth, \$1.00, post-paid on receipt of price.

Address, E. B. TREAT, 771 Broadway, New York.

WEBSTER'S UNABRIDGED DICTIONARY.

With or without Patent Index.



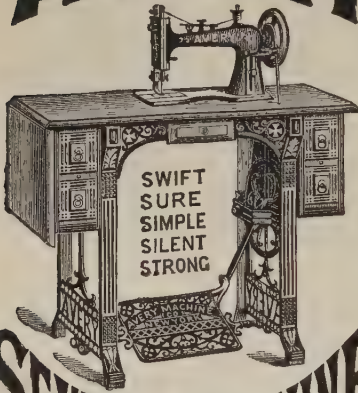
3000 more Words and nearly 2000 more Illustrations than any other American Dictionary. "Invaluable in Schools and Families."

Webster is Standard Authority in the Gov't Printing Office, and with the U. S. Supreme Court, and is recommended by State Sup'ts of Schools in 36 States, and by the leading College Presidents.

Published by G. & C. MERRIAM & CO., Springfield, Mass.

A DICTIONARY,
118,000 Words, 3000 Engravings, a
GAZETTEER OF THE WORLD,
25,000 Titles, (recently added) and a
BIOGRAPHICAL DICTIONARY,
nearly 10,000 Noted Persons,
ALL IN ONE BOOK.

AVERY



SEWING MACHINE

*New Improved High Arm,
New Mechanical Principles
and Rotary Movements, Auto-
matic, Direct and Perfect Ac-
tion, Cylinder Shuttle, Self-set-
ting Needle, Positive Feed, No
Springs, Few Parts, Minimum
Weight, No Friction, No Noise,
No Wear, No Fatigue, No
"Tantrums," Capacity Unlim-
ited, Always in Order, Richly
Ornamented, Nickelplated, and
Gives Perfect Satisfaction.*

Send for Circulars.

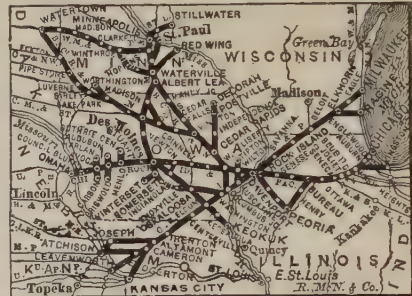
—Address—

AVERY MACHINE CO.,

28 Union Square New York

* A MAN *

WHO IS UNAQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY WILL SEE BY EXAMINING THIS MAP THAT THE



CHICAGO, ROCK ISLAND & PACIFIC RAILWAY

By reason of its central position, close relation to principal lines East of Chicago, and continuous lines at terminal points West, North-west and Southwest, is the only true middle link in that transcontinental system which invites and facilitates travel and traffic in either direction between the Atlantic and Pacific.

The Rock Island main line and branches include Chicago, Joliet, Ottawa, La Salle, Peoria, Geneseo, Moline and Rock Island, in Illinois; Davenport, Muscatine, Washington, Fairfield, Ottumwa, Oskaloosa, West Liberty, Iowa City, Des Moines, Indianapolis, Winterset, Atlantic, Knoxville, Audubon, Harlan, Guthrie Centre and Council Bluffs, in Iowa; Gallatin, Trenton, St. Joseph, Cameron and Kansas City, in Missouri; Leavenworth and Atchison, in Kansas; Albert Lea, Minneapolis and St. Paul, in Minnesota; Watertown, in Dakota, and hundreds of intermediate cities, towns and villages.

The Great Rock Island Route

Guarantees Speed, Comfort and Safety to those who travel over it. Its roadbed is thoroughly ballasted. Its track is of heavy steel. Its bridges are solid structures of stone and iron. Its rolling stock is perfect as human skill can make it. It has all the safety appliances that mechanical genius has invented and experience proved valuable. Its practical operation is conservative and methodical—its discipline strict and exacting. The luxury of its passenger accommodation is unequalled in the West—unsurpassed in the world.

All Express Trains between Chicago and the Missouri River consist of Comfortable Day Coaches, magnificent Pullman Palace Parlor and Sleeping Cars, elegant Dining Cars providing excellent meals, and—between Chicago, St. Joseph, Atchison and Kansas City—restful Reclining Chair Cars.

The Famous Albert Lea Route

Is the direct, favorite line between Chicago and Minneapolis and St. Paul. Over this route solid Fast Express Trains run daily to the summer resorts, picturesque localities and hunting and fishing grounds of Iowa and Minnesota. The rich wheat fields and grazing lands of interior Dakota are reached via Watertown. A short, desirable route, via Seneca and Kankakee, offers superior inducements to travelers between Cincinnati, Indianapolis, Lafayette and Council Bluffs, St. Joseph, Atchison, Leavenworth, Kansas City, Minneapolis, St. Paul and intermediate points. All classes of patrons, especially families, ladies and children, receive from officials and employees of Rock Island trains protection, respectful courtesy and kindly treatment.

For Tickets, Maps, Folders—obtainable at all principal Ticket Offices in the United States and Canada—or any desired information, address,

R. R. CABLE,

Pres't & Gen'l Mgr.

E. ST. JOHN,

Asst Gen'l Mgr.

E. A. HOLBROOK,

Gen'l Tkt. & Pass. Agt.

CHICAGO.

BEST TEACHERS, AMERICAN, and FOREIGN,

promptly provided for Families, Schools, Colleges.

Skilled Teachers supplied with Positions.

Circulars of Good Schools free to Parents.

School Property rented and sold.

School and Kindergarten Material, etc.

J. W. SCHERMERHORN & CO.,

7 East 14th Street, N. Y.

KINDERGARTEN

AND

SCHOOL SUPPLIES.

SCHERMERHORN & CO.,

Send for Circulars.

7 East 14th St., New York.

Portrait Painting in Oil Colors

On Canvas, from Small Pictures.

Easy Terms and Special Inducements to Ministers, who send Stamp for Special Circular.

COMMENDATIONS.

WINCHESTER, VA., May 23, 1883.

MR. M. C. TIERS—

Dear Sir:—I desire to express to you my entire satisfaction of the group of family portraits you have just finished for me.

The giving of the order for this large picture, to cover canvas 68x104 inches, to contain full-length, life-size portraits of my entire family—eight in number—was the expression of a long-cherished purpose. You have succeeded admirably.

Yours truly, WM. R. DENNY.

From President Robert Graham.

LEXINGTON, KY., Sept. 2, 1886.

Dear Bro. Tiers:—Your portrait of my dear Mary is admired by all who see it. All concede that you have her features and that you have made a splendid picture. I am perfectly delighted with it and so is my family. I am sure if our people in the South and West knew your skill and your reasonable charges you would have twice as much as you could do all the time.

Those desiring portraits should send, in addition to the picture to be copied, a full description.

Portrait, life size, on canvas, 22x27 in., \$25.

This price includes charges for transportation to the nearest express office. Five dollars must be sent with each order. Address, M. C. TIERS, No. 8, Ridge Place, Mott Ave., N. Y. City.

Special Announcement.

A GRAND COMBINATION OF MAGAZINES. Both for \$4.00.

The Publisher of "THE PULPIT TREASURY" takes pleasure in announcing that

"The Homiletic Magazine,"

of London, commencing its XVI. Vol., with January number, 1887, will be issued in New York from the Office of "The Pulpit Treasury," 771 Broadway, simultaneously with its publication in London.

"The Homiletic Magazine" is recognized as the ablest European Magazine of its class. Among its contributors are many of the best known scholars of several denominations, and the themes discussed are of present and permanent interest.

"The Homiletic Magazine," is a large square octavo monthly of 64 pages, printed in double columns, on good paper, and clear type. The annual subscription, prepaid, is 12 shillings or \$3.00. In combination with "The Pulpit Treasury" whose annual subscription is \$2.50, the price for both will be \$4.00 per year, in advance. Postage prepaid.

Subscribers to either magazine will have the benefit of our premium offers. See advertisement pages.

E. B. TREAT, Publisher, 771 Broadway, N. Y.

A
\$25
Lantern
FOR \$12.

PATENTED
Perfection
at the
LOWEST
PRICE

A rare chance to engage
in a profitable business.

ment at any time. Lantern with slides complete, packed in neat box, may be easily carried in the hand. — (shown in cut) with 12 slides and Etchings complete, will be sent by express on receipt of \$12.00 or C.O.D. If \$3.00 is sent with order, purchaser paying the balance \$9.00 at express office. Full instructions and list of other views sent with Order or Registered Letter. Send all orders to

World M'fg Co. 122 Nassau Street, New York.

THE WORLD ELECTRO RADIANT
MAGIC LANTERN.

The body of the Electro Radiant is a cone-shaped reflector which gathers each divergent ray of light and concentrates them all on the main reflector whence the whole mass of brilliancy

ILLUMINATES AND PROJECTS THE PICTURE WITH STARTLING CLEARNESS No combination of lenses, however ingenious, has ever been known to produce equal effects with the light used. The cost of an outfit to enable to do **A Profitable Business** pared with the amount of money it takes to do any other business. Any one of ordinary intelligence can operate it, and

\$25 TO \$100 PER NIGHT MAY BE EARNED by giving Parlor, Sunday School, Academy or Public Entertainments. **For Public Entertainments** the possessor of an Electro Radiant has something that will "draw" with the combined power of the Theatre, the Circus, Prestidigitateur, the Country Fair, the Temperance Crusade, and the Camp meeting. A room that will hold 100 persons may be filled nightly and a good profit be cleared. You have only to tack the sheet to the wall, darken the room, place lantern on stand, light lamp, and you are ready to begin the exhibition. **The Electro Radiant projects on the screen a PICTURE**

8 Feet in Diameter.

\$10,000 were paid for the use of our patent by Railroad Companies for Locomotive Headlights, it being considered the most wonderful light ever produced for the purpose. We have retained the exclusive right to make Magic Lanterns on the same principle, and the

Electro Radiant is the result. The adjustment of Reflector, Lenses, Tubes, Slide-rest and Cone, are made with mathematical nicety. Optical laws governing such adjustments have been accurately calculated, so that you have in our Lantern far more than appears, and we are placing within the reach of all, unsurpassed advantages for

Learning, Amusement and Profit.

The Transparent Slides for these Lanterns embrace views on wonderful natural scenes from different parts of the world. The Scripture subjects from both the Old and New Testament. **Temperance**—Showing the folly and misery of the Drunkard. **Art**—Copies of famous Statues, Bas-reliefs, and Engravings. **Miscellaneous**—Such as ships, Steamboat Race, Fire Sumpter, Daylight Scene, Moonlight, etc. **History**—Landing of Columbus, Declaration of Independence, Yankee Doodle, etc. **Comic**—Slide Splitters without numbers. You can add to your assortment (shown in cut) with 12 slides and Etchings complete, will be sent by express on receipt of \$12.00 or C.O.D. If \$3.00 is sent with order, purchaser paying the balance \$9.00 at express office. Full instructions and list of other views sent with

This Lantern can be made very profitable at Church Fairs and Sunday-School Entertainments, and a large amount of cash realized at a very small outlay. As an Educator, the ELECTRO RADIANT surpasses almost every other apparatus used in a school. The attention of the scholar is concentrated on just the ONE illustration before him, and the mind of the student is forcibly impressed. There is a fascination about illustrations by means of the Lantern which dispels any lack of interest in the subject in hand, which might otherwise be dry and hard to attract the student's attention toward. The value of the Magic Lantern for educational purposes is acknowledged by many teachers who have tried it, and no College, Lecture-Room, School or Parlor should be without one.

As a means of impressing the minds of the young, it stands unexcelled. We particularly recommend this Lantern to all societies who have occasion to raise money for charitable and other purposes.

ISSUED JUNE 15th, 1886.)

(Office of "THE PULPIT TREASURY,"

TALMAGE'S SERMONS.—A New Book.

NEW TABERNACLE SERMONS,
By T. De Witt Talmage, D.D.
PASTOR OF THE BROOKLYN TABERNACLE.

This book contains the best specimens of the wonderful pulpit productions of their brilliant author. There are no tame thoughts, drowsy platitudes or prosaic utterances within its covers. Every page beams with originality, flashes with light and sparkles with gems of oratory. Dr. Talmage has the ear of the world. It is literally true that his pulpit fame 'has gone out through all the earth and his words to the end of the world.' Hence the demand for his sermons is unparalleled, and the corresponding duty to meet this demand with a supply authorized by Dr. Talmage himself. This book is sent forth with his sanction—given in an autograph letter published in the preface—and will be eagerly sought for and read by hundreds of thousands.

The press everywhere has been constrained to give unstinted praise to his simple, earnest, pungent, eloquent presentation of the truths of the Gospel; a few specimens only of its notices can be given.

Their power for good can scarcely be overestimated.—*Christian Advocate.*

The great audience was spell-bound, and at times the stillness, under the preacher's solemn appeals to those who "were ready to perish," was oppressive.—*Christian Intelligencer.*

Intensely earnest, brilliant as a meteor, practical beyond most preachers—always pleading for Christ and grasping for souls.—*Philadelphia Presbyterian.*

He is a fearless antagonist to all forms of sin—a writer who cares more for cleaving a helmet than for showing the jewels on the handle of his weapon.—*Chicago Interior.*

His sermons reveal skill in word-painting, fearlessness in statement, and directness of aim.—*American Church Review.*

A line sometimes unfolds a picture. His utterance is exceedingly vigorous.—*Congregationalist.*

He is in dead earnest, and every blow tells.—*N. Y. Independent.*

A fertility of illustrations that is marvellous.—*N. Y. Observer.*

410 Crown, 8vo pp. With Portrait and Fac-simile of Autograph Letter. Price, \$1.50.

WANTED. AGENTS, Pastors, Teachers and others to introduce this new work; with a club of three and full price a fourth copy will be added and expressage prepaid on all. To those who will pledge to act as Agent or get up a Club we will furnish sample copy for 90 cents. If desired by mail add 15 cents extra. Postage stamps taken in payment.

E. B. TREAT, Publisher, 771 Broadway, New York.

"Be not religious men merely but Theologians."

STANDARD THEOLOGICAL BOOKS.

Natural Law in the Spiritual World. By HENRY DRUMMOND.

Cloth. Price, \$1.50. *New Edition.*

"Too much cannot be said in praise of it, and those who fail to read it will suffer a serious loss. Possesses a deep interest on every page."—*The Churchman.*

A Study of Origins: or, The Problems of Being, of Knowledge

and Duty. By E. PRESSENSE, D.D. Fifth Edition, 513 pages. Price, \$1.50. *Just Published.*

"Dr. Pressense has proved himself, in this great work, a veritable champion of the faith."—*Ecclesiastical Gazette.*

Old Testament Characters. By CUNNINGHAM GEIKIE, D.D.

12mo, cloth, 71 illustrations. Price, \$1.50. *Ready.*

"Not a mere abstract of the 'Hours with the Bible,' but an entirely independent composition."

The Old and New Testaments in their Mutual Relation. By

FREDERIC GARDINER, D.D., Professor in the Berkeley Divinity School, author of "Commentary on the Epistle of St. Jude," of "Harmony of the Gospels in Greek," etc. Price, \$1.50.

"A refreshing book."—*Independent.*

Geikie's Hours with the Bible. Completion of the Old Testa-

ment. Six volumes, illustrated. *New Edition, Immediately.*

"A work beyond criticism."—*Churchman.*

Re-Assuring Hints, Designed to Attract Attention to the Nature

of Modern Unbelief, and to Meet Some of its Fundamental Assumptions. By Rev. HENRY FOOTMAN, M.A. 12mo, cloth. Price, \$1.00. *New Edition.*

"We cannot imagine a more timely publication."—*The Church Standard.*

"Most earnestly do we trust that at least every clergyman and every student of theology will buy this book and make its contents his own."—*Church Press.*

The Missioners Manual of Anecdotes. 211 pages. Price, \$1.00.

"These have been taken from all sources and are such as will tell in preaching and teaching."

The Pastor in His Closet. Being aids to the devotion of the

clergy. Price, 60c. *Now Ready.*

"Beautiful gems of devotion, from the heart of an earnest man."

Supplied by all Booksellers.

JAMES POTT & CO., Publishers,

14 and 16 Astor Place, New York.

MINISTER'S HAND-BOOK.

BY REV. MARTYN SUMMERBELL, M.A.,

PROFESSOR OF PASTORAL THEOLOGY.

Second edition just out. Complete for all services. Very full in funeral service, which is arranged on a novel plan, with Scripture readings in the order of use.

"Material for the sick room admirable."—*Congregationalist*.

"Done with good taste and will prove a useful little manual."—*Independent*.

"Of high character."—*Sunday School Times*.

Black Russia, limp, 132 pp. \$1.00 post paid. For information or book, address

Rev. M. Summerbell, 259 W. 34th St., N.Y. City.

SAFE INVESTMENTS:

7% & 8%

Interest payable Semi-Annually.

KANSAS FIRST MORTGAGES.

Security three to six times the amount of Money Loaned.

OVER \$3,000,000 LOANED, NOT A \$1 LOST.

Safe as Government Bonds. Income three times as much. For particulars write for our Investors' Guide.

JOHN D. KNOX & CO., Topeka, Kan.

THERE IS MONEY IN HENS!



For only 25 cents we will send post paid a copy of the most complete and valuable Poultry Book ever issued for the price. Tells all about the different Breeds, Hatching, Feeding, Capital needed, Profits, all about Incubators and Brooders, all about the different diseases of FOWL and their cure, all about Turkeys Ducks, Geese, Capons, &c. &c. How to make the

best and cheapest coops, houses, &c. The profits from raising Poultry and Eggs for market are immense, considering the small amount of capital required and the labor involved. Many Ladies make \$100 to \$800 per year, and boys and girls earn lots of money by keeping a few hens. Every owner of a small place should have this book. It is finely printed and bound, fully illustrated. Litho. cover. It gives the most valuable hints and advice gleaned in 25 years by a practical man. Send post paid for 25 cts, or 6 copies for ONE DOLLAR. Stamps taken. Address all orders to WORLD MANF'G CO., 122 Nassau St., New York.

THE ONLY PERFECT
SEWING MACHINE.
SIMPLEST, LATEST IMPROVED
MOST DURABLE & BEST

NEW HOME
BUY IT AND MAKE HOME
IF THERE IS NO AGENT NEAR YOU
WRITE DIRECT TO US
NEW HOME SEWING MACHINE CO.
30 UNION SQUARE N.Y. CHICAGO, ILL.
ORANGE MASS. OR ATLANTA GA.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes good. Use in time. Sold by druggists.
CONSUMPTION

CANDY

CANDY

Send \$1, \$2, \$3, or \$5 for a Sample Retail Box by Express, of the BEST CANDIES in America, put up in elegant boxes, and strictly pure. Suitable for presents. Express charges light. Refers to ALL Chicago. TRY IT ONCE.

Address,
C. F. GUNTHER,
CONFECTIONER, CHICAGO.

A BEAUTIFUL HOME BOOK

in Prose and Poetry. By 400 best authors.



Edited by
THEO. L. CUYLER, D.D., and others.

It contains the ripest thoughts and utterances of the best minds upon the "three dearest names to mortals given."

"Is valuable for its rich selections."—*J. H. Vincent, D.D.*
Elegantly Illustrated. 454 Quarto pages. Cloth, \$2.75.
Gilt Edge, in a box, \$3.50. Full Morocco, in a box, \$5.

Beware of Imitations. Agents Wanted.

E. B. TREAT, Publisher, 771 Broadway, N. Y.

Our 1887 New STAMPING OUTFIT!

This Outfit is the **largest, best and cheapest** ever offered. It contains more new and original designs than any other, and it is to be obtained only of us. All our patterns are thoroughly made, the outlines are clear and distinct, and it is no trouble at all to use it.

YOU CAN SAVE MONEY MAKE MONEY

By doing your own Stamping—By doing it for your friends.
Our New 1887 Outfit for Stamping is guaranteed to give satisfaction, and contains all the following designs:

- | | | |
|---|---|---|
| 1 Chicken | 1 Boquet Daisies and Forget-me-nots for Tidy | 1 outline design, Boy and Girl Skating, 7 inches high |
| 1 Half Wren | 1 Easy Lake Design in Violets, 6 in. | 2 beautiful scallop designs with Vines, 2 1/2 inches wide |
| 1 Wild Rose | 1 Branch of Roses and Buds, 12 in. | Elegant Snowflake designs for Crazy Patchwork |
| 1 Mockingbird | 1 Pond Lily's Buds and Leaves, 5 1/2 in. | 1 superb vine of Point Russe Stitches, 1 1/2 inches wide |
| 1 Tit | 1 Boquet of Full-blown Pansies, 10 in. high | Complete Design of Crying Child for Tidy, in outline |
| 1 Mockingbird | 1 Crying Baby for Tidy, in Outline, 10 in. | 1 strip of Scallops for Skirts, Infant's Blanket, &c. |
| 1 bunch of Strawberries | 1 Alphabet, 1 1/2 in. high, with Sprig of Ferns | 1 sprig Daisies and Buds |
| 1 single Daisy and Forget-me-not, 2 1/2 in. | 1 outline design, Boy and Girl Skating, 7 inches high | 1 new vine of Roses, 2 inches wide |
| 1 boquet of Daisies and Forget-me-nots, 5 1/2 inches | 2 beautiful scallop designs with Vines, 2 1/2 inches wide | 2 Braiding Patterns, narrow design |
| 1 sprig of Batchelor's Button, 3 1/2 in. high | Elegant Snowflake designs for Crazy Patchwork | 1 little Butterfly with closed wings |
| 1 scallop with sprigs of Lily of the Valley | 1 superb vine of Point Russe Stitches, 1 1/2 inches wide | 1 new scallop with Forget-me-nots |
| 1 vine of Daisies and Ferns, 5 1/2 inches wide | Complete Design of Crying Child for Tidy, in outline | 1 vine of Roses and Buds, 5 inches |
| 1 growing design of Violets, for Lambrequins, &c., 6 in. high | 1 strip of Scallops for Skirts, Infant's Blanket, &c. | 1 Butterfly on spray of Rosebuds |
| 1 sprig of Daisies, 4 in. high | 1 Braiding Pattern, wide | 1 Butterfly with wide open wings |
| 1 sprig of Barberries, 3 in. high | 1 boquet Daisies and buds | 1 bunch of Forget-me-nots, 4 1/2 in. |
| 1 single Rose and Bud, 2 1/2 in. | 1 spray of Autumn Leaves | 8 or 10 Crazy Patchwork designs |
| 1 vine with Scallop, 2 1/2 in. wide | 1 spray of Leaves, 1 1/2 in. wide | |
| 1 design, Two Owl on branch | 2 sprigs of Batchelor's Button | |
| 1 sprig of Golden Rod, 4 in. high | 1 plain scallop for Flannel Skirts | |
| 1 bunch of Roses and Buds, 3 1/2 in. | 1 Boy holding Sunflower, 7 in. | |
| 1 cluster of Strawberries, 2 1/2 in. | 1 Boy and Girl for Tidy, 7 1/2 in. | |
| 1 sprig of Forget-me-nots, 1 1/2 in. | 1 Wide Braiding Pattern for Ties | |
| 1 Pansy | 1 large Butterfly | One Stem of Strawberries |
| 1 Cat | 11 Sprig of Leaves | 1 design of Child's Face |
| 1 Fish | 1 Sprig of Daisies | 1 Sprig of Daisies, 4 1/2 in. |
| 1 Daisy | 1 Full-blown Rose | 1 Bunch Forget-me-nots |
| 2 Stars | 2 small Butterflies | 1 Vine of Roses, 2 in. |
| 1 Pansy | 1 Star and Anchor | 1 vine of Roses, 2 1/2 in. wide |
| 1 Arrow | 1 Hen and Chickens | 1 single Buttercup, 2 1/2 in. |
| 3 Sparrows | 1 Sprig of Jasmine | 1 sprig of Asters, 2 1/2 in. |
| 1 Buttercup | 1 Sprig Buttercups | 1 bunch of Pansies, 4 1/2 in. |
| 1 Tulip, 5 in. | 1 Hand holding Hat | 1 Braiding Vine, 2 in. wide |
| 1 Little Bird | 1 Pretty Girl's Face | 1 Braiding Vine, 1 1/2 in. wide |
| 1 Sprig Pink | 5 Snowflake designs | 1 sprig of Smilax, 5 in. high |
| 1 Golden Rod | 1 Odd Fellow design | 1 Girl with Hoop, for Tidy |
| 1 sprig Violets | | |

In addition to the above 136 PATTERNS we include Book of Instructions, 1 Box White Powder, 1 Box Black Powder, 2 Best Pads, 1 Piece Stamped Felt with Needle and Silk to work it, also

5 DIFFERENT BOOKS OF FANCY WORK, as follows: The Complete Guide to

Artistic Fancy Work, 500 ILLUSTRATIONS Book of Ornamental Stitches, Fancy Braid Book, Knitting and Crocheting and Sample Book, with several hundred patterns. Teaches also HOW TO STAMP PLUSH, FELT, &c. Teaches the

Kensington, Plush Ribbon, and other stitches. Also How to Do Kensington, Lustre Painting, &c. The patterns contained in this outfit are all useful and desirable for stamping Hatbands, Lamp and Table Mats, Tidies, Boylies, Towel Racks, Lambrequins, Splashes, &c. Plain and concise directions are given for doing Kensington

and Outline Embroidery, Artistic Needlework, Painting on Silk, Velvet and Satin, China Decorating, Darned Lace, Knitted Lace, Crazy Patchwork, Macrame Crochet, Java Canvas Work, Feather Work, Point Russe, Cross Stitch, Indian Work, and Turkish Drapery, &c.

Aside from the fascination of "doing Fancy Work," MONEY CAN BE MADE by selling the articles to Fancy Goods and Dry Goods Stores, or by teaching others how to make them. Homes made beautiful at a small cost.

WITH THE OUTFIT YOU CAN LEARN THE ART OF THE KENSINGTON EMBROIDERY.

You can learn Perforated Stamping, and do your own stamping. You can adorn your house with hundreds of beautiful articles of Kensington Embroidery. You can teach the art of Kensington Embroidery and Stamping, and do embroidery for others. Many young ladies who begin business with our Embroidery Outfit are now doing a very

pretty and paying business in their own homes. **BEAR IN MIND!** All our orders are filled promptly, there is no delay in our establishment, causing disappointment, but of many thousand Stamping Outfits sold by us we have yet to hear of one dissatisfied customer. At the retail prices which many dealers place upon their

goods this Outfit represents a value of over \$10.00. We guarantee to send **EVERYTHING** enumerated above, including the **FIVE BOOKS**, by mail, postpaid, to any address, for friends to send with you and get your own OUTFIT FREE! Send Postal Note, Money Order or Registered Letter.

Postage Stamp taken. **ONE DOLLAR! TWO OUTFITS, \$1.75. FOUR Outfits for \$3.50.** Get three of your

Send all orders to **WORLD M'F'G CO., 122 Nassau St., New York.**

(CUT OFF HERE.)

EXTRAORDINARY OFFER.

We wish to secure a good agent in every town for our New, 1887, Stamping Outfit and will send a **Complete Outfit, as Described Above**, to any person who will do what they can to help us secure an Agent, for only **Sixty-five Cents**, Postage Paid. This Offer is good until **Sept. 1st, 1887.**

Please fill out the blank spaces below, cut it out and return it to us with 65 cents and we will send the complete outfit at once.

NAME IN FULL _____

TOWN _____

COUNTY, _____ STATE, _____

How many Stamping Outfits wanted at Sixty-Five Cents each _____

Amount of money enclosed _____

Send Money Order, Postal Note, Registered Letter, or Postage Stamps if you prefer. We will send you twelve or more outfits by express for only 50 cents each. You can easily sell them at one dollar each and can make a good deal of money with but very little trouble. Send Sixty-Five cents for a Sample Outfit and see what you can do. Send all orders to **World Manf'g Co., 122 Nassau St., New York.**

MASON & HAMLIN

ORGANS.

These Organs have received Highest Awards at all Great World's Exhibitions for nineteen years.

"Matchless, unrivalled."—FRANZ LISZT.

"Musicians generally regard them as unequaled,"—THEO. THOMAS.

Send for latest Catalogue, 46 pp., 4to, containing 100 styles, from \$22,000 to \$900,000.

Sold for Cash or on the EASY HIRE system, and Rented.

PIANOS.

The Improved method of Stringing, introduced and perfected by MASON & HAMLIN, is conceded by competent judges to constitute a radical advance in Pianoforte construction.

These Pianos do not require one-quarter as much tuning as Pianos generally. Descriptive Catalogue by mail, free.

ORGAN & PIANO CO

154 Tremont St., Boston; 46 E. 14th St. (Union Square), New York; 149 Wabash Ave., Chicago.

Memorial Tributes.

A COMPEND OF FUNERAL ADDRESSES,

AN AID FOR PASTORS.

A Book of Comfort for the Bereaved.

Edited by J. SANDERSON, D.D., Editor of the Pulpit Treasury.

Introduction by JOHN HALL, D.D.

This book was suggested by enquiries from ministerial brethren for a volume which would aid them in preparation for the discharge of their duties while standing before the altars of sorrow. Emergencies often occur in a pastor's life when a few moments only can be given to the arranging of his thoughts previous to the occasion. To meet this felt necessity is the object of this book. It contains a large number of germs of addresses adapted to all ages and circumstances on funeral occasions, and several notable addresses in full. These are all based upon texts of Scripture which will prove stimulating, suggestive and specially helpful to those who desire to avoid eulogy except when it is eminently fitting and seemly.

The Gospel is always timely and appropriate. A book so full of comfort cannot fail to be welcomed also by those whose homes have been darkened by sorrow.

The work has been compiled from the addresses of the best sermonizers of the past and present age, both in Europe and America, as will be seen by the following partial list:

Dr's. Armitage, Bangs, Beecher, Binney, Bonar, Crosby, Cumming, Cuyler, Deems, Dix, Farrar, Fowler, Guthrie, Hamilton, Hall, Hitchcock, Jay, Kittredge, Liddon, Moore, Newman, Ormiston, Paxton, Punshon, Robertson, Scudder, Sprague, Spring, Stanley, Spurgeon, Talmage, Taylor, Todd, Williams, Winchell and others.

One Volume, Crown 8vo, 500 pages, \$1.75.

E. B. TREAT, Publisher, 771 Broadway, N. Y.

TO CLERGYMAN:

There are many good reasons why you should ride a Bicycle, and none why you should not.

INVESTIGATE. THE FACILE INVESTIGATE.

removes every objection to your obtaining the comfort, utility and health-giving effects of Cycling, and is precisely the machine suitable for you, being Safe, Easy to Mount and Manage; Learned in an hour Readily, Practical and Rational. Whatever your present impressions may be, you are bound as intelligent men to investigate the facts, for you are perhaps mistaken.

The FACILE is already the favorite Bicycle with the clergy, and in order to further extend its use by the profession, a special inducement will be given you on it. Inclose stamp, mentioning this Magazine, and write for descriptive price-list, which will give you an orderly and straightforward presentation of the subject, and will interest even if it fails to convince you.

P. T. WILCOX, 33 Murray Street, New York.

After the Wedding

Send me your duplicate presents and I will buy them outright or exchange them for more serviceable articles.

This includes DIAMONDS, JEWELRY, BRONZES, SILVERWARE, and the empty cases when the silver is stored or in use. Inscriptions erased from silver; goods refinished and sold below manufacturers' first cost.

Are You Interested Either Way?

ESTABLISHED 1844.

MY STORE IS THE RECOGNIZED AND WELL-KNOWN HEADQUARTERS FOR

Duplicate Wedding Presents,

DIAMONDS, WATCHES, JEWELRY, ANTIQUITIES, Etc.

My Cases are Filled with Bargains Constantly.

J. H. JOHNSTON,

150 Bowery, N. Y.

OLD GOLD.

If the readers of the PULPIT TREASURY will get out their old gold, old silver, old jewelry; and send it by mail or express to me, I will send them by return mail a certified check for full value thereof.

J. H. JOHNSTON, 150 Bowery, N. Y.

Special Offer—THE NEW SOUTH—Special Offer.

Or SOUTHERN SENTIMENT SINCE THE WAR—A narrative in verse of An Eventful Trip through the South; ("A frolic of fancy with fact—embracing scenes among Caucasians and among Negroes; Verdict of Justice; Triumphs of Truth; Strictures on War; Era of Brotherly-Love, etc., etc.")—well-styled by the author; "A Unique Book," will be sent, post-paid, on receipt of 75 cents to any Minister; or Surviving Member of "The Blue," or "The Gray"; or Member of any "Peace Organization" in the United States; to others on receipt of \$1.25. Postal-notes preferred. Postage-stamps taken. Liberal terms to the trade.

COMMENDATIONS—"A work of merit: deserves large circulation."—L. W. Bates, D.D., for committee selected as critics on MS.

"Has something to suit everybody: an excellent production; often rising to a beauty and grandeur unsurpassed by poets already renowned."—Dr. Daniel Breed, Translator of a German work on Chemistry—one of the old-time Abolitionists, Washington, D. C.

"I have enjoyed the treat: am proud of the book."—C. J. Funnell, Esq., a pupil in boyhood, of the author's, and himself an author of a law treatise, Maryland.

"Splendid!"—Many voices from the people.

Address: W. S. Lassel, Agent, Lisbon, Howard Co., Md. Write Maryland in FULL. Ministers will please speak in the social circle of this offer made by the author who is himself a minister.

BURNING WORDS OF BRILLIANT AUTHORS.

A Cyclopedic of Quotations from the religious literature of all ages, by JOSIAH H. GILBERT, with an introduction by Charles S. Robinson, D.D.

I have seen enough of this beautiful volume to convince me that it is the best work of the kind yet issued. It is superb; the selections are most admirable.—Rev. T. L. GUYLER, D.D.

I have looked over with interest the work entitled "Burning Words of Brilliant Writers," and am much pleased with its style and execution. So far as I have examined the quotations appear to have been made with good taste, and are well arranged. I hope it may have a wide circulation.—Bishop MATTHEW SIMPSON.

687 pages,

Price, \$3.00.

BIBLE STUDIES AND BIBLE READINGS; Suggestive Outlines

By JOHN H. ELLIOTT.

Many persons regard the Bible as a mass of disconnected sayings and doings, but BIBLE STUDIES and BIBLE READINGS shows it to be a grand and beautiful whole, opening up an inexhaustible field of enjoyment. It indicates what the Bible contains and where to find it. Its "READINGS" are by some of the very best Bible Scholars of the day.

293 pages,

Price, \$1.00.

Any of the above sent on receipt of price. Notice PREMIUM OFFER, Page One of Advertisements.

E. B. TREAT, Publisher, 717 Broadway, New York.

BOOKS WORTH OWNING FOR MINISTERS.

HELPFUL BOOKS FOR THE PASTOR'S LIBRARY.

A HAND-BOOK OF BIBLICAL DIFFICULTIES; or, Reasonable Solution of Perplexing Things in Sacred Scripture. Edited by Rev. Robert Tuck, B. A. (Just published.) 568 pages, 8vo, cloth. Retail Price. To Ministers, by Mail.

"The broken shaft of infidels and sceptics, who have assailed the Bible because of these passages, lies harmless on every page. No reader of the Bible should be without this key to Scriptural difficulties."—*The Pulpit Treasury*.

\$2 50 \$2 00

SCIENTIFIC ILLUSTRATIONS AND SYMBOLS.

Moral Truths Mirrored in Scientific Facts. Designed for the use of the Senate, the Pulpit, the Bar, the Orator, and the Lover of Nature. By a Barrister of the Inner Temple. (Just published.) Small 8vo, cloth.

2 50 2 00

"An exceedingly valuable book for preachers."

NEW CYCLOPÆDIA of Illustrative Anecdotes, Religious and Moral, Original and Selected. With an Introduction by Donald Macleod, D.D. 12mo, cloth.

2 00 1 60

NEW HAND-BOOK OF ILLUSTRATION. Introduction by Rev. W. Morley Punchon, LL. D. 12mo, cloth. 2 00 1 60

NEW HAND-BOOK OF SUNDAY-SCHOOL ADDRESSES. Designed for the use of Sunday-school teachers, and others who are called to work among children, in the church, the school, or the home. Edited by Rev. Robert Tuck, B. A. With index of subjects and texts. 12mo, cloth.

1 25 1 00

NEW MANUAL OF SUNDAY-SCHOOL ADDRESSES. Being a comprehensive and suggestive collection of Addresses adapted for Sunday-schools and other assemblies of young people. With index of subjects and texts. 12mo, cloth.

1 25 1 00

LIFE OF CHRIST IN THE WORLD. Sermons by Rev. ARTHUR BROOKS, Rector of the Church of the Incarnation, N. Y. 12mo, cloth.

1 50 1 25

"They are original, fresh, independent, . . . they are free from all pedantry and tricks of rhetoric, and they have an internal heat, an illuminating energy, a clearness of spiritual apprehension, and cogency of logic that command them particularly to serious and reflective natures."—*The Churchman*.

A SUBJECT OF WIDE INTEREST.

FUTURE PROBATION. A Symposium on the Question, "Is Salvation Possible After Death?" By STANLEY LEATHES, D.D., JOHN CAIRNS, LL.D., EDWARD WHITE, STOPFORD A. BROOKE, R. LITLEDALE, and seven other representative ministers of Great Britain. Second edition now selling. Thick 12mo, cloth.

1 50 1 25

The subject is of the highest speculative and theological importance, and its earnest and able discussion by representatives of various communions can not but exercise a healthy and helpful influence on religious thought.

THE BIRD'S NEST and other Sermons for children of all ages. By the Rev. Samuel Cox, D.D. Late Editor of "The Expositor" (Just published.) 12mo, cloth.

1 50 1 25

THOMAS WHITTAKER, Publisher, 2 and 3 Bible House, New York.



Horstford's

ACID PHOSPHATE.

For Dyspepsia, Mental and Physical Exhaustion,

Nervousness, Diminished Vitality, etc.

Prepared according to the directions of Prof. E. N. Horstford, of Cambridge.

A preparation of the phosphates of lime, magnesia, potash and iron with phosphoric acid, in such form as to be readily assimilated by the system.

Universally recommended and prescribed by physicians of all schools.

Its action will harmonize with such stimulants as are necessary to take.

It is the best tonic known, furnishing sustenance to both brain and body.

It makes a delicious drink with water and sugar only.

As a Brain and Nerve Tonic.

DR. E. W. ROBERTSON, Cleveland, O., says: "From my experience, can cordially recommend it as a brain and nerve tonic, especially in nervous debility, nervous dyspepsia, etc., etc."

For Wakefulness.

DR. WILLIAM P. CLOTHIER, Buffalo, N. Y., says: "I prescribed it for a Catholic priest, who was a hard student, for wakefulness, extreme nervousness, etc., and he reports it has been of great benefit to him."

In Nervous Debility.

DR. EDWIN F. VOSE, Portland, Me., says: "I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

For the Ill Effects of Tobacco.

DR. C. A. FERNALD, Boston, says: "I have used it in cases of impaired nerve function, with beneficial results, especially in cases where the system is affected by the toxic action of tobacco."

Invigorating, Strengthening, Healthful, Refreshing,

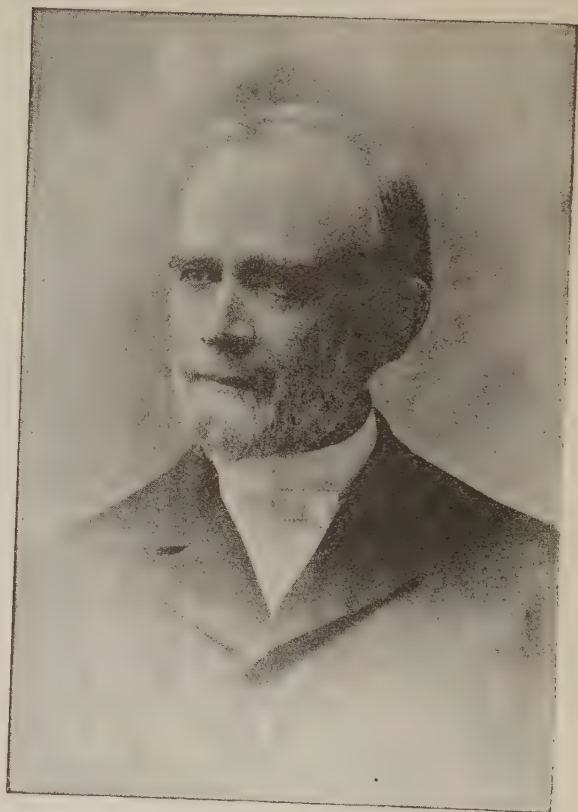
Prices reasonable. Pamphlet giving further particulars mailed free.

Manufactured by the **RUMFORD CHEMICAL WORKS,**

Providence, R. I.

BEWARE OF IMITATIONS.





H. Henry Green

THE PULPIT TREASURY.

AN EVANGELICAL MONTHLY.

VOL. V.

NEW YORK, DECEMBER, 1887.

No. 8.

→ SERMONS ←

MIGHTY IN THE SCRIPTURES.*

BY PROFESSOR WILLIAM HENRY GREEN, D.D., LL.D., THEOLOGICAL SEMINARY,
PRINCETON, N. J.

Mighty in the Scriptures.—ACTS xviii., 24.

THE Scriptures are for the weak as well as for the strong. They contain milk for babes as well as strong meat for them of maturer years. It would be difficult to say how small an amount of Scriptural knowledge might be effectual to the generation of a true religious life and a holy walk with God.

One word of saving truth may be blessed to the renewal of a soul. He who has learned but to say with the publican, God be merciful to me a sinner; or whose ears have heard that priceless declaration that God so loved the world that He gave His only-begotten Son that whosoever believeth in Him should not perish but have everlasting life, has caught the kernel of the Gospel. And if he has faith to trust it, the promise is his, and it shall be fulfilled to him in all its gracious meaning. However narrow his conceptions however weak his understanding, he shall experience what the wise and the learned and the great of this world fail to attain.

But though a single spark of heavenly truth may thus shine with a divine light, which shall savingly illumine and guide him whose eyes have been opened to behold it, there is given us in this blessed volume not a spark

* Preached in the Chapel of the Theological Seminary Princeton, Sept. 18th, 1887, at the beginning of the present session.

merely, nor a series of sparks to glimmer in the midst of our darkness, but a blaze, or rather a flood of sunshine, which converts night into day. We have here afforded us not one radiant point, though this may indicate the direction in which we are to flee from the wrath to come, but a whole heaven of brightness, lighting up the entire earth with its splendor, and shedding its brilliancy on all the complex relations and manifold experiences of human life, imparting to every earthly object the glow of Heaven, and enfolding all that is human in the drapery of the divine.

The Bible is the record of God's great scheme of redemption; and this is as broad and as vast as all that He has purposed to accomplish in and through this world, and on behalf of the race of man made in His own image and redeemed by His own incarnate Son. It embraces all that He has done and all that He designs yet to do for the working out of His own divine ideal for man and for the world. It contemplates not merely the restoration of the primal innocence lost by the fall, which was but the undeveloped germ of what man was designed to be, but the full unfolding of every human capability and power in perfect harmony with the holy will of God, so that all individual life and social relations and national institutions, the entire sphere of human activity shall be pervaded and controlled, shaped, directed and quickened by the pure and blessed Spirit of God, which shall be breathed into all, and make all just what God would have it be. The Bible is God's one sole agent for bringing these divinely intended results to pass. His entire supernatural scheme of grace from first to last is bound up with His revealed Word. Men are sanctified only by His truth, His word of truth. The scattered rays of light reflected from God's works in nature and from His pencillings on the human heart serve a most important providential purpose in preserving the nations from absolute darkness and keeping alive those ideas of God and morals on which teachings of revelation may be grafted. But God's direct and positive agency in redeeming men is recorded in and accomplished by His inspired Word.

While the Scriptures are perspicuous in the matter and method of individual salvation, so that he who runs may read; and each individual person is authorized and warranted to come to the Scriptures for himself to learn the will of God, what he is to believe and what he is to do, and is not dependent upon the authoritative interpretation of any man or body of men, it is nevertheless obvious that the whole counsel of God contained in the Scriptures is not to be caught up at a glance. It is not to be reached and understood by any limited and partial examination of disconnected passages, any more than the whole magnificent plan of God in the material creation, and the possibilities wrapped up in the properties of nature and in the physical forces of the world can be scanned by the hasty observer. The most ignorant and untutored barbarian discovers enough to preserve life. All that is necessary to a bare existence is easily ascertained and procured. But what there is in the world to minister to utility, convenience and comfort man is only slowly learning from age to age, and he is improving the arts of life accordingly. So what there

is laid up for man in the Scriptures, what blessed results shall be unfolded from it in the experience of mankind, comes only gradually to be known. New questions are arising in every age, of which the Bible must furnish the only true solution. New applications are to be made of its principles, as these are wrought more and more into the texture of human society. As the ideas suggested by the Gospel and introduced amongst mankind come to be more widely diffused, and more fully comprehended, revolutions are wrought in the relations existing among men, and changes in institutions and usages. In the new aspect thus assumed by human affairs, new aspirations arise, fresh progress is made, and a further stage is reached in the unfolding of God's great plan. And with each step of advancement the latent meaning of that divine Word, by which this onward movement is conditioned and directed, comes more plainly out to view. The Bible is the most wonderful book ever written. There is no other volume to which such persistent and ardent study has been given by the ablest minds from every conceivable point of view, and these studies have borne rich and ample fruit. The realm of Biblical science has been widened by the labors of eager and keen investigators, just as the realm of physical science has been in the very same manner. And the field seems as boundless in the one case as in the other. In each alike the progress made, instead of exhausting the theme or approximating its final limit, only widens the field, suggests new possibilities and yet more accelerated advancement.

Thus there has been a steady progress toward a more exact comprehension of the system of truth taught in the Scriptures. A new body of ideas was given to the world by the introduction of the Gospel of Christ. These had to work their way into the minds and hearts of men. Much profound thought and study were given to them before those exact forms of statement were reached by which they were correctly defined and imperfect or erroneous conceptions were guarded against. This result was only attained after numerous periods of religious controversy, in which false or inadequate statements were sifted, inaccurate or perverted representations were set aside, and the great historic creeds were successively formulated, as the embodiments of one grand doctrine of the Word of God after another. These stand forth amid the centuries as so many way-marks set up to indicate the progress which the Church was making in its comprehension of the truths of Scripture. Discussions and controversies finally crystallized into these creeds and symbols, in which the doctrine of the Trinity was brought out, or the union of the divine and human natures in the person of Christ; or the doctrines of sin and grace; or that of justification by faith alone. Standing at the end of this protracted period of progressive advancement, we can avail ourselves of the results achieved by all who have gone before us, and can profit by their labors and their struggles. What is systematic theology, but the elaboration of those truths, which have become the inheritance of the Church through the studies and the conflicts of all past ages, which have drawn them forth from the treasury of the Word. In pursuing this study we gain an insight into the

teachings of the divine Word, which has been won for us by the learning, acuteness and piety of all who have preceded us in its investigation. It is not a mere system of philosophic truth elaborated by the human intellect. Its supreme value and importance consist in the rigorous exactness with which it is deduced from the Bible, and the completeness of its correspondence with its authoritative and inspired teachings. It is only then properly studied, when this correspondence is seen and traced at every point; when it is throughout compared with the utterances of Scripture, and inquiry is made at every step whether it is based on a "Thus saith the Lord": so that an acquaintance with theology becomes in fact and in form an acquaintance with the Scriptures.

And the study of the history of the Church is made tributary to the same end. The kernel of the whole matter consists in tracing the unfolding of the power of the Word of God amongst men, their increased comprehension of Scripture truth, and adoption of it and conformity to it. In following down the stream of history we see how the contents of the Bible were more and more opened up to the understanding of the people of God and more and more exemplified by them: and from this manifestation of the truth in its living power we gain ourselves an increased knowledge of its real meaning, its true character and its endlessly diversified applications. We obtain a broader view of what the Bible contains for man and what it is capable of accomplishing in man, by seeing it in actual operation on human hearts and lives, on social relations, on forms of government and legislation and the institutions which are established among men, and perceiving how its all-pervasive and reconstructive force infuses a new divine and heavenly spirit into the old forms, or else abolishes them to make way for that which is more consonant to its own nature.

But the system of truth deduced from the Bible and the operations of Bible truths upon men, whether as individuals or in masses, are not after all the Bible. These show us how men have understood the Bible, and what the Bible thus understood has accomplished, and what agencies it has set in operation. But the Bible is larger and deeper and broader than men's comprehension of it; and what it has already wrought is not the measure of what it is capable of effecting. These studies help us to understand the Bible, but they cannot be made a substitute for the Bible. The Scriptures themselves in their entire compass and extent must be made the direct object of study, if we would ascertain the fulness of their meaning and know the divine counsels as they are therein revealed. The Bible rests upon and presupposes a system of doctrinal truth, as the landscape rests upon the underlying rock, which it clothes with pleasing and endlessly varied forms of verdure and fertility. The Bible is no mere body of systematic divinity. It contains and is built upon such a system clearly and sharply defined. But the actual form of this divine revelation is not that of abstract logical statements, but of diversified embodiments of truth, whose lessons are most skilfully adapted to every capacity and every various taste. There are history and biography, and poetry

and prophecy, and law and proverb and epistle. There are types and anti-types; there are precepts and promises, and exhortations and examples to serve both as patterns for imitation and as beacons for warning.

As the Most High has condescended to employ human language as the medium of conveying His revelation to men, and has clothed His own divine thoughts in human forms, the meaning which He intends must be ascertained by the same laws of interpretation which are applied in the case of human productions. The great Hebrew legislator, the psalmists, prophets and Apostles, our Lord Jesus Christ Himself were men and spoke as men, and wished to be understood by men. Their speech must therefore be such as men employ and such as men can understand, and must be interpreted accordingly. As they lived in an age remote from our own, and in a distant land, with usages and surroundings very different from those to which we are accustomed, we must know something of the history and habits and circumstances of the time if we would have any intelligent comprehension of the frequent allusions made to these things or the language employed respecting them.

They spoke and wrote in languages foreign to us and which are no longer living tongues. Hence, if we would really stand face to face with inspired men, and hear their very words, and catch their thoughts in their full glow and their exact meaning direct from themselves, without the inevitable loss and possible error of getting at them at second hand through the medium of a fallible translation, we must master the original languages of Scripture. Master them, I say; not merely attain to such a smattering of them that we can drag our way painfully along through sentence after sentence by dint of grammar and lexicon and hard work; but so that the language becomes to us a transparent medium of thought, and we can think the thoughts of the inspired writers, and grasp their ideas in their full force, and feel the pulses of their life as it burns and glows in the words they utter, and thus put ourselves in the very attitude and state of mind of the original auditors or readers of these inspired discourses or these sacred books.

And as the volume of divine revelation has been transmitted to us through the hands of copyists for a long series of ages like all the works that have come down to us from antiquity, each fresh transcription involving not only in negligent but even in the most careful hands liability to mistakes, we must learn from sacred criticism how these errors of inadvertence or of design can be detected and removed, if we would not perchance be tying our faith to the blunders of transcribers, instead of feeding our souls upon the pure and unadulterated Word of God.

Furthermore, we have in this marvellous volume not merely one single inspired treatise, but a number of such treatises written through a long succession of ages and under a great variety of circumstances. They are written by peasants and by kings, by illiterate fishermen and by men trained in all the wisdom and learning of their age, by prisoners in their lonely cells and by prime ministers in the court of monarchs; by those who were surrounded by worldly glory and prosperity and by those who were suffering impoverishment and

exile. And yet the same Divine Spirit breathes through them all. They form intimately related and connected parts of one continuous and complete revelation. The most perfect harmony reigns throughout the whole. All is combined in one indissoluble unity. It is the one Word of God ministered through all these saintly men. It expresses perfectly the divine will. The mind of God is written on every page; but there is no monotony, no tiresome uniformity. It is the sweet melody of blended voices, each uttering its own notes and performing its own part, but all combining in one grand symphony. Here is the complete revelation of the will of God for man and respecting man. And yet each separate book of Scripture has a distinct character of its own, its own author, and theme, and occasion, and plan, and purpose, and peculiar fitness for the particular auditors or readers for whom it was immediately designed. All this must be sought out and carefully weighed, in order that its special character may be understood, and we may know why it is just as it is in materials and arrangement and execution and may perceive its adaptation to the circumstances and to the end in view. It is only when it is thus studied in its connection and its relation that its full force and meaning can be apprehended.

And we shall thus discover how the varied aspects and forms of truth are brought out by passing through the medium of various minds, each under the infallible guidance and inspiration of the Holy Spirit lifted above all error in the conception and the presentation, and yet each surveying it from his own special point of view and influenced by his habits of thought, by his past experience and training, and by the particular aim which he at the time had before him. Thus we have the one perfect life of Christ, mirrored forth as it impressed itself on four different evangelists. We have the doctrine of the Gospel set forth as it was conceived by Paul and by James and by Peter and John, as the pure white light direct from heaven is refracted into the various colors of the spectrum. We have the purpose of God respecting Israel set forth by the superb galaxy of the prophets; each fitting into his own place and fulfilling his own commission in the plan of God, and by their joint labors weaving a beautifully diversified pattern, which when viewed in its completeness is seen to be the execution of one all-controlling design, harmonious in its several parts, and in harmony too with the foreseen and foretold developments of God's providence.

And from Genesis to Revelation, from the earliest to the closing page of this Book of books we trace the gradual and consistent unfolding from age to age of God's great scheme of grace and redemption. The primal promise to the trembling pair whose sin had forfeited paradise contained the germ of hope, which was afterward developed by successive revelations in promises and types and prophecies with growing fulness and clearness until the Son of God, the promised Seed, the great Redeemer came, and by His death upon the cross vanquished the arch-enemy of man and rose triumphant from the grave, commissioning His disciples to publish the news of mercy and of salvation to all mankind. And thenceforward the work of grace goes on with ever in-

creasing power, widening and deepening as it advances from Pentecost to the final consummation, when the kingdoms of this world shall become the Kingdom of the Lord and of His Christ, and the counsel of God touching the world's redemption shall be complete.

It is not necessary to pursue this line of remark further. Enough has been said even in this cursory and hasty manner to indicate the breadth and amplitude of the contents of Scripture and how various are the points of view under which these may be surveyed. The fields of study opened before him who would acquaint himself with the Bible are wide and large, and they demand careful and earnest attention. The various departments of instruction provided in this institution concentrate upon the Scriptures. Their object is to train men in the knowledge of the Word of God, and then to show them how that knowledge may be most effectively employed for the purposes for which it was given. It is, in other words, to prepare men to be "mighty in the Scriptures"; and the first element of this power, or an indispensable requisite to its possession, is an intimate acquaintance with the contents of the Word of God. If no man can be a skilful physician who is ignorant of medicine and of the healing art; nor an efficient and trustworthy lawyer unless he has made himself familiar with the principles and the practice of law, it is equally absurd to imagine that any one can handle the Word of God with ability and power, who has not by diligent and careful study gained an intelligent comprehension of what is embraced in that Word and penetrated as far as in him lies the fulness of its meaning. How can he as a faithful steward bring forth from his treasure things new and old, and make the most available use of the mysteries with which he has been put in charge, if he actually does not know what these treasures are and has never even surveyed them except in the most superficial and desultory manner? A smatterer in physic may play the part of a quack and may deal successfully with simple cases where the remedies are obvious. But who would trust their lives in his hands in a serious disorder whose causes were obscure and in whose treatment profound knowledge and a high order of skill were demanded?

The feeblest Christian who is altogether "unskilful in the word of righteousness" and knows only the doctrine of faith and of repentance and the blessedness of forgiven sin, can tell others what a Saviour he has found, and his humble efforts to bring others to the saving knowledge of Christ may be crowned by the divine blessing. But because a child may scatter grains that shall grow, shall the whole work of sowing the field and cultivating it be entrusted to children? What sort of tillage would that be, and what kind of a harvest could be expected? And is the Lord's work to be done in this shiftless, ignorant manner? He has provided us with the instrument for doing His work in His inspired Word. This we are to use in the most effective manner possible for the promotion of the Lord's glory and for the accomplishment of His merciful and holy designs. And how can we use it except in the most bungling and haphazard manner, if we are ignorant of its construction and of its adaptations? A minister who is learned in everything except the

Scriptures, is deficient in that which is the prime necessity of his holy calling. And a theological student who knows every book but his Bible, has missed the very kernel and heart of his divinity course and has utterly failed to secure the end for which it was all designed.

The simplest and most elementary form of acquaintance with the Bible, and which is necessarily presupposed as the basis of more advanced and profound study, is familiarity with the letter of the English Version. This is the form of the Scriptures with which we come most constantly in contact : and this is the form which we must hereafter most frequently employ. It is impossible to overrate the importance of having ready command of the letter of the Bible ; of having it so stored in the mind as to be able to make prompt and pertinent application of it on all occasions. As the practised jurist knows his Blackstone from end to end, and is ever ready to prove his point by an appeal to this unquestioned authority, so he who is commissioned to preach the Word, should have it in homely phrase "at his fingers' ends." If he is called upon to establish a doctrine or to guide an awakened sinner, or to comfort a sorrowing mourner, to cheer a desponding saint, to enforce a neglected duty, to direct the language of petition to the throne of grace, to enkindle or stimulate devout affections, he should be able to draw forth the appropriate message from the treasury of the Word, and to point his every utterance with its authoritative declarations. It is not philosophy, it is not eloquent speech, it is the word which has come directly from the mouth of God which tells on human hearts and constrains their homage and obedience. Nothing can make up for the lack of this free and ready familiarity with the very words of Scripture, a familiarity which is only to be acquired by the copious and constant perusal of the sacred volume. Not as though everything was accomplished that is important and essential toward a knowledge of the Scriptures, when this is gained. But it is in every way most desirable in itself, and it will be a valuable stepping-stone toward a higher and a more profound knowledge of the Scriptures in those various lines of study which have been already suggested.

Knowledge is power ; and a very essential preparation for an effective use of the Scriptures is a thorough knowledge of them. And yet great learning may be wholly inoperative and unprofitable. An increased acquaintance with the Scriptures increases in direct proportion a man's capacity for employing them with effect. The more profound and thorough his knowledge of the Bible, the more clearly he can discern and the more readily he can lay hold of the power that is in it. He has a firmer grasp of the instrument and he can direct it more intelligently and give it a wider sweep. And yet the most eminent scholars are not always the men of greatest influence. A person may be very proficient in the theory of music and yet be a most indifferent musician. And so it is possible to have a great amount of Scriptural learning without being "mighty in the Scriptures." Power is shown by the effects which it produces. The Bible is God's great instrument for accomplishing the regeneration and salvation of mankind. He alone is mighty in

the Scripture who is capable of using it and does in fact use it with effect for doing the work for which it was designed.

And in order to this he must have a strong conviction of the world's need of the redemption announced and offered in the Bible. If this need does not exist, there is no sphere in which the Bible can operate and there is no occasion for employing it. If men do not require salvation, why should we be concerned to engage the power of the Bible to save them? The Scriptures explicitly teach and everywhere assume that men are by nature estranged from God and are under His wrath and curse; that they are lost and ruined in sin from which they are unable to deliver themselves, and that they are in imminent peril of everlasting perdition. But if no just sense is entertained of the alienation of the world from God and of His displeasure against sin, if this is but feebly credited or not at all, if sin is explained away as only imperfect development; if the fall was but a necessary transition from a state of unconscious innocence to one of intelligent moral action, if all that man needs is a higher culture, to which the race is steadfastly pushing its way, then a redemption, an atonement, a divine salvation are quite uncalled for, and the Bible is of no more use than as a book of excellent practical morals. It might exert salutary influence, but there is no occasion for its transforming power or its divine saving energy.

If, however, the Bible doctrine of the state of man by nature be true, then his most imperative need is salvation. No question is comparable in importance with that of reconciliation to God and restoration to His favor. And he who is thoroughly penetrated with a sense of this great necessity for himself and for his fellow-men, will feel that no slight remedy can meet the case, that nothing can avail but a divine remedy and an almighty Saviour.

A further requisite in him who would be "mighty in the Scriptures" is a strong conviction of the adaptation of the Bible to meet the needs of men; that the Saviour whom it reveals, is an omnipotent Deliverer from sin and woe, and that the salvation which He effects is precisely that which man requires. The great problem is how to bring the Gospel to bear upon lost men. Here on the one hand is the mighty task to be accomplished—sinners justly condemned are to be set free from the righteous sentence already passed upon them, a revolted world is to be brought back to God; and on the other hand there is the power capable of effecting it, the redemption wrought out by the Son of God as this is set forth in the Scriptures. He to whom these things are realities, cannot in thought sunder the Bible from its great end and aim. He cannot occupy himself merely with its literary charms, with the interest of its narrative, the beauty of its poetry, the fire and gen'ius of its prophets. Nor can he content himself with the abstract deductions of theological science, speculating on these high themes as he might upon problems in astronomy that are of no immediate practical bearing. The doctrines of theology concern the great facts of Redemption on which is built his personal hope of salvation, and on which rests all the hope of the salvation of the world. The Bible and the Bible alone furnishes the true remedy for every human ill, the

corrective for all the woes and the evils that afflict mankind. This is not to be set aside or superseded by any of the man-devised methods for the elevation of men or the improvement of their condition. No mere palliatives can work a radical cure.

And the Bible is to do its work amongst men simply by being proclaimed through human instrumentality. It is by the foolishness of preaching that God has ordained that His purposes of grace shall be achieved. These rich treasures are conveyed in earthen vessels: men are sent to declare the Word of God; and it is by this Word thus ministered that the work of the world's salvation is carried forward. They are made mighty in the pulling down of the strongholds of the great adversary, in destroying the works of the devil and defeating his machinations and subtle devices, and in upbuilding the cause and Kingdom of their Divine Lord. They are to win bloodless victories, not by carnal weapons, but by the sword of the Spirit, the word of truth, subduing stout-hearted opposers and bringing them as willing captives in the chains of love. They are to transform the world, establishing the reign of peace and holiness, banishing vice and crime, removing the evils and disorders which infest society, and so sweetening and purifying all human affairs and all the intercourse of men that the kingdom of Heaven shall be set up here on earth.

This is to be done not by the force of genius, not by human wisdom or power, but by men "mighty in the Scriptures;" who can so set forth the truth of God that it shall win its way to men's hearts—who can so develop and apply the principles contained in the sacred Word to all human things that the true divine ideal shall be made to appear and shall be actually brought to pass in every particular. The Word of the Most High must be brought into saving contact with individual hearts and lives, to reform, to relieve, to purify and bless; to convict hardened transgressors, to lift the burden of guilt from trembling penitents by the power of the atonement, to succor the needy, to strengthen the weak, to encourage the timid, to guide the straying, to lead to holiness and to Heaven. From out of this Word must be brought the solution of all those problems hitherto insoluble which have vexed moralists, philanthropists, legislators and social philosophers from the beginning.

It is sometimes said that the pulpit is relatively at least, losing its power: that a large percentage of the population in cities, and even in the country, do not frequent the churches, that the wealthy stay at home on Sunday or pass the day in visiting, that the laboring classes are drifting away from Christian influences; the Sunday newspaper is taking the place of the sermon, and there is a clamor for Sunday so-called sacred concerts, and for opening reading-rooms, libraries and museums on Sunday because church services have ceased to interest the masses. It is further said that when leading pastorates become vacant in large and influential congregations, where commonplace discourses will not answer, it is very difficult to fill them. Also that ministers formerly possessed a unique position in society which they hold no longer. The clergy once ranked as the chief of the learned professions; special weight and influence

was accorded to them, and their sermons were the most customary style of popular discourse and had great prominence among the sources of public instruction. With the diffusion of education, however, and the increase of intelligence, the minister is not now so far above the level of the mass of his congregation as formerly; and he finds formidable rivals in attractive lecturers and eloquent speakers who address the public on every variety of subjects, as well as in brilliant or learned writers, who in the columns of daily papers, as well as in magazines, reviews and that multitude of books with which the press is teeming, both frivolous and useful, discuss themes of interest to the public, and supply the material which makes up the current of their thoughts.

I do not assent to all that is said in this line; much less do I yield to the gloomy vaticinations in which some are disposed to indulge. But there is enough that is plausible or true in such representations to call for serious consideration on the part of those who are looking forward to the ministry. It certainly is no time to lower the qualifications for the sacred office. It is no time for candidates for the ministry to content themselves with slender and superficial preparation. If the general community is rising in intelligence, the ministry cannot maintain their relative position without rising too. If there are so many claimants for the popular ear and so much that obtrudes itself upon the public thought, the Gospel will be shut out and fail to get a hearing unless those who are charged with its proclamation take proper measures to secure attention for it. Dull and sleepy sermons, in which there is no life and freshness and no vigor of thought, uttered in humdrum tones will not fill the churches. What then is to be done? Some resort to tricks of advertising, sensational themes, fantastical manners in the pulpit, and perhaps may thus succeed in gathering a gaping crowd. But buffoonery which is sickening and disgusting everywhere, is most of all out of place in the house of God.

The only solid way of attracting an audience in church or anywhere else is to give the people something that is worth listening to, something that is food for thought, something that will reach their hearts and do them good. There is nothing that men everywhere need so much as the Gospel; nothing else that will be so comforting, helpful, stimulating, soul-satisfying. And now the problem for Christian wisdom is how to convince men of this need, and how to present the Gospel to them so that they shall experience in the largest measure its blessed effects. The immediate work of the ministry is to lead the unconverted to repentance and faith, and to promote the edification of believers. But individuals form communities, constitute society and make up the State. Individual life cannot be separated from these complex relations into which men jointly enter. The risen Saviour enjoined it upon His followers not only to "preach the Gospel to every creature," dealing thus with each individual man, but likewise to "teach all nations," extending thus their commission to men in the mass. Christianity should lead the thought of the world. It should lay its firm grasp upon every form of human activity and subject all to the law of Christ. All commerce and trade, all the business

and occupations and intercourse of men fall within the sphere of Christian duty and should be conducted in a Christian spirit. The various classes of men, and the relations which thence arise between the poor and the rich, employers and the employed, are not to be left to selfish greed and mutual defiance and distrust, but brought under the application of the golden rule. There are problems in sociology, problems in political economy, problems in statesmanship and international relations, problems in philanthropy and in the work of moral reform, problems in popular education, upon which the light of the Gospel should be thrown, to which the earnest, patient thought of the best Christian mind should be given, and the solution wisely worked out on the basis of Christian principles. The whole wide sphere of human life in all its forms and conditions is to be purified, regenerated and reconstructed under a power emanating from the Bible. The law is to go forth from Zion and the Word of the Lord from Jerusalem, and is to rule the world. The dominion under the whole Heaven shall be given to the people of the saints of the Most High. And what is needed to bring about this consummation, is the labor of men "mighty in the Scriptures," who shall apply the principles of the Word of God to all human affairs and bring the efficacy resident in that Word into due operation everywhere.

There is more implied, however, in this pregnant phrase "mighty in the Scriptures" than we have yet considered. They who are thus described are not merely armed with the power of the truth, and this truth applicable to all human affairs, alike to those of individual men, of communities and of nations, and enforced by the authority of God, from whom it has emanated, and in whose infallible Word it stands recorded. They have a potency beyond this, mighty as it is, inasmuch as they are attended by the immediate, almighty agency of God. The Word ministered by them is not left to work its way unaided through the world. The truth has its own aptitudes to convince the understanding and to arouse the conscience. But besides this innate power of the truth, it is accompanied by the demonstration of the Spirit and His omnipotent working on the hearts of men. The heralds of the Lord are bidden to blow the gospel trumpet, and at the blast the walls of the city of the enemy fall down flat. They are bidden to prophesy over the dry bones, and the dry bones live and stand upon their feet, an exceedingly great army. Christ sends His servants forth to preach the Word; but the results are not made dependent on their learning or eloquence. The promise is "Lo, I am with you alway, even to the end of the world." The ministers of Christ are His instruments, His organs. He speaks through them; He acts through them; He exerts His power through them. They are the channels through which He pours that mighty influence which shall bear down all opposition and which shall accomplish to the full His glorious purposes in the world. They are mighty in the Scriptures to achieve marvellous results, because the mighty God of the Scriptures works for them and works in them.

I remark finally, that this distinction of becoming "mighty in the Scriptures" demands the utmost personal consecration on the part of him who

would attain it. God does not honor sloth and negligence. It is the hand of the diligent that maketh rich. It has been wittily said that while God uses the foolishness of preaching to save men, He has no use for foolish preaching. The fact that the power is of God and not of us, does not make it a matter of indifference how we perform the task assigned us. God can work without means and above means, but His ordained method in grace as in nature is to work through the appropriate means. A man need not expect success in the ministry with a lower amount of devotion to his high calling than would be necessary to success in any inferior occupation. The Apostle Paul's instruction to Timothy was "Meditate upon these things; give thyself wholly to them." He who would attain the highest possible efficiency in preaching the Word, must think of nothing else, must give himself wholly to this alone. A man of divided purpose, or who has but little interest in his work, will accomplish little. It is the man who has but one single aim, and bends himself to it with all the energy of his nature, who has it ever on his mind and in his thoughts, who subordinates everything else to this one design, who seizes on every opportunity that offers for advancing it, and neglects no means within his power that can contribute to it, who will be successful, if success is at all attainable. It is so in temporal things; it is so in spiritual things. This is the uniform law of the divine administration. The promised aid of God's Spirit is no apology for indolence; it is the highest of all incentives for increased exertion. The argument of the Apostle is valid in the ministerial life as in the Christian life: Work, for it is God that worketh in you. If every effort you make is thus multiplied by an infinite factor—if every endeavor is invested with infinite potency—if God works with you in every labor you perform, then you may work with a will, knowing that your labor will not be in vain in the Lord.

SOUL REST (*Ye shall find rest for your souls.*—JER. vi., 16).—Rest is the distinguishing mark of the good old way. Nothing gives rest but the Gospel. It gives this in proportion to the strength of our faith and the character of our service. I. In the good old way, rest is found in pardon by an atonement, in believing the Word of God as inspired and taking it as an authoritative guide, in trusting all our affairs with God, in obeying all God's commandments, and in holding close communion with Christ. II. This rest is *good* for the soul. It satisfies, produces a sense of safety, creates content, with a desire for progress, delivers from legal fears and supplies motives for holiness and service. III. This rest ought to be enjoyed now by every Christian. He ought to get beyond the sorrow of repentance to rejoicing. This would recommend religion. He ought to take an excursion to Heaven and brighten his countenance. This would tend to spread religion. Having drunk well of the waters he should invite other thirsty ones to come.—*Rev. C. H. Spurgeon.*

THE FAITH ONCE FOR ALL. *

By BISHOP CYRUS D. FOSS, D.D., LL.D. (METHODIST EPISCOPAL).

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.—JUDE 3.

AMONG the testimonies which the sons of genius, in their deep disappointment and bitter want, have given to the solitary superiority of the Christian faith I know none more impressive than that of Sir Humphrey Davy. His brilliant genius, his practical inventiveness, his great talents, his discovery of four metals, his fortunate surroundings and his pre-eminent distinction conspire to make the entry in his later diary very mournful—namely, the two words "Very miserable;" and to give profound emphasis to his estimate of the Christian faith. He says "I envy no quality of mind or intellect in others—not genius, power, wit or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish, and throws over the decay, the destruction of existence, the most gorgeous of all lights; calling in the most delightful visions where the sensualist and the sceptic view only gloom, decay and annihilation." Over against this profound utterance of that great philosopher at the close of his singularly fortunate but unsatisfactory career, place the flippant and oft-quoted couplet of the sceptical Pope, steeped in infidelity to its core:

"For modes of faith let graceless zealots fight,
His can't be wrong whose life is in the right."

As though there were no well-ascertained ground and no infallible standard of religious belief; as though there were no things found out and made clear to Christian thought once and forever; as though the great mass of the evangelical Church in all ages had found no common substratum of essential doctrine; as though the roots of character had no vital relation to the fruits of character; as though figs might grow on thistles and sweet waters pour forth from bitter fountains. Which of these two estimates of the Christian faith commends itself to your sober judgment? That of the profound philosopher who finds in a firm religious belief the sheet anchor of human safety and hope, or that of the careless and sceptical poet who speaks of "modes of faith," as though they deserved no serious attention from thoughtful men?

Surely in this sceptical age, when creeds are so laughed to scorn, when theology is so often spoken of with contempt and ridicule as though it were synonymous with superstition, when catechisms are so largely trodden under foot, and when so much of the current literature carelessly assumes that the old dogmas are exploded, and quotes the Scriptures not to explain them, but (if that were possible) to explain them away, it cannot be amiss for us earnestly

* Delivered at the dedication of Memorial Hall, Garrett Biblical Institute, Ill.

to inquire once more after "the faith once delivered to the saints," and in response to this martial summons to gird ourselves anew and contend earnestly for it with the courage, fidelity and zeal of good soldiers of Jesus Christ. Especially does such a train of thought befit an occasion like this, which places before our very eyes the demonstration that a large branch of the Christian Church—the largest branch of the one Church of Christ on this continent—thinks it worth while to summon many of the young cadets about to be commissioned for this holy war, to gather here for years of thorough biblical and theological training.

I am of course not unaware that some biblical critics have called in question the canonicity of the epistle from which I have read my text, and also of the Second Epistle of St. Peter, which it strongly resembles, and from which it no doubt largely quotes; but this circumstance need cause us no hesitation in choosing this text since the same lesson is taught us in many places in epistles unquestionably canonical. Take as a specimen this in the Second Epistle of St. Paul to Timothy: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." (II Tim. i., 13, 14.) And again, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." (II Tim. ii. 1, 2.) I have chosen the text because, better than any other single verse, it sets forth "the faith once delivered to the saints," and sounds out a martial summons earnestly to contend for that faith.

I. Our first endeavor must be to *ascertain and verify* "THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS."

We have occasion here, as the text leads us, to consider (1) *the treasure* committed to us; (2) *the casket* which contains it; and (3) *the custodian* of the treasure.

I say first, the treasure. What is it? "The faith," that is the phrase. And if you take your New Testament and mark it, especially the epistles, you will be surprised to find how many times you come to the term "the faith." The word faith is used in the New Testament in two very distinct senses, namely, as the saving act of the soul, and as the truth on which that act is exercised. By the Saviour it is always used in the former sense; by the apostles, often in the latter. There is very manifest reason for this marked difference. Jesus was here visible to men, was moving around among them; and salvation lay simply in the acceptance of His visible person as that of the Saviour. Just that and nothing else. So long as He was visibly present faith had that sense, and that only. He sent forth His seventy disciples, but nowhere save to cities and places to which He Himself was about to come; and so His summons was "Come unto Me all ye that labor and are heavy laden and I will give you rest." To Nicodemus and for all men He uttered the sublimest declaration ever committed to the music of mortals; "God so loved

the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

But He disappeared from the scene, He was lost to the view of men ; and His apostles went forth to preach Him. And how should they preach Him ? Peter gives us a specimen : " Whom having not seen ye love ; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory ; receiving the end of your faith, even the salvation of your souls." John the Apostle, sixty years after he had leaned his head on Jesus' breast, and who knew that great heart, which had broken on the cross, better than any other man that ever lived, could not point men to the visible Saviour as John the Baptist had done, and say to them, " Behold the Lamb of God," and so he wrote about Him thus : " That which we have seen and heard declare we unto you, that ye also may have fellowship with us ; and truly our fellowship is with the Father, and with His Son Jesus Christ." " This then is the message." Thus you perceive that when the Saviour had disappeared from the eyes of men salvation lay in accepting a message concerning Him in order that men might thus come into living union with His ever-blessed and saving person.

So " the faith " is a system of truth. It is a record of certain specific facts about the Lord Jesus Christ—if you please, *a creed*. Much as that word is despised and laughed to scorn I thoughtfully use it and say that " the faith " is necessarily a creed ; and I observe that, while within the limits of the Church many persons have poured the severest sarcasm on this word, every Church on earth worthy of the name has a creed, and to a greater or less extent holds to its creed and loves its creed. To be sure there are creeds and creeds. Men have built around the great citadel of revelation certain out-works of theology which may be mere rubbish and worse than rubbish ; and it is well for the citadel itself that the enemies of Christianity should destroy these. A great deal of superserviceable zeal has been exercised in trying to defend that citadel. It needs no defence except the godly lives of men who illustrate the power and the essential truth of the Christianity which Jesus taught and which He died to found.

To show exactly what we mean by theological rubbish we need not go to the Mother of Abominations, and point to the shackles which she has bound upon the minds of millions of men. You can find ample illustration a great deal nearer home than that. The Athanasian Creed, worthy of all praise in many regards, to be held in everlasting respect for its profound teaching of the incarnation of Jesus Christ and concerning the Holy Trinity, yet illustrates what I now say. After setting forth these fathomless mysteries in most elaborate and metaphysical statements, which very few people, not more than one man in a hundred of the philosophers and divines of the world can possibly understand, it says " This is the Catholic faith ; which faith, except every one doth keep whole and undefiled without doubt he shall perish everlastingly." Now, I never read that but what I think of the old lady who sat on the front seat at the funeral of Jabez Bunting ; and when Dr. Dixon, with the too cus-

tomary extravagance of lamentation on such occasions, mournfully said "Alas, alas, there are no more such men left," the old lady looked up with a smile and said, "Thank God, that's a lie." I would not use the same words; but yet as I read the Athanasian Creed, and consider its terrific comminations, I have in my heart the same feeling. And I do not wonder that the Protestant Episcopal Church in this country at its organization definitely and permanently refused to adopt the Athanasian Creed; nor that the Church of England *Quarterly* says concerning it, "Every time that creed is read the officiating minister is solemnly enunciating that which neither he nor any of his hearers believes."

And yet the faith is ascertainable and verifiable. God has put it into the world, and there is somewhat to be found somewhere to which no thoughtful Christian man can take exception as being the faith, the very truth of God. Before I pass on let me remind you of the two other terms I used besides the treasure—the casket and the custodian. The casket, what is it? It is that which contains the treasure. The treasure, what is it? It is the essential truth on which a man must rest in order to his salvation. Imagine a diamond, the largest and most brilliant ever created, and imagine also that it is a miraculous diamond in this respect, that it is a fountain of light, not merely reflecting the light of the sun, but itself a fountain of quenchless radiance. Imagine it in a vase of alabaster, and so pouring forth its blazing lustre as to make the whole vase pulsate and palpitate with light. Such is "the faith" within "the Word." The custodian is the Church, the everlasting succession of Christ's true, living, human witnesses, who first received this truth from God. The truth was delivered, not invented by man, not reasoned out by man's intellect; delivered, handed by God to man; delivered once for all. That is what *hapax* means, *once for all*. Read your new version and you will find it is "once for all delivered." Delivered in its completeness. The same word is used in another text that will help us to understand this. "It is appointed unto man once to die;" (*hapax*) "once, and only once." Such is the divine intent of this word.

Now, I beg you to fasten your thoughts on these three statements I have just now made; and let us see whether they do not justify the declaration that the faith is ascertainable and verifiable—nay, is ascertained and verified. And first, I say, *this faith is delivered, that is, given by God to men*; in part, in large part, by God the Son; and then the remainder, in its absolute completeness, by God the Holy Ghost. Both these statements I get from the words of God the Son. When He was among men He taught them; He taught them largely, richly and abundantly; and yet long after He had uttered the Sermon on the Mount, long after He had uttered most of His parables—nay, all His parables—long after He had wrought all His miracles and had uttered those great discourses of which John gives the record, and John alone—He came to His valedictory address, and in that He said—I beg you to mark the words—"I have yet many things to say unto you, but ye cannot bear them now." "To whom also He showed Himself alive after His passion by many in-

fallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God." Still the revelation was incomplete ; for He had explicitly told them, "Howbeit when He, the Spirit of Truth is come, He will guide you into all truth : for He shall not speak of Himself ; but whatsoever He shall hear, that shall He speak : and He will show you things to come. He shall glorify Me : for He shall receive of Mine, and shall show it unto you."

This explains the saying of one of the evangelists who had written one of the richest of the Gospels, when he comes to write another book ; namely, the Book of the Acts of the Apostles ; in opening which he uses these words, "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach." The Gospel of St. Luke is only the beginning of the biography of Jesus Christ, and so it is with all the four Gospels. Christ had only begun His career on earth when He disappeared from the eyes of men. There might be more accurate titles to several of the books of the New Testament. It would be more correct to call the fifth book of the New Testament, "The Acts of the Lord Jesus Christ by His Apostles," and the sixth, "The Epistle of the Lord Jesus Christ to the Romans by the Pen of Paul ;" and the last, "The Revelation of the Lord Jesus Christ to the World through the Soul of John." I predicate this upon His own statement: "I have many other things to tell you, but ye cannot bear them now. The Holy Ghost will teach them to you." And through Evangelists, Apostles, by the Holy Ghost, He put them into the world ; and we have them now in their completeness.

I say *in their completeness*, and here comes my second thought. Ye ought earnestly to contend for the faith once for all delivered unto the saints. Not once alone, once for all. Take in that sense. Any Greek professor will tell you that is the only sense in which *hapax* is used. The eighteen hundred years since the record was complete have been very busy in the history of the human mind—the busiest years it has ever had. The world has had a magnificent out-march and development in matters social, political, scientific and philosophical ; years which in some aspects of them could never be repeated if it should stand ten thousand years longer. Every generation has climbed up on the shoulders of all the generations that have gone before, and has peered out restlessly with the whole power of the human intellect and the full determination of the human will into the regions of matter and of force and of mind. Wonderful discoveries and sublime advances have been made. But I want you to mark this statement : Since John laid down his pen the whole thinking of the whole world has not added the dot of an *i* nor the cross of a *t* to the moral and religious teaching found in the New Testament. Men talk about the Pauline theology and the Johannean theology. Why, if one of those old apostles could stand forth before the world to-day, and hear such adjectives framed upon his name, he would indignantly disclaim being anything but just a receiver and transmitter of the faith delivered by God to man. Simply that ; no more. Did not Paul say to the Galatians, "I marvel that ye are so soon removed from Him that called you into the

grace of Christ unto another gospel, which is not another"? And did He not charge them to curse any apostle or any angel who should preach to them any other gospel than that which they had heard? Did he not say to them "I certify you, brethren, that the Gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ?" John began the last book of the Bible with these expressive words, "The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John." And at its close He uttered a terrific commination against any man who shall add to or take away from "the words of the book of this prophecy."

This treasure in its casket was "delivered to the saints." That is the third thing on which I wish to now fasten your attention. It was *delivered to the saints*, to the holy ones, to Christian believers, as history clearly shows. It was delivered to an organized body of Christian believers; and the Church then at the outset was declared by Jesus Christ's apostle to be "the pillar and ground of the truth." Jesus said, before He left this world, "Upon this rock I will build My Church; and the gates of hell shall not prevail against it." A scheme so comprehensive, so vast and so expensive as that which the great God made for the salvation of this fallen world was not to be left to any mischance nor to possible failure by any opposition of men or demons; and so just before He ascended the blessed Saviour said, "Go ye into all the world," His irrevocable marching order, "Go ye into all the world"—Blessed command! For it carries with it the potency of a divine prophecy sure to be fulfilled. "Go, teach all nations"—There will always be somebody to go, else Christ would never have uttered that command. And did He not flank the great commission by a declaration of His own almightiness and of His own perpetual presence? "Go, teach all nations." Before it, "All power is given unto Me in Heaven and in earth." Wherefore, "Go ye." After it, "Lo, I am with you alway, even unto the end of the world." It will be done, beloved.

We are ready now to verify the faith. We may do it very much as you would find the source of a river. Keep the central current and go up until you reach the fountain. On either hand you will leave tributary streams pouring in on either side, which are no essential part of the river. And so as you trace back this stream of Christian belief to the earliest times you will leave the inventions of men which have been surplusage. You have to go back only seventeen years to find the first of these side streams, which you may quickly pass. The Infallibility of the Pope was decided in 1870. That is no part of the faith once delivered to the saints, of course. We know that is one of the muddy streams that pour in from the swamp of men's thinking. The dogma of the Immaculate Conception of the Virgin Mary dates back only to 1854; Purgatory, to the Council of Trent in 1563; the denial of the communion cup to the laity, to the Council of Constance in 1414. These are facts of history, just as verifiable as the death of Julius Cæsar or the birth of

George Washington. Transubstantiation, to the Lateran Council in 1216. In the twelfth century five of the seven sacraments of the Church of Rome disappear, and only the two ordained by Christ Himself remain. The supremacy of the Pope is left behind in the sixth century.

In the first five centuries no formal additions were made to the common faith. That faith was then, in the great essentials of it, exactly what the consenting faith of the great mass of the Christian Church is to-day. It was handed down to us in a creed which has maintained its present perfected form, without the variation of a word, since the year 500; and which in its Greek and Latin forms with but very slight variations dates 150 years further back; and in its every separate declaration it was on the lips of the Christian Church from the very time of the apostles. It is therefore fitly termed "The Apostles' Creed." Through the first five centuries that holy stream was flowing. It is flowing to-day. What intelligent Methodist, Presbyterian, Episcopalian, Baptist, or member of the Roman Catholic Church, or of the Greek Church, cannot sincerely join in swelling that sublime chorus of faith, which in unbroken cadence and ever-augmenting volume, has been ascending to the ear of the Eternal from so many lands, through so many centuries, "I believe in God the Father Almighty, maker of Heaven and earth; and in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; the third day He rose from the dead; He ascended into Heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting." Where did that symbol come from, and where did that faith come from? We have traced the stream, dropping off the side tributaries, throughout all the Christian centuries.

I submit that we may expect, in view of the history I have thus rapidly outlined, to find a consensus of Christian belief and Christian Scriptures and a Christian Church somewhere appearing in the world all together. In the year 750 of Rome there were neither. In the year 850 of Rome there were all. In that century the Church emerged, the faith was given, was enshrined in the Word, and the Christian Church was raised around it, and the three have come down together from then till now. A few weeks ago I sat beside the famous Silver Spring in Florida. It is the head of a large branch of the Oklawaha River. Twenty steam-boats might float on it at once. No rill runs into it on any side. As you lean over the prow of your boat you see the gleaming limestone of a vast crystal bowl seventy-four feet below, and immense subterranean torrents bursting forth. In the years between 750 and 850 of Rome the Silver Spring of Christianity burst forth. It is flowing to-day.

" Flow, wondrous stream, with glory crowned ;
Flow on to earth's remotest bound,
And bear us on thy shining wave
To Him who all thy virtues gave."

II. It remains in my plan of discourse briefly to state and unfold THE DUTY OF CONTENDING FOR THE FAITH once for all delivered to the saints ; and that for three reasons which occur to me.

I. The first is this : *It is sure to be contended against.* Christ is the "Prince of Peace," but He is also a "man of war." He "came not to bring peace on earth but a sword." I know the advent angels sang "Peace on earth," but that means peace through conquest ; peace in the hearts of conquered rebels when they become loyal subjects. Christ's own track to His throne lay through thorns and blood. The truth is sure to be contended against. But if any young minister here before me gathers from this a sense of discomfort, rather let it confirm his faith. Heretics were divinely predicted ; therefore they are credentials of the faith. If there were no heretics we should know that we were wrong, and would be alarmed. They have existed in all ages of the Christian Church, and the apostles tell you how to treat them. Let me remind you of the words in connection with the text : "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Therefore, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once for all delivered unto the saints." So Paul also notified us beforehand of this state of things to which I have just now referred. "For the time will come when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears ; and they shall turn away their ears from the truth and shall be turned unto fables." Therefore, what ? This most logical of the apostles tells you, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom ; preach the Word ; be instant in season, out of season ; reprove, rebuke, exhort with all long-suffering and doctrine."

The very form in which we find some great doctrines stated in the Bible was determined by the heresies in the early Church. I will give you two examples which show God's method in dealing with heresy. In the Church at Corinth there sprang up a heresy concerning the resurrection of the dead. Many denied that there would be any resurrection of the dead at all. Whereupon God turned loose upon the Church and upon the world the greatest man He had ever made, one of the mightiest logicians, and also one of the grandest poets. Do not tell me about St. Paul being simply a man of logic. He had a heart of flame, as well as a clear, cold engine of logic in his head ; and even his brain took fire now and then, as it did in this record which he has given to the Church for all time on this question of the resurrection. He gives it in the fifteenth of First Corinthians in a glowing strain of logic grander than the most magnificent poem ; and millions of Christian people have bent over their precious dead in meek submission or with feelings of holy triumph because the risen Christ inspired Paul to write that pæan of

victory. Then again, there arose in the Church at Galatia controversy concerning the relations of law and grace—a very profound subject, I know. It involved a heresy touching the necessity of circumcision. Again this mighty man of logic leaped into the arena, “withstood Peter to the face because he was to be blamed,” accused Peter and Barnabas of dissembling about this matter of circumcision, and ended the controversy with that lofty pæan, which was not only the termination of a mighty logical battle but also a shout of triumph for you and me and millions more—“I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me.”

2. We should contend for the faith for yet another reason. *It is worth contending for.* It destroyed the old polytheistic civilization. It changed the face of the world. It brought in a new and better era for the race of man. It emancipated the mind. You may say these are vast claims. Indeed they are. Look back eighteen hundred years to what the world was. Read “The Decline and Fall of the Roman Empire.” Gibbon writes of “a sinking world.” I use his phrase. There was no promise of a noble future for the race. The home, as we conceive it, was not. The marriage tie had no sacredness. Man as man had no rights, and the individual was sunk in the State. The emperor, though he might be a very monster, was deified when he died. Power, power was the one idea of ancient Rome. A modern French painter has caught the idea and represented it with wonderful fidelity. I mean Gerome; whose canvas shows us the Coliseum with its eighty thousand spectators hungering for the sight of cruelty. There are the emperor, the patrician, the plebeian and the vestal virgins. The gladiatorial combat has proceeded, until the wretched victim has fallen at the feet of his more brawny or fortunate conqueror, who has placed his foot upon the victim’s neck with his sword half raised to give him the stroke of death; but as in duty bound, he turns his eyes to the vestal virgins to see whether the turning of their thumbs shall say “Let him live,” or “Let him die.” They turn their thumbs to say “Let him die,” and the stroke is just ready to fall. He is weak, let him die. He has no power. He is contemptible, let him die. So said the vestal virgins, and so said ancient Rome.

It was not far from that very time that a plain, homely man, “in bodily presence weak, and in speech contemptible” (so his enemies said), wrote a letter to some people in Rome and said “I am ready so much as in me lies to preach the Gospel to you which are at Rome also; for it is power.” Here is power against power. It is the power of God against the power of man. It is “the power of God unto salvation” as against man’s power of destruction. It is the power of God unto salvation “unto everyone that believeth.” Here is hope for the individual man. How this levels humanity not down but up. In the old civilization there was no redeeming power. It was rotten to the core, it must sink and perish. But thank God for “the faith once for all delivered to the saints.” Jesus Christ brought in redeeming elements.

What were they? The truths of man's accountability, salvability, immortality, resurrection, and eternal union with the Great God through Jesus Christ. New elements these, of everlasting and transforming power. There was not a single one of them in the old civilization. Jesus Christ brought into the world inspirations and superhuman forces which turned the world on its hinges and gave mankind a new start in the possibilities of life eternal. So I say "the faith" is worth contending for.

3. For yet another reason let us contend for the faith. *It is worth our while to contend for it.* God's great way of making His truth mighty is by putting that truth into living men. God's great way of getting acceptance for His Gospel is by incarnating that Gospel. His way of making Himself known to the world was by incarnating Himself, in the person of Jesus Christ. His way of getting for His truth currency in the world is by putting it into the mouths and lives of men with hot hearts, making their hot hearts hotter by means of it, and so thrusting it before the unbelieving multitude. It is wonderful how any truth once lodged in a human soul will enlarge and ennoble that soul. Many a scientific thought without any moral aspect has lifted up a man into nobler thinking, and more earnest working and a higher grade of living. Thoughts essentially moral and religious, have still higher developing power.

Take the truth of salvation by faith, witnessed by the Holy Ghost. It would seem as though there ought never to have been any serious doubts about that. Enoch "had this testimony, that he pleased God." David sang songs of triumph as a forgiven sinner; and Paul shouted his victory all the way along. John got so full of the glory of the great salvation, leaning on the breast of the Blessed Redeemer and following His footsteps, that you forgot long ago that John ever was a Son of Thunder. You think of him as the sweetest, meekest and loveliest of men, but such he was not at first. Christ transformed John and filled him with a clear knowledge of the great salvation of which he speaks with such emphatic reiteration in his first epistle. That epistle is only four pages long: you can read it through in fifteen minutes. In that brief space he says nineteen times, "we know God," and as though that did not satisfy him he once says, "We do know that we know Him." And then in thirty-two other places in the same epistle he says the same thing in other words, making fifty-one substantive declarations in one short letter that we are consciously saved through Jesus Christ.

One hundred and eighty years ago you could not have found a thousand men in all England who would have said that they knew their sins forgiven. God wanted to get currency for this truth in the world. This part of the faith once delivered to the saints must have a new out-march; and how? Into a quiet town, with shades more beautiful than these on this charming lake-shore, to the venerable University of Oxford comes a son of a stern old English rector. He gets through his collegiate course with high credit, but has a burning desire to know more about God and about personal religion. He is a highly educated and brilliant scholar, with a large mind; and is a consecrated

and even slavish servant of God. All the years from the age of twenty to thirty-five was this truth burning in his bosom: that there is something better in Christian experience than he has ever learned; that a man must be justified and sanctified also, but justified first; that there is to be found out some way of conscious and rejoicing access to the eternal God, to the feet and heart of the King, and that King the Saviour. For many years he walked up and down those shades studying the Bible and abounding in good works; and then hastened across the ocean to convert the Indians. He came back confused and puzzled. What, with the Bible open before him, and with the history of the Church at his back? Yes. After all this long and painstaking search he wrote: "I went to America to convert Indians, but who shall convert me?" But the fulness of time came and the power of God fell upon him. His heart was "strangely warmed." Methodism was then born; and therefore we are here to-day. But for those fifteen years of struggle until this truth possessed that one man, Methodism would never have been. So I say it is worth our while to contend for the faith once delivered to the saints.

The theme is too large and my time is too short. But I must say a few words of *practical application*.

1. I plead for a *new devotion to the study of theology*. I saw in the paper a few days ago a statement that Dr. Fairbairn, the able nonconformist professor of theology in Oxford University, has recently published an article in the *Contemporary Review* pleading for "The Study of Theology as an Academic Discipline;" I have not seen the article, but I say amen to the title of it. I would like to know by what process of reason the man who gets a little chemistry, a very little botany, more Latin and less German, a little French and some Greek, with a smattering of philosophy, is considered a liberally educated man when he does not know anything about the grandest of all sciences, theology. I hope for the time, I plead to-day for the time when, in every college and in every university the science of theology shall be taught and no one man shall be permitted to graduate if he is ignorant of that noblest science.

I plead also for better opportunities for the study of theology by theological scholars—I mean by these hard-working, noble men, who are our professors of theology. We must provide such endowments for this and similar institutions and such increase of the teaching force that our ablest and best-taught men shall have leisure for yet profounder and more fruitful study of theology and for brilliant and able authorship. Methodism owes a debt to America and to the world which she has not fully paid, a debt of high authorship in Arminian theology. It must be paid in pure gold. The payment is well begun. We have the bullion and the mints; oh, for more coin!

I plead for the study of theology by pastors. Some young pastors, after they have gone over the rudiments which are taught in the theological schools, think themselves fairly equipped for making sermons if they dabble a little in philosophy, a little in science, and a little in theology. Young men, study theology, steep your minds in the great themes of the great theologians, in

the treatises and sermons which are packed full of the teaching of God concerning "the faith;" and be able to give a reason for the hope that is within you.

I plead for the study of theology in the Sunday-schools. You may laugh at catechisms as much as you please. But let me tell you that one of the most brilliant, learned, versatile and eloquent men that American Methodism has produced, John McClintock, used to plead often and earnestly for the teaching of the catechism to all children in the home and in the Sunday-school. If you do not like the catechism, go to work and make a better one, but let the children learn the catechism. For some years it was quite my habit on Sunday afternoons to get my wife and children together, and have them recite with me the catechism of the Methodist Church; and I believe that such a practice furnishes one of the strong foundations of faith for our Christian children.

2. May one of the youngest of the general superintendents of our beloved Zion, who within the past thirteen months has felt the pulse and studied the creed of the Church in five of its conferences in Europe and in nine in this country, venture to speak a word more personal to these venerable men, at whose feet I would be glad to sit, the professors in this theological school? I beg you, brethren, teach these young men thoroughly to understand and "earnestly contend for the faith once for all delivered to the saints." Disabuse them of the specious but silly fallacy couched in the current phrase so glibly spoken by every callow and shallow heretic about every man "doing his own thinking." Of course they will need for some years to do the hardest thinking they are capable of, in order to get a tolerable comprehension of the great central truths of the Bible as formulated in all orthodox creeds. Bid them listen to Mr. Gladstone, and read his two very striking essays on the proper "Influence of Authority in Matters of Religion." As in the law the young practitioner is perpetually looking for precedents, and as the young physician busies himself in finding out the record of actual cases and of the treatment of them by the masters of the healing art, so Mr. Gladstone says that the young clergyman owes it not only to the Church, but to his own good sense and sober reason, to receive the faith once delivered to the saints, to cling to it and not to depart from it unless protracted and prayerful study compels reluctant dissent.

Remember always that "it is the heart that makes the theologian;" that the truth taught here must go through the brain into the hearts of these young men. I wish that we might have in Boston, in Evanston, in Madison and in every one of our theological schools a revival of religion every year; a genuine revival in which the young men who are in training to be teachers of the Church might go very low in humble prayer and confession before God, and get a mighty baptism which shall cause the deepest truths of personal experience to go into their very souls and bring them close to the Saviour's feet.

Give us also Methodist preachers. We are not bigots; we will gladly extend the shelter of these lovely shades over all who come to us, provided

their hearts are right. But we desire to send out true and earnest soldiers of the Cross, sanctified by the power of the Holy Ghost, washed in the Blood that cleanseth from all sin, that they may go out into the world and contend in blood earnest for "the faith once for all delivered to the saints."

I will say but one other word, though I would be glad to say many. Avoid the half-deserved criticism laid at the door of some theological institutions, that of destroying individuality, and training all students after one pattern. If a lion comes here, do not shear his mane, pare his claws, draw his teeth nor still his roar; but cultivate him, develop him. By all means develop him, but let it be on leonine principles; and when you turn him out, turn him loose upon the world a lion still. See to it of course that his roar be true, and that the fire in his eye be holy, and that he shall go out in the fear of God to use his voice and teeth and claws. See to it also above all else that his heart shall beat responsive to the heart of the Lion of the Tribe of Judah. The Church of God needs in her pulpits no more of that class of which there are too many already—of which one is too many—nice little clipped, perfumed, attitudinizing, platitudinizing, ecclesiastical dudes—but oh, she wants from Maine to California, in every State and in every hamlet and in all lands an ever-multiplying race of brawny, brainy, developed, individualized, consecrated, manly, godly men in her pulpits. Let my last word be this; above all things God help you to teach your students "earnestly to contend for the faith once for all delivered to the saints."

HEROISM OF FAITH.—Scripture summons men to believe, and calls for the exercise of heroism. The *citadel of faith* is environed by lines of assault. Bitter, inveterate, splendidly equipped, formidably arrayed, the hosts of unbelief have pushed their files within the very shadow of her battlements. Their arrow flights darken the sky. Their Philistine-like shouts of defiance, their Goliath-like vauntings of victory, rend the air. The blows of their mighty rams are battering upon all the bases of spiritual confidence, upon the supreme and infallible authority of Holy Scripture, upon the supernatural character and sacrificial work of Jesus the Christ, upon the very idea of the divine existence. The beleaguered soul often trembles at the fierceness of the onset. The timid spirit debates surrender. To obtain and to maintain unquailing faith demands vigor and valor. Belief is soul bravery. It is the sure symptom of robust and sturdy character. To face with fearless and unflinching eye the grim forces of doubt requires spiritual nerve. To resist with phalanx-front the surging shock of sceptic assault betokens trained and toughened spiritual fibre. To pierce the ranks and rout the legions of unbelief, attests daring and spiritual generalship. A lofty summit of spiritual heroism has been reached, when, defiant of all the myriad foes of faith, the soul stands for Christ, avouching as its stern and firm and invincible resolve:

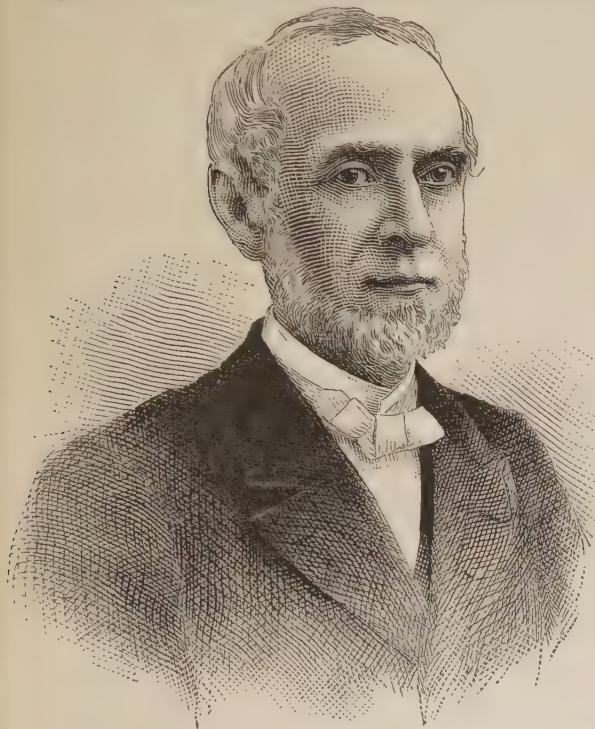
"This day I Christ my Saviour and Commander take,
And as His faithful soldier will I live,
And as His faithful soldier will I die."

—G. W. Duffield, D.D.

INAUGURAL DISCOURSE.

BY THE REV. WILLIAM M. PAXTON, D.D., LL.D.,* AS PROFESSOR OF ECCLESIASTICAL,
HOMILETICAL AND PASTORAL THEOLOGY, IN THE THEOLOGICAL SEMINARY,
PRINCETON, NEW JERSEY.

WHEN Horace was writing his "Art of Poetry," he felt embarrassed with the apprehension that he who professed to teach the art would be regarded



W M Paxton

as assuming for himself a position of pre-eminence among poets. To repel this inference he reminds the reader that "a whetstone, though in itself incapable of cutting, is of excellent use in the sharpening of steel." Upon this same principle, one who accepts the position of an instructor may, without assuming any proficiency for himself, aim at the humble office of a whetstone — sharpening others while he wastes himself — content to be nothing if by his own hardness and dulness he may sharpen other intellects to the keenness of a Damascus blade,

or point a spear to pierce the hearts of the King's enemies. It is not, however, the humble instrument you have chosen, but the great department in which he is called to labor, that now claims your attention.

Paul Richter said, "Christ has lifted empires off their hinges, turned the stream of centuries out of its channel, and He still governs the ages."

But by what agencies has He achieved these wonderful results?

By His Church, in which He dwells with His all-conquering power;

* Dr. Paxton was pastor of the First Presbyterian Church, New York City, from 1866 to 1883. See illustration.

By His Truth, which His Spirit makes "mighty to the pulling down of strongholds; "

By His Ministry, which goes into all the world and wins the hearts of men by His messages of love;

By His Pastors, who care for the flock, who lead the young by the tenderest sympathies, and "who go their way forth by the footsteps of the flock and feed the kids beside the shepherd's tents."

In other words the three great agencies included in this department of instruction, The Church, the Preacher, and the Pastor, are the very instrumentalities by which Christ has conquered in the past, and by which He still rules the ages.

These agencies are also the points to which the awakened interest and keenest thought of the present time are directed. The great life questions of the future gather around them.

By some it is said that the Church is growing feeble, it no longer goes forth with the might of conquest; that the ministry is shorn of its strength and utters no more the word of power; that the pastors are not now in sympathetic contact with the people; that the masses are falling off from the Church, and the common people no longer "hear the Word of God gladly." The anxieties awakened by such statements have so stimulated public thought, that there is perhaps now no subject which engages more general attention than the question how to bring the Gospel to bear upon the masses, and how to maintain the Church in its position of power and blessing in the world.

But a little thought will convince any one that the statements upon which these anxious questions are based are exaggerated. They originate usually with enemies, whose chief desire is that the Church may prove a failure, and are watching with a lynx-eyed jealousy to interpret every mistake as a disaster, and a single faltering step as senile weakness. Sometimes also these complaints come from revolutionists who wish to run the Church upon worldly principles. They are eager for change, and would retire the old scriptural methods and instrumentalities in favor of the novel expedients of the world's prosperity. Such statements once uttered are eagerly caught up and intensified by the alarms of timid Christians, who mistake every distant sound for a tornado; or by specious worldlings, who are willing to compromise to suit all tastes and preferences, and adjust both the principles and methods of the Church to the dominant tendencies of the times.

No, no; such alarms are needless. The Church gives no evidence of decay. It has been frequently shown by statistics that her progress for the last ten years compares most favorably with the former decades in her history. Her preparation and equipment for her work in the world, is more complete than in any former period. At this very moment "the name of Jesus is above every name," and His Church is the grandest, mightiest power this world has ever seen. It is true indeed that the Church in all its history has had its times of diminished as well as accelerated progress. It has had struggles as well as victories, its days of cloud and sunshine, its times of action and re-

action. But this cloud and struggle and reaction may not arise from inherent feebleness or ineffective instrumentalities, but from a combination of adverse influences without. Just here we think lies the solution of this problem: Allowing for such a measure of truth as may exist in these adverse statements, we may fully account for every diminution of growth in the present period by a single glance at the state of the world, in the midst of which the mission of the Church is now cast.

We live in an age in which a sudden accumulation of adverse influences has come in on the Church like a flood. The progress of science has opened up the whole world to the sphere of trade, and brought its most distant points into intimate connection. The limit of a man's business is no more the circuit of the village or the city, but the circumference of the earth. This has induced an intense spirit of competition, and stimulated an unnatural excitement. Speculation has grown to gigantic proportions. Christian principle, and even the sentiment of common honor, is disappearing as the struggle becomes desperate. The news, coming every hour from the ends of the earth, absorbs public thought, and cultivates a morbid craving for novelty. The increased facilities for rapid communication create a taste for travel, throw the populations of the earth together, disseminate vice, communicate the moral contagions of one people to another, transport the habits and customs of luxurious civilization to Christian countries, and bring the vices and abominations of heathenism to the doors of our own homes.

In our own country, a multitude of causes combine to increase and intensify these adverse influences. The recent war created a tide of vice and immorality which has swept through every city and village, and penetrated to the remotest borders of the land. The crowding together of vast masses of human beings almost in one common herd has made our great cities prolific centres of corruption, into parts of which it is scarcely possible for a gospel influence to penetrate.

The adoption of such various foreign elements into our civilization, has in many places displaced the old-fashioned, Christian home, with the happy family circle gathered around its warm hearth-stone, and the pastor a beloved guest; and has substituted in its stead the tenement house and the flat, or at best the brown-stone palace, with no warm hearth-stone, no Bible or catechism, but with parlors filled with gayety and fashion, with the card-table and the dance—a home in which the pastor has no welcome, and religion no altar.

To all this we must add the influence of the evil virus of religious doubt and sceptical opinion coming to us from foreign sources under the specious names of advanced thought, liberal opinion, and higher culture. The effect is to unsettle opinion, to break down the barriers of moral and religious constraint, to produce a contempt for law and government, to puff up the young with the idea that they are wiser than their parents, to encourage the expectation of change: that all that is old will pass away, that the age of reconstruction has come, and that all things in religion as well as in science will become new.

Now, grouping together all these adverse influences, we are able to see in a single view that the Church is opposed and hedged in by an environment of difficulties and obstacles, greater perhaps in their combination than ever before in her past history. She is doubtless able to meet and surmount them all. She is divinely organized for this purpose. Christ, her living Head, dwells in the midst of her. Her past history is the guarantee of her future success. But the agencies by which she works are human. It is, therefore, very unreasonable to expect that her success shall be instantaneous, or that her existence and work in the world should have prevented the rise and development of these evils. As well might we hold the officers of the Signal Service responsible for the occurrence of a tornado. Nor can we expect that when these hostile influences have arisen, she can strike down every enemy at a blow, or remove all obstacles with a single struggle. As her instrumentalities are human, she must have time and opportunity. It will require patience and conflict. But in the meantime it is most unreasonable to raise the cry of complaint, or to make charges of inefficiency. Surely it cannot be expected that the Church will make a uniform advance under all circumstances. An ocean steamer, no matter how effective the machinery, or skilful the management, does not make the same speed every day. Suppose a timid passenger, observing a diminution of speed, should say, "The ship is a failure, the machinery is giving out, we must have new adjustments and a different management or we shall never cross the stormy ocean." It would be easy to spread the alarm among the ship's company, and to raise vociferous murmurings. But to all this the captain readily answers: "Why this alarm? The ship is sound and strong, the machinery is in perfect condition, she has carried us safely through many perils. True, our speed is not so great to-day as yesterday, but do you not see that we are breasting a storm? Our diminished speed is not the result of internal weakness, but of great waves piled up by adverse winds; and even now do you not see how she rides every billow?" It is just so with the Church. The old ship is sound and strong, built by a divine architect, its machinery is planned by unerring wisdom and needs no change. Its administration is watched over by its ever-living Head, and requires no new adjustments. For eighteen hundred years she has ridden stormy seas, and risen above mountain billows. Just now she is breasting a storm. The sea of human thought and life is driven by contrary winds. But alarms are needless. She has surmounted every wave. The Master is at the helm, and it only requires the ear of faith to hear His voice, saying, "It is I; be not afraid." "Lo, I am with you always."

Such then being the inevitable conclusion to which a wide observation of the state of the Church and the world must bring us, the problem of the future is cleared of much of its difficulty, and the scope of our inquiry reduced to a narrower range. The factors for all our work for the good of the world must be the Church, the preacher and the pastor, and the question is how to organize and direct these agencies, so potent in the past, so as to realize their utmost efficiency in breasting this storm of opposition from without.

To this question there are some who reply : Adjust the Church in all its aspects and agencies to the circumstances of the times. This is an age, say they, of philosophic thought, scientific activity, and æsthetic culture. These are the great formative influences which are now working everywhere in our national, political and social life, shaping our literature and moulding our civilization. Let the Church, say they, place itself under these same formative influences. Let its architectural structures, its music and methods of worship be determined by the most approved principles of æsthetic taste. Educate pastors to develop the social spirit of the Church in harmony with the manners and customs of the most refined worldly society. Imbue the ministry with the highest spirit of philosophic criticism, and with a literary culture in sympathy with the most advanced progress. Train the preacher to cast the expression of moral and religious truth in the most scientific moulds, and to adapt the utterances of the Gospel to the choicest ideals of beauty, and to the most recent developments of refined taste. This, they say, will show that the Church is not a mediæval relic, floundering in the wake of an advancing age, but a living institution, abreast of the age, and in harmony with its ideal of progress.

The simple answer to all this is that which was given by the Apostles to the Sanhedrin of the Jews. "Whether it be right in the sight of God to hearken unto men more than unto God, judge ye." Who that has heard the command, "Preach the preaching which I bid thee," can take his text from philosophy, and his spirit from the dominant excitement of the times? Is not this reversing God's method? He placed His Church on the earth to be the great formative influence that is to mould and transform the world; but this is a proposal that the world shall mould and transform the Church. Is it science or is it the Gospel that is appointed to be the power of God unto salvation? Is this world to be drawn to God by æsthetic taste, or by the attractions of the Cross? Is the Church a social institution in which fashion is baptized with the name of religion, or is it the temple of the living God, to be adorned with the beauties of holiness? Is the boasted progress of an age which leaves the Church of God in its wake, progress toward Heaven, or is it progress in the broad road that leadeth to destruction?

Setting aside, then, this and kindred proposals, the question returns, How are we most effectively to meet and resist the combination of adverse influences by which we are now surrounded? We answer, By accepting and employing God's own institutions, ordinances and agencies, just as He has appointed them, and so far as these instrumentalities are human to put them in a condition of complete equipment, and give them all the power and efficiency which training, qualification and skill can impart to human instruments.

In order to do this we are

First, To emphasize the Church as God's own ordained and organized institution, for the regeneration, education, culture and sanctification of the world. He laid its foundation-stone in Zion; its walls composed of living stones are growing to an holy temple in the Lord; He hath chosen it as His

abode, saying, "Here will I dwell forever." He has ordained its officers, commissioned its ministers, appointed its government, designated its functions. "He has set His King on the hill of Zion," and promised the "uttermost parts of the earth as His possession." He has "built His Church upon a rock," and His word of truth is pledged that the "gates of hell shall never prevail against it." Hence the efficacy of the Church as God's instrument for the salvation of the world is certain, no matter what influences may combine against it. To doubt is simply to disbelieve either God's power or His promise. To trust to any other means is simply dishonesty to God. Shall God's appointed agency fail of its destined results?

Hence we are to maintain the divine efficacy of the Church as against those who are prone to conceive of it as a human device—a society for religious purposes—rather than a divine institution; its organization as an arrangement of human expediency rather than a divine appointment; its government and administration as a matter of prudent policy; and its forms and methods of worship as details which are to be conformed to the prevalent taste and fashion of the times.

To all such human perversions of the Church, we conceive that God's language is just that which He addressed to the Jews when they perverted the institutions of worship, "When ye come to appear before Me, who hath required this at your hands to tread My courts."

In the same manner also we must maintain the divine institution of the Church against those who are disposed to look upon it as an ancient family home for comfort and enjoyment, but who imagine that to work for the world's good they must go outside and form voluntary organizations to convert souls, to care for the young men of our cities and towns, and win the masses to give attention to the Gospel.

This is saying very broadly to the world, but perhaps thoughtlessly, that they prefer their own wisdom to God's wisdom, and choose to work by a human voluntary agency rather than through the Church which God has appointed to save the world. Perhaps it would be well to remember in these days that to men in old times who presumed to do divine work upon their own motion, God said, "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied."

But whilst we bear our testimony to the Church in its divine authority and sanction as the one ordained instrumentality for the salvation of the world, we are also to see to it that all its agencies, appliances and methods of work are kept in a state of effective operation.

Hence we are

Secondly, To emphasize the ministry as God's chosen instrument for the utterance of His truth, for the enlightenment of the world, for the education of the family, and the salvation of souls.

There is a disposition in the present age to depreciate the preacher. Philosophy and science both claim to be the world's instructors, and they turn away from the preacher as an ancient, enfeebled champion whom they have

bound with withes, and shorn of his strength. But they have forgotten that the power of God is in him, and that no Philistine withes can bind his hands, and no gates of Gaza can withstand his strength when he rises in his might. No, no; it is the old story. Men may account the preaching foolishness, but "it is by the foolishness of preaching that God saves them that believe." It is "to them that perish" that "the preaching of the Cross is foolishness," but to them that are saved it is the "power of God."

The press also assumes to be the great teacher, but it has utterly failed to cast out the evil spirits from the world. They recognize the press as their companion and fellow-laborer, but not as master. Hence when the press attempts to exorcise the evil spirits, they turn as in times of old and say, "Jesus I know, and Paul I know, but who are you?"

We need not stay to argue. The proof is summed up in one divine witness, "The preaching of the Cross is the power of God."

The facts of history endorse this testimony. All the great victories in behalf of truth, civilization and salvation have been achieved by the preacher's power. It was he who carried the light of life into the deep darkness of the heathen world. It was the preacher who by God's authority and with God's word on his lips, stood and cried, "Let there be light, and there was light." It was he who smote the pagan altars, and they fell. It was when he spoke the heathen oracles grew dumb. It was at his advance that the popular shout, "Great is Diana of the Ephesians," died away from the ears of men. It was the preacher who carried the tidings of the resurrection to the Areopagus at Athens. It was the preacher who planted the banner of the Cross upon the palace of the Cæsars. It was he who converted the dark ages into the Reformation. He spoke, and the light of life came out of darkness, as the light of day came out of chaos. It was his word that rocked thrones, and broke the fetters of tyrants. It was he who laid the foundations of civil liberty, disenthralled and elevated woman, sanctified the family, reared our institutions of learning, and disseminated the principles of Christian civilization to the ends of the earth. A power that has accomplished such results is immortal. It has the perpetual youth of the living Word, and the quenchless energy of truth. Its power is as elastic to-day as when Paul preached on Mars Hill, or Luther thundered the resurrection note to a sleeping Church, or when the hills of Scotland echoed to the voice of John Knox, proclaiming "the crown rights of Jesus Christ."

But if the preacher is God's ordained instrument of power, we must not forget that the instrument is human, and may become feeble and ineffectual from a want of vital piety, or from deficient learning and culture, or from a worldly spirit, or from a lack of adaptation to the wants of the age; but upon the other hand it may be preserved in power by such training and education as will invest it with the attributes of efficiency requisite for the exigencies of the present conflict. Just here lies the responsibility of our theological seminaries. They are to train men to meet every exigency.

For this age we must have a learned ministry. The enemy meets us upon

the field of philosophy and science, and we must prepare men fully armed to accept the issue. We assume this as a matter of course.

But there are elements of practical qualification to which I wish specially to point.

First, we must train a believing ministry, a ministry that believes the Bible upon the authority of God, a ministry that goes forth in the confidence that this Word of truth is the Word of life, that it is the appointed instrument by which God works in the world, that through this Word of truth as a medium the Holy Ghost communicates His saving power to the heart, that it is the one single implement which God has put into our hands for the conversion of the world, that it is the one agency to which the power of God is bound by promise and therefore cannot fail. In this confidence the preacher will speak with power, and his message will carry with it a resistless energy.

We must have a ministry also that believes in the Son of God, that He became incarnate, that He suffered and died as the only expiation of human guilt. This is to be received not as a theological statement, but realized in a living experience in the preacher's own soul. He must have in his own heart a thrilling conviction that he himself was a sinner, that he was perishing, that he deserved to perish, and would have perished if Christ had not rescued him, and washed him in His atoning blood. This alone will enable him to go to thoughtless and sinful men and testify of Jesus with such urgency as will fasten upon their souls the conviction that there is nothing between them and eternal death but the blood of Jesus Christ.

If the truth is simply received into the intellect as a matter of dogmatic belief, it is laid away upon the shelf as a dead, inoperative thing. The preacher cannot seize and weigh it with effect, for he is ignorant of its value. He has never felt its kindling power himself, and therefore he cannot shoot it as a flaming arrow into the hearts of others. But if in his first study of the truth he is made to feel its quickening efficacy, it will abide with him as one of the forces of his life. The measure of every minister's power is just the number of these truths which he has received as living forces into his own soul.

Again we must train men for the times. Here we must distinguish. There are men who are made by the times, products of the times. Their character and opinions are the mere efflorescence of the times in which they live. Their voice is simply the world's echo, their principles are caught from the current sentiment of the hour. They compromise with the times, court the smiles of the age, and barter the truth of God for popular favor.

But as distinguished from these, there are men who are made for the times, to resist the times, to reform the times, to mould the age in which they live, courageous men who are not afraid to maintain the truth of God in the face of the world's opposition, men of settled convictions who cannot compromise with popular errors. These are the men the necessities of the Church demand. These are the men the world respects. The recreant who surrenders the truth of God at the challenge of a boasting scepticism should be

beaten with a scourge of small cords from the sanctuary. The dilettante who truckles for the world's favor receives the world's scorn. He alone has power to resist and control the age who can stand and say like John Knox, "The truth I speak, impugn it whoso list."

Again, we must train men to save souls. Whatever other ends the ministry may accomplish, if it fails in this it fails in the very purpose for which it was instituted. A military company which is trained simply for the purposes of holiday exhibition is of little account in the actual battle. So a ministry trained for learned display or pulpit exhibition is of little value in the real work of the world's conversion. The single purpose for which the ministry is commissioned is to save souls. The soul, the undying soul was the keynote of our Lord's ministry. "What shall it profit a man if he gain the whole world and lose his own soul?" This is the point to which all must concentrate. All else in the education of the ministry is of little avail if they are not taught that the one great aim of all their preparation and work is to save souls.

We must also emphasize the pastorate. The pastor is Christ's mediatorial gift. The shepherd is not more necessary to the flock than the pastor is to the Church. The pastorate is a divinely appointed function of the ministry for special purposes: to win souls by the attraction of personal sympathy, to sanctify the family by bringing the sacred influences of religion into every household, to educate the young by stimulating and guiding their instruction, and to gather men to the Cross one by one, through the attractive power of man on man, and by the mystic charm of individual influence. One of the complaints of this age is the disposition of the masses to stand aloof from the Church. If this be so, the pastor has lost his cunning. Just here the fault should be searched and the remedy applied. If in the churches the sacredness of the pastoral relation is ignored, and the minister regarded as a hireling instead of a mediatorial gift, if in our theological seminaries pastoral instruction and training is overshadowed and depreciated by the aggressions of the more learned departments, if ministers are sent forth without any thrilling realizations of the important issues and solemn responsibilities of the pastoral office, then it is no marvel that this potent arm of the Church's work is paralyzed, and that the masses stand aloof from a ministry that has no sympathy to attract and no charm to bind them to the Church of God. To meet this peril we must enthuse the ministry with the pastoral spirit. We must raise up and send forth men who are in intense sympathy with the poor, and who can carry the affection of warm Christian hearts into every struggling family and into every home darkened by sorrow. Then again will the blessing of the poor come upon the Church, and she "shall arise and shine and put on her beautiful garments, the glory of the Lord having arisen upon her."

But time would fail to pursue the subject further. These few thoughts we present towards the solution of the problem of the hour. The Church, the preacher, and the pastor are the factors with which we must work. They have been the power of God in the past, and we believe they are still the instruments of might by which Christ rules the ages.

The Pulpit Treasury

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

E. B. TREAT, Publisher,

771 BROADWAY, NEW YORK.

Vol. V. DECEMBER, 1887. No. 8.

Yearly, in advance,	-	-	\$2.50
Clergymen,	-	-	2.00
Single Copies,	-	-	.25

FREE, to Clergymen as follows: For a club of three new subscribers (Clergymen, \$2.00, Others, \$2.50), we will forward THE PULPIT TREASURY one year FREE.

These rates include postage.

We are responsible for remittances when made by any of the following methods: Express Money Order, Draft, Post Office Order, or Registered Letter.

Pampering Discontent.—There are many things—some imaginary and others real, which tend to cause uneasiness and dissatisfaction of spirit. These things may be in the family circle, in the Church or in the State, but wherever they are, they may be exaggerated, fomented and intensified by bestowing upon them more attention than their importance demands. If they are only imaginary grievances they should not be harbored an instant. If they are real they may not be near so grievous as they seem to a spirit habitually inclined it may be to look, not at the silver lining in a cloud, but only at the cloud itself, nay, they may be so coddled that they shall grow in size, and fill the whole horizon of the individual being with gloom; or they may be fondled by some wily politician, until, if we may be allowed to change the figure, that which is really only a trifling indisposition shall be made to appear as a raging fever; and

for purposes of gain, whether in the pocket or in the estimation of deluded votaries, or for both, shall be fanned into a fearful epidemic. And thus, while the remedy for the real grievance, if there were any, could have been easily found and applied at first, now the family, Church, or State has become so disordered by the coddling of discontent that only the most heroic treatment can be of any avail. While, therefore, every real grievance should be treated in the spirit of the Gospel and removed; every persistent pamperer of discontent and every dishonest fomentor of grievances should be subjected to such medications as Paul advises in his Epistle to the Romans chapter xvi., 17, 18.

Church Hospitality.—There cannot be many more effective ways in which the members of any church or congregation can add to the numbers attending its services than by giving a cordial welcome to everyone whether poor or rich, young or old, who may enter the door of their church edifice and manifest a desire to stay through the services. We fear some church-members are very deficient in their display of this hospitality, and therefore chill the new-comer and perhaps deter him from repeating his visit to that sanctuary.

The Saloon Day.—This is to what the "Personal Liberty" men desire to pervert the Christian Sabbath. To permit the sale of intoxicating drink on any portion of the day would be opening the door for the influx of a tide of iniquity which would soon swell into a deluge that would not only overwhelm every sacred thing but destroy the very name of Sabbath. This precious day which is only one day younger than man himself, and which was made to meet his physical, mental and moral necessities, is thus assailed by these so-called friends of humanity who would obliterate its very name from the vocabulary of man, al-

though it has been one of his best blessings through all the ages. The "Personal Liberty" men would make of the day one of his greatest curses, by opening upon that day the flood gates of every kind of vice and crime. This perversion of the Sabbath must be stoutly resisted by every legitimate means, and especially by the pulpit giving warning of this foe that is arraying itself in our midst, mustering its forces, and issuing its declarations of war. Never must God's Holy Day be permitted to be used as the Saloon Day.

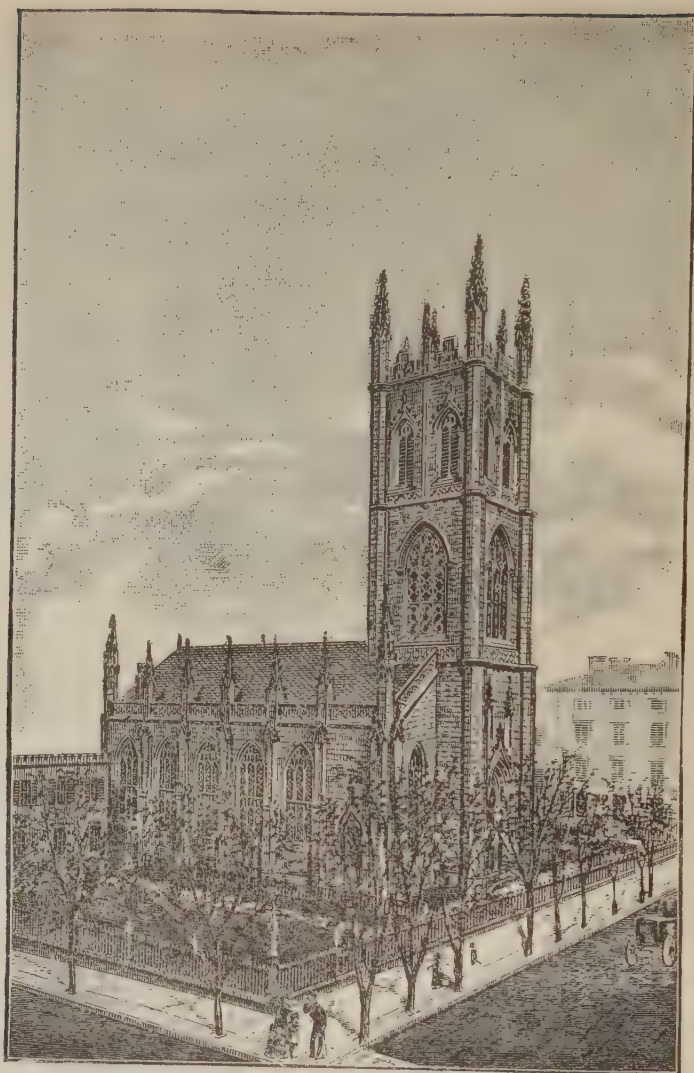
Bible Reading.—This, in the language of a sneer, is said to be the new "fad" in cultured society. It were well if all society, whether cultured or not, would introduce such "fads" into their methods of employing time. This would, indeed, be a token for good, that better times were in store for the people, and that society was beginning to feel its responsibilities and entering upon the march to real and permanent improvement. Those who are conversant with God's Word will be ready to throw off every yoke of bondage that is silly, unelevating and beneath the observance of reasonable, intelligent people. A Bible reading community will be ready for every good work, for battling against every species of vice and crime, for the introduction of whatever will ameliorate suffering, relieve distress and win to a higher standard of living. If Bible reading circles would only become a "fad" in every community—a fad that would not grow old, but be clung to as the most culturing of all exercises, then would the time speedily come when "the knowledge of the Lord would cover the earth as the waters cover the sea."

The Annual Summing Up.—With this number of THE PULPIT TREASURY another calendar year closes. Although the fifth volume of this monthly will not be completed until the close of April, 1888, it may be well to take now both a retrospect and a prospect. On the last page

of the cover of the October and November numbers will be found a remarkable summary exhibit of the contents of the first four volumes of THE PULPIT TREASURY. The numbers of the current volume—12 in all—will show a similar compend of varied, apposite, instructive and suggestive sermons and articles of the highest excellence by some of the best preachers and writers of the present day. Every sentence is of permanent value and of practical use to clergymen, Sabbath-school teachers or Christian workers—making THE PULPIT TREASURY an indispensable magazine to all these laborers for God. Its outlook is over the whole field of Christian work, and its aim is to furnish the best specimens of work actually performed, and to supply the wisest counsels and most suggestive aids to the furtherance of the work in every department. While it represents the most intelligent, scholarly and successful preachers in the world, it never forgets the class of equally faithful workers whose advantages in the past have not been of the best, who still labor under many disadvantages, and who need just the aid which THE PULPIT TREASURY affords. Both these classes of preachers and workers will be kept steadily in view in the future, as the magazine will still further advance its standard and broaden its field. During the coming year the names of many eminent writers will be added to its present list of distinguished contributors.

Our readers will not forget that *The Southern Pulpit* was consolidated with THE PULPIT TREASURY in July, 1884, and that *The Homiletic Magazine of London*, the favorite periodical of clergymen in England, is issued each month, simultaneously with its publication in England, from the office of THE PULPIT TREASURY.

Although the annual subscription of the London *Homiletic Magazine* is \$3 and that of THE PULPIT TREASURY \$2.50, both magazines will be sent to one address one year for \$4.00, postage paid in the United States and Canada.



FIRST PRESBYTERIAN CHURCH, NEW YORK CITY.

Fifth Avenue, 11th to 12th Streets.

Church organized 1717. First church edifice erected in Wall Street 1718. Church edifice enlarged 1748. A debt on the church of over \$15,000 extinguished 1772. Used as a Barrack during the war for Independence. Repaired afterwards at an expense of \$10,000. Church incorporated 1784. New church edifice erected 1810. Church edifice burned September 13th, 1834, and immediately rebuilt. Present church site purchased 1840, and church soon after erected. Material, New Jersey red sand stone. The building a copy of a church in Bath, England. The tower a copy of that of the Magdalen Chapel at Oxford. The church freed from debt 1850. Seating capacity 1,100. Three pastorates in this church lasted respectively 27, 46, 40 years a total of 113 out of 170 years of the church's history.

RICHARD D. HARLAN, Pastor.

❖ NOTED PREACHERS ❖

Prof. William Henry Green, D.D., LL.D.

BY EDITOR.

We place with unusual pleasure the portrait of Dr. Green as our frontispiece in this number of *THE PULPIT TREASURY*. His ancestry and record are those of which any one might justifiably be proud. His ancestral name has long been noted and honored in his native State, his uncle Henry Woodhull Green being for many years Chief Justice and Chancellor of New Jersey, and universally esteemed as one of the ablest and most upright judges and accomplished jurists which that State has produced.

Professor Green claims Groveville, Burlington Co., N. J., as the place of his nativity, where he was born January 27th, 1825. His studious habits and mental ability were early developed, and his progress in both English and classical learning was not only rapid but almost phenomenal, having entered Lafayette College, Easton, Pa., taking a full course and graduating there in 1840 when only fifteen years of age. After spending two years as tutor in his *Alma Mater* he entered the Theological Seminary at Princeton, and having completed his four years' course in 1846 was made assistant teacher of Hebrew. This seems to have been then, as it has all through his life, a favorite study, although he discharged the duties of professor of mathematics for one year in Lafayette College, during his theological course at Princeton. He continued to occupy the position of assistant Hebrew teacher in Princeton for three years, during which time he successively supplied the pulpits of the First and Second Presbyterian Churches in Princeton. He was called, however, from this work to the pastorate of the Central Presbyterian Church, Philadelphia, and having accepted the invitation was installed in 1849. But his erudition and aptness to teach eminently qualified him for a professor's chair, and he was consequently elected in

1851 to the chair of Oriental and Biblical Literature in the Theological Seminary at Princeton as successor to Dr. J. Addison Alexander, who was transferred to the chair of Ecclesiastical History. His inauguration took place September 30th, 1851. In this chair he has remained for twenty-six years, filling it as few similar chairs are filled in any theological seminary in the world. The title of his professorship was changed in 1859 to that of Oriental and Old Testament Literature. During more than a quarter of century Professor Green has been one of the busiest of men both in the class-room and in the author's library. While amid the many and diversified critically theological questions that have come to the front, and the many rationalistic speculations that have clamored for a hearing and a status Dr. Green has remained conservative, grappling with every difficulty as it presented itself, always keeping ahead with the most advanced biblical literature, exposing every sophistry and defending every truth.

Having no superior as a Hebraist, with a mind eminently judicious and discriminating, with a profound reverence for God's Word, and with a quenchless love of truth he has been a tower of strength in this school of the prophets and a renowned champion for the indefectibility of the faith once delivered to the saints. Professor Green has too keen a sense of his responsibility and of the duty he owes to the truth, to wage a warfare with any errorist for the mere sake of crossing swords or gaining the eclat of victory, but he who rushes to the conflict with him or attacks his position will most likely have good cause to regret his temerity. The esteem in which he is held by those who know him best and the estimate they place upon his worth was manifested in 1868 when he was elected to the Presidency of the College of New Jersey, which on being declined by Dr. Green was offered to and accepted by Dr. McCosh; also by his election to the chair-

manship of the American Old Testament Company of the Anglo-American Bible-Revision Committee; also by the College of New Jersey conferring upon him the honorary title of D.D. in 1857, and by Rutgers College, New Brunswick, conferring that of LL.D. in 1873.

He was a valued and frequent contributor to the *Princeton Repertory and Review* and although many of the topics upon which he wrote were those which claimed special attention at the time, they retain an interest still and several are of permanent value. Of these articles we may note the principal ones in the order of the years in which they were published. In 1850, "Keil on Joshua." In 1851, "Delitzsch on Habakkuk;" and "Kurtz on the Old Testament." In 1852, "The Prophet Obadiah Expounded;" and "The Jews at K'ae-fung-foo." In 1853, "Theology of the Old Testament;" and "The Religious Significance of Numbers." In 1854, "Recent Commentaries on the Song of Solomon;" "Ebrard on the Apocalypse;" and "The Origin of Writing." In 1855, "Nahum's Prophecy Concerning Nineveh;" "Jewish Exposition of Malachi;" "Monuments of the Umbrian Language;" "Demotic Grammar;" "Lepsius and Brugsch's Travels in Egypt;" "Comparative Accentual System of Sanscrit and Greek." In 1856, "Kurtz History of the Old Testament;" "The Money of the Bible;" "The Sacred Writings of the Parsis." In 1857, "Tischendorf's Travels in the East;" "Spiegel's Pehlvi Grammar;" "The Book of Job;" "New Edition of Horne's Introduction to the Scriptures;" "The Scope and Plan of the Book of Ecclesiastes;" "Albania and its People." In 1858, "Hofmann's Prophecy and Fulfilment." In 1859, "The Book of Hosea;" "Christology;" "The Old Testament Idea of a Prophet." In 1860, "The Text of Jeremiah." In 1861, "The Fulfilment of Prophecy;" "The Alexandrine and Sinaitic Manuscripts." In 1862, "The Matter of Prophecy." In 1863, "Date of the Book of Chronicles." In 1864, "Davidson's Introduction to the Old Testament;" "Modern Philology." In 1865, "The Structure of the Old Testament." In 1866, "Relations of India

with Greece and Rome;" "Dr. Williams' New Translation of the Hebrew Prophets." In 1867, "The Position of the Book of Psalms in the Plan of the Old Testament;" "The Hebrew Word, Yashabh." In 1878, "Kuenen on the Prophets and Prophecy in Israel." *The Presbyterian Review*, in 1882, "Prof. W. Robertson Smith on the Pentateuch." In 1886, "The Critics of the Revised Version of the Old Testament;" "Hosea viii., 12, and its Testimony to the Pentateuch."

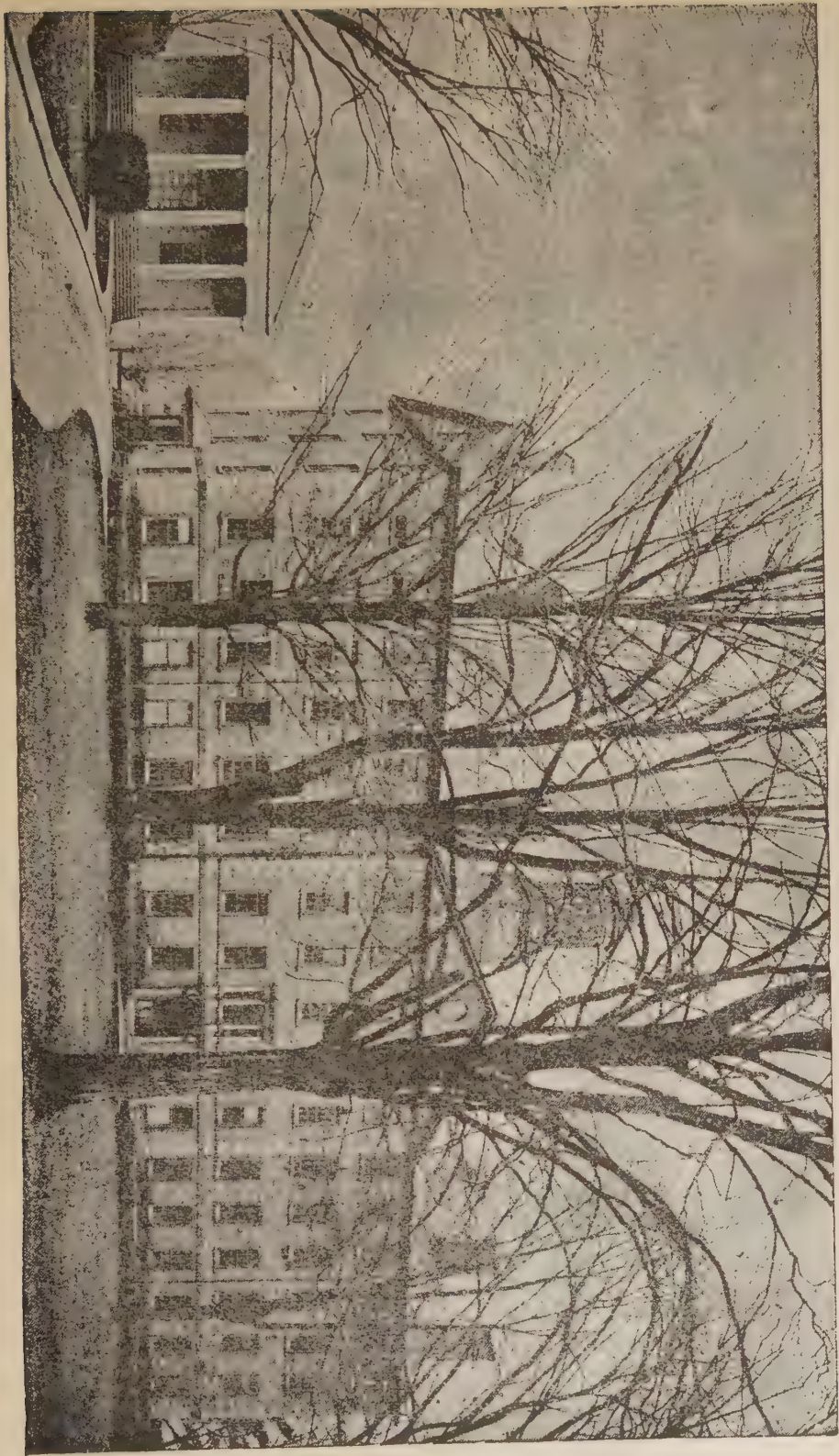
Although Professor Green's publications in book form have not been so numerous as his articles contributed to the *Princeton Review* they have been amply sufficient to attest his industry and erudition.

In 1861, he published a "Grammar of the Hebrew Language." In 1863, "A Hebrew Chrestomathy," and "The Pentateuch Vindicated from the Aspersions of Bishop Colenso." In 1866, "An Elementary Hebrew Grammar." In 1870, "A Translation of Zöckler's Commentary on the Song of Solomon for the American Edition of Lange's Commentary;" "The Argument of the Book of Job Unfolded." In 1883, "Moses and the Prophets." In 1885, "The Hebrew Feasts in Relation to Recent Critical Hypotheses Concerning the Pentateuch."

Dr. Green has always been in great demand as a preacher when vacant pulpits needed a temporary supply and when great religious organizations required an expounder of their cause, and an enforcer of the claims which each represented, and on such occasions he has always met the expectations of his audience.

In manner, Professor Green is exceedingly modest and unassuming, with pleasant words always ready and discreet counsel and instruction freely tendered when need demands. As a professor he teaches his students with affability and kindness and at the same time is strict in his discipline and requirements; and never fails to win their esteem, by his manly, candid, biblical instructions and his deep and abiding interest in their welfare.

In a word it would be difficult to find one so thoroughly equipped for the posi-



tion he occupies, or more faithful to the interests of true biblical scholarship and to the upholding of God's Word in its integrity, as the only infallible standard of

doctrine and duty, than he who has for so many years occupied the chair of Oriental and Biblical Literature in the Princeton Theological Seminary.

PRINCETON THEOLOGICAL SEMINARY.

The Theological Seminary at Princeton owes its origin to three causes: To a demand by the Presbyterian Church for a high grade of literary and theological culture in her ministers, to the accompaniments of the spiritual prosperity with which the Church near the close of the last century and the beginning of the present was blessed, requiring an increase of ministers, and to a generous emulation of the example of sister denominations in providing facilities for theological instruction. By whom the suggestion of establishing a theological school was first made is not known, but in 1805 Dr. Ashbell Green, in reporting in the Assembly from the Committee on Bills, emphasized the alarming need of ministers, and the overture was adopted by the succeeding Assembly in 1806. The first direct mention of a seminary was made in a sermon by Dr. Archibald Alexander, preached before the Assembly in 1808, and the Assembly at a meeting held in Philadelphia on May 23d, appointed a committee to consider the subject of establishing a seminary in some central or convenient place within their bounds; which committee reported on the 30th of May the plan of the proposed seminary which should be, under the blessing of God, a nursery of vital piety as well as of sound theological learning and a training school of persons for the ministry, who should be lovers as well as defenders of the truth as it is in Jesus, friends of revivals of religion and a blessing to the Church of God. This report was adopted. A committee on the plan of the seminary was accordingly appointed, which met in Princeton on the day of the college commencement of that year 1810, and adopted the report submitted; which report the Assembly of 1811 adopted after some amendments. The Assembly of 1812

selected Princeton as the site and decided that the seminary should be always under the supervision of the General Assembly and its officers responsible to that body directly and alone. The election of directors of the seminary was held on the 30th of May, 1812, and its first professor, Dr. Archibald Alexander, elected on the 2d of June. The seminary was formally opened on the 12th of August by the inauguration of Dr. Alexander and the matriculation of three students. The progress of the seminary for several years was slow, caused principally by the lack of funds. In 1815, September 25th, the corner stone of the first seminary building (see illustration) was laid and in the autumn of 1817 was occupied, and the seminary was incorporated in 1823. The chapel (see illustration) was completed in 1834. One professorial chair after another was filled with the best men the Presbyterian Church could supply, and one building after another was erected through the succeeding years, until both in professorships and edifices it has become one of the very best equipped theological seminaries in the world. The first class of three students in 1812 has increased to about 170 in yearly attendance and for their encouragement there are over 90 scholarships; and the degree of B.D. conferred by Princeton College for those who pass a satisfactory examination in a prescribed course in the various departments, a library of about 48,000 volumes, special lectures by eminent scholars on the Stone Foundation, besides the instruction imparted by 10 eminently qualified professors in their several chairs. About 3,700 students have been educated within its walls, these have been graduates of more than 150 colleges, and about 215 have become foreign missionaries. There seems

nothing left undone to make this oldest of Presbyterian seminaries thoroughly furnished for the work for which it was established. Its friends have endowed it with admirable grounds, dormitories,

chapel, library buildings and library, lecture-rooms, professors' houses, scholarship and other funds, and with an annual income of about \$65,000.

❖ Leading Thoughts of Sermons ❖

Faith in Christ.

BY BISHOP E. G. ANDREWS, D.D. (METHODIST EPISCOPAL).

Believe in the Lord Jesus Christ and thou shalt be saved.—ACTS xvi., 31.

This was the first sermon ever preached on European soil. The hour, place, preacher and audience were all singular. Paul was on his second tour through Asia Minor, and while at Troas had that vision of "A man from Macedonia crying, 'Come over and help us,'" when he immediately set sail for Philippi and opened a ministry which soon was to revolutionize the world.

The circumstances which led to his imprisonment, the effect of the song at midnight and the conversion of the jailer are worthy of attention.

Faith is a simple and natural and exceedingly proper habit of soul, founded on two facts, one human and the other divine. The human side is the fact of depravity and incapacity of the soul to recover from irremediable and certain ruin. The divine fact is found in the declaration, God so loved the world that he gave His Son to be a Saviour, in whom every need is answered.

We have no adequate terms to employ in setting forth the character, life, death and everlasting energy of this Christ to carry on the work of salvation. Eighteen centuries are filled with the proofs of His ability to save to the uttermost—to save here and now.

To Him is committed the work of lifting up men out of guilt and danger, and this power is exercised for every son and daughter of Adam. To all alike He is made wisdom, righteousness, sanctification and redemption.

What is faith in Christ?

If it has been defined aright, it recognized Him as the embodiment of help and hope, and none other. Believing, we renounce all self-trust, gather up all the resources and powers we possess, and put self on Jesus, the mighty to save, with entire trust.

And what then? This act of faith is illustrated by the case of Cincinnatus, who saved Rome, and by the patient putting himself unreservedly in the hands of a physician. Entire dependence in extremity is faith in Christ.

The faith that justifies is a human act. God gives the faculties, we must exercise them, and the Saviour helps in every step toward God, breaking loose from all old practices and habits, and yielding to the divine Spirit. Do this now.

This faith is a very simple and intelligible thing. There are mysteries, I grant. Many things which theologians do not know. How God lays His hand on us and puts energy into our will I do not know, but falling from a precipice I catch a rope and am rescued. God is nigh at hand to save. Trust Him and it is done. It cannot be done by halves. There may be degrees in faith, but it requires this entire recumbency of the whole being on Christ to secure the result.

Faith is something which must be distinguished from those experiences often connected with it, such as conviction, penitence or deep emotion. There may be a good deal of conviction, and yet no faith, and there may be saving faith without very marked emotion. "Just as I am" is the principle on which to act. Do not hesitate. Be sure to come to Christ.

The case of Dr. Willam Nast, the German student, illustrates this, also that of the soldier, whose business it was to wait for orders and then obey them. Your orders are imperative and clear, will you now obey?

God's Provision for Man's Thirst.

By REV. T. GRIFFITH, PH.D. (METHODIST
EPISCOPAL).

Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst, etc.—JOHN iv., 13-15.

The life and words of Christ were magnetic. It was impossible to come within the range of their influence without being stirred with new impulses. His meeting this daughter of Samaria at Jacob's well, apparently an insignificant matter, was to Him an opportunity to reach and to save a whole city. We cannot touch another life without blighting or blessing it. His theme was inviting. It was mid-day. All nature was athirst. Therefore, how appropriate was His discourse on living water! How interesting to all. Man is pre-eminently a thirsty being. He was created with capacities only God can satisfy, therefore, God calls to him, saying: "Ho every one that thirsteth, come ye to the waters."

I. View human expedients to quench thirst. Things good in themselves yet not meant to meet the thirst of the soul. Such is wealth. The treasures of the mine, the gems of the sea, and the fruits of the field alike proclaim God's bounty; but when men barter God for gain they wrong their own souls. Ambition for glory has had many devotees, and it too has been found wanting. Social life mid the pleasures of the club, the ball-room and the bowl, has but intensified man's thirst and consumed its votaries.

II. God's provision:

1. The blessings of the Gospel. They are within the man. They bring the soul into fellowship with God, and through an inborn purity secure peace. This peace is the parent of a joy unspeakable and is full of glory.

These blessings are not transient but

abiding. Their sources are deep and far-reaching as the love and benevolence of God. They are ever fresh and varied, springing ever from celestial sources. They further satisfy by being not only living but life-giving. They spring up into everlasting life.

2. The guarantee of our immortality:

This is not gathered from the philosopher or scientist, but from God Himself, who, because all nature is changeful, has sworn by Himself that because He lives we shall live also.

III. A timely prayer—"Sir, give me this water." Man is personal in his sorrows and joys and in his hopes and fears.

Pardon, peace and Heaven are gifts and therefore they are within the reach of all.

This should be our present plea—*Give me to-day.*

The Rejected Stone Honored.

By HORATIUS BONAR, D.D. (PRESBY-
TERIAN).

The stone which was set at nought of you builders is become the head of the corner.—ACTS iv., 11.

The builders were the Scribes and Pharisees, and they rejected the stone. But the stone, not the foundation, was to be conspicuous, beautiful, glorious. Prepared by the quarrymen, set aside by the builders, not suiting their taste, it might have been finally rejected; but after consulting the plan of the Divine Architect it had to be used.

I. The Stone.—Christ Jesus, eternal Son of God. Stone, figure peculiar in the Father's eyes as something enduring and manifest; from eternity to eternity in its duration; no change since placed in God's temple, no earthly dross about it; not gold, silver nor ruby, but a common stone of the country, bone of our bone, flesh of our flesh.

II. The Stone Rejected.—Nothing in the history of earth so strange or melancholy as this rejection of the stone; one of the lawful pangs of the lost, and the very essence of torment. The whole life may be without stain, every good quality may be possessed, but the stone is rejected. Unbelief makes light of the stone; God counts

it the most excellent in the universe. No light matter to differ from God in this estimate; our eternity turns on this.

III. The Stone Accepted.—Made head of the corner, in spite of the builders, set on high by Him who can give it the proper value; communicating its preciousness to every one that takes it. One need not

be an infidel or scoffer, but only undervalue the stone and that will cause your sinking into hell. What think ye of the Stone? Is it to you what it is to the Father, to the Church, to millions of saints in ages past? the Stone on which the Father, the angels, the Church have gazed with delight.

PRAYER MEETING SERVICE

Helping the Prayer Meeting.

BY REV. C. D. CRANE, NEWCASTLE, ME.

1. *Be constant in your attendance.* Be so constant that you will be known in the community as a prayer-meeting Christian, and, if you are wanted on prayer-meeting night, your friends will look for you first of all in the prayer-room. Set apart that night, and consecrate it to God. Allow no excuse to serve to keep you at home that would not serve on the night of the sociable or the concert. And remember that it is easier to be a constant than to be a periodic worshipper. The law of habit operates here as elsewhere.

2. *Be punctual.* I exhort earnestly to this old-fashioned virtue. Better late than not at all; but for the sake of your pastor and the brethren and sisters who are always on time, never be a moment late, if you can possibly avoid it. Yes, and for your own sake as well. Read carefully verses 24–28 of John xx., and you will find that, in all probability, Thomas came into the meeting of the disciples just after Jesus went out. He was late, and missed the best part of the service. So may you. The hymn may have been sung, the prayer may have been offered, the word may have been spoken that would have done you the most good.

3. *Be forward.* Forward people, as a general thing, we do not admire; but in the prayer-meeting, behold how good and how pleasant they are! I have come to believe that when a Christian is willing to occupy a front seat in the prayer-room, he is well on toward complete sanctification. Per-

haps you say that you do not enjoy yourself as well in a front seat. And is it for this that you come to the prayer meeting? Is it for you a place simply of spiritual entertainment and luxury? Then certainly you need more of the spirit of Him who “pleased not Himself.” As one of His followers, your place in the prayer-meeting is not where you can enjoy yourself the most, but where you can be the most helpful to others.

4. *Be prompt.* Take part early. Be not over-careful to observe any precise and chronological order of service. Do not wait always, before taking part, until the deacons have done their duty. Crowd in before them sometimes, if you can. They will enjoy it. Do not wait until you think you feel just like it. How dearly Satan loves to pull that string. In the very attempt to do your duty, the feeling that you desire will come.

5. *Be brief.* Consult Eccles. v., 2, 3. If you have a good deal to say, break it in two, and pray twice, or make two exhortations. We have all heard by this time, I suppose, of the brother who, in a meeting one night, at the close of a prayer that occupied fifteen or twenty minutes, was unconsciously inspired to strike up the hymn, “Hallelujah, ’tis Done.” (This actually occurred.) Sin no more, lest a worse thing come unto thee. Stop when you are done, and sit down when you are through.

6. *Be social.* The prayer-meeting, it has been well said, is the fireside, not the school-house of the Church. It is a conversation room, not a lecture room.

The fireside is the place for freedom and sociability. So get rid, as far as possible, of all stiffness and formality. Let part, at least, of the sociability come before the benediction.

7. *Be prayerful.* Come from prayer. Come in the spirit of prayer. Come to pray. Let it be understood that the "pauses," if any there be, shall be filled with silent prayers ascending to the throne of God. Why should not a *prayer-meeting* be full of prayer? — *Congregationalist*.

The Annual Week of Prayer.

The Evangelical Alliance has issued from the London office the invitation for the Week of United and Universal Prayer, for 1888. The following are the topics suggested: Sunday, January 1st, Sermon, Luke xxi., 28; L. Peteriv., 7; Monday, 2d, Thanksgiving; Tuesday, 3d, Confession; Wednesday, 4th, Prayer for Families; Thursday, 5th, Prayer for the Church of God; Friday, 6th, Intercession for Missions; Saturday, 7th, Intercessions for Nations; Sunday, 8th, Sermons, I. Cor. xv., 58

PREACHERS AND THEIR SUBJECT.

BY JOHN HALL, D.D., LL.D. (PRESBYTERIAN).

Before speaking particularly of the matter to be preached, let us inquire who are, or who may be, the preachers? Answering for myself I will say they are to be all men and women who have a positive standing in the Church. The active and practical aid of laymen is indispensable to the aggressive propagation of the Gospel. It was so in the apostolic age, and has been ever since, and in their own way women have been equally in the service of the Master. It was a woman who first preached Christ to the Samaritans, and a woman who first made proclamation of the resurrection of Christ. Stephen, a layman, expounded the word and preached Christ with such ability and powers as to secure to himself a martyr's crown. But to a regularly authorized ministry I now particularly address my remarks. The preacher should be a man, not only a noble, manly man, but he should be a very human man, as only in meekness, humility, in trials and temptations can he come near the people and be one of them. To be dignified, and at the same time accessible is a matter of prime importance.

But what shall the preacher preach? I answer: What is given him to preach? To the disobedient Jonah it was reprovingly said "Go preach the preaching I command you." Suppose the Viceroy of India should receive a royal message to be delivered to the people; a message written

by the empress herself. He being an educated man and given to fine writing, decides to reconstruct this official document, giving to it all the graces of rhetoric, and delivering it in that way. What would you think of him and his performance? and how much more acceptable to the people would the language of the sovereign be than any the viceroy could substitute. So the Gospel as we have it contains such elements of power that our ingenuity, our own eloquence and our science can make no sensible additions.

Natural religion is recognized by St. Paul as revealing the external power and Godhead of the Almighty so clearly that for their idolatries and abominable crimes the heathen are without excuse, and truths wisely drawn from nature may be used now as then. Christ the great Teacher was frequent in His reference to nature for both principles and illustrations of spiritual truth. But in general the preacher may take all these truths as understood by the people and feel himself free to lay out all his strength in unfolding and proclaiming revealed religion.

The unity and symmetry of truth are matters of prime importance. Errors and destructive heresies result from the pushing of some truth entirely beyond its province, for then it becomes distorted in meaning and all the more injurious because it is truth. St. Paul as a master of

Greek history and Greek literature found there much truth and to some extent he made use of it; but in the main it was so mixed with error and was so out of place that often it proved to be a damage to the people rather than a blessing. The Jew was placed in about the same position through false interpretations of his own scriptures. The great Apostle I have referred to understood well both parties, but conformed to the wishes of neither, nor respected their methods. His work was to bring all to the knowledge of the truth as it is in Christ—not as it is in science or philosophy.

Social and labor problems are elements of Christian life, and at present as much as ever they call for fresh solution.

The feeling is abroad and the charge is sometimes made that the Church and science are enemies. Well, if that is so it may be replied that the Church fulfils the command: "Love your enemies," for nearly all the literary and scientific institutions of the country are of Christian origin.

But the great object of ministerial toil and care is the salvation of souls. In the presence of this work science and all collateral interests must take a secondary place.

But in preaching the truth why make the preaching of Christ a specialty? Why not make equally emphatic all the persons of the Trinity? By some means not easily explained we feel that creation is a revelation of the first distinction in the Godhead—the Father—and any further revelation that may be needed may be found in Christ, the God incarnate. To find the Father in Christ, Christ must be preached. The power of natural religion reaches more or less all men and all men associate with it the name of the Father of all. Paul was not sent to preach the Father to either Jew or Greek, but Christ and Him crucified. For the same reason we do not lay the greatest stress upon the preaching of the Holy Ghost. By fully preaching Christ, we preach the Trinity—the entire Godhead.

But why harp upon one theme all the time and on all occasions? Christ is the central idea of a vast system of truth, taking in a wide range of interests bearing

upon both time and eternity. What a world of sin is this and Christ is its only Saviour; how terribly deserving of punishment is the disobedience and ingratitude of men, and pardon and deliverance can be found only in Christ. These wide realms of truth can be traversed intelligently and effectually only as the stem from the root of Jesus is carried before us as an ensign. We may preach ethics, but ethics without a present Christ as our strength and inspiration will be unavailing and powerless to save from sin.

How shall Christ be proclaimed?

1. As the Son of Man—as the seed of Abraham, capable of sympathizing with the feeling of our infirmities.

2. The legal, moral and spiritual elements embraced in His incarnation and death are to be fully set forth to the people.

How am I to become good? is a question which every one sometimes asks. The only practical answer that can be given is: In Christ. In Him is power. He as the ideal of all goodness can reach us. We are exposed to temptation—He can shield us. Fear and love are mighty motives to action. The tendency of the one is to enslavement, to narrowness, to degradation; of the other to freedom, expansion, and elevation.

But some will say: I am not a preacher, and these things are not spoken to me. Yet you stand by the preacher's side, you are near to him, he lives in your sympathies and prayers, and your strength is the help he needs. Had it not been for you he might have ere this yielded in the conflict. But is he not sure to grow weary in preaching this one theme? Are you weary of your daily bread, of the sun's light, and of the air you breathe? St. Paul, after thirty years of preaching Christ counted not himself perfect, but counted all things less that he might know Christ and the power of His resurrection. The little he knew of Christ was a mighty inspiration to know more of Him, and the largest lessons he expected to learn when he should see Him as He is. All great truths—such truths as move the world—are connected with Christ. You have all seen electric light. Should at any time the wire

snap which connects the generator of the electric force with the burners, on the instant the lights would go out. They could be restored only by uniting the parts of the

severed wire. So every agency for moral and spiritual good in this world must be connected with Christ, who has all power in Heaven and earth.

PLAN GREAT THINGS.

BY GEORGE R. LEAVITT, D.D., CLEVELAND, OHIO.

It is a postulate in the evangelistic work of the churches that the tendency of all true spiritual movements is toward culminations, spiritual crises. It is so in a man; it is so in a community. The kingdom of Heaven, it is true, comes without observation. This is a constructive principle of which none of us is sufficiently convicted, or we should be less anxious to get into the newspapers, and startle the town with social and religious novelties. But after the hidden process has wrought, the ground breaks, the hidden work appears. The kingdom of God is revealed; coming up as a field of grain that shakes like Lebanon, coming down like the New Jerusalem, descending out of Heaven from God.

It is often said after a series of special meetings: "We have failed of the blessing we sought. There have been few conversions, or none at all. The best we can say is that the church has been quickened, or, more truly, some members in it. We may have been mistaken in attempting something out of the usual order. We may have set our expectation too high when we looked forward to a general awakening." No! Not so! Surely never so! We were right. The process of the Spirit is to produce, through well-defined spiritual methods, culminations, the state of spiritual white heat, the visible coming of the kingdom of God out of obscurity into light and power; when men who have said, "Where is your God?" are startled into the confession of His mighty presence, and the mouth of the Church is filled with laughter, and her tongue with singing. Of this great principle of periodic culminations in the development of Christianity there can be no question. We have a right to count

upon them. To be successful we must do so.

But there is another principle in spiritual processes, especially in *large* movements. This principle is that great crises are apt to be delayed. The awakening comes, but it stays. What then? If it tarry, wait for it. How long? Until it comes. The wise pastor, the wise church, understands this principle of delay, and works by it. There is a time when all things at length are ready. Until this is reached, the blessing is delayed. We plan for an awakening this season. Are all things ready? How long will one continue an evangelistic work, on a special line? A month? Three months? A year? This is a momentous series of questions. A month is a considerable time. A year is a long time. But suppose the culmination requires more than a month, and more than a year, while, as a result, at the *end* of a movement initiated, it is certain! There are obstructive conditions in many communities which require time to adjust. The breaking up cannot come until these adjustments are made.

In many communities the conditions are so favorable that awakenings of power will result from well directed efforts during the Week of Prayer, or the month of January, or the season upon which we have entered. But in other fields patience is of critical importance, for in these fields, with labor just as devoted, the reaping may not come for a twelvemonth, or even for years. Why did the Pentecost come so late, instead of when Mary of Nazareth seems to have looked for a great spiritual manifestation, at the opening of our Saviour's ministry? We are able to answer: That crisis was the culmination

of over three years of special preparation of individuals and of the Roman world. What was then seen has been repeatedly observed in the history of Christianity. The inference for us is of the plainest. We may have preparations to make which require long periods to complete. But, if we foster expectation, pray for great things, plan for great things, wait for great things, we shall see great things. It is God's way. Into our church, or city, or region, the New Jerusalem will descend, with the glory of God and open gates.

This is a question to be faithfully put in all our churches: How many of us are pressing *the main question* in our work; always the main question? How many have only wrought on the main evangelistic line spasmodically and infrequently, limiting their plans to a particular winter, or even a part of a winter, when what was needed in our field was a protracted effort—the long patience of the husbandman, whose fruitful year may delay, as on the western plains, one, two, three seasons?

If I may express a conviction which for years has been growing upon me, we need above most things in our churches, in the increasing complications of work in great cities, to plan for culminations which may require years to mature.

A gifted preacher over an important eastern church commenced a series of revival meetings. He saw convictions produced, a true spiritual movement. He saw also, after several weeks, influential parishioners disturbed with preaching to the conscience, and aimed at immediate conversions; and a considerable diminution in his congregations. There were those who said, "Change your course." There were those who said, "Go on." He hearkened to the former, and discontinued the special effort. And the awakened interest subsided, and the exiles for conscience's sake returned. How many times, as in this instance, has the fairest promise of revival been defeated by want of a confident persistency.

A young man followed, in a prominent church, a brilliant but liberal minister. He had a hard time for he was true. He

was full of the best and soundest of the Oberlin ideas. He fully believed in great spiritual crises. He planned for one. He preached for one. It seemed as if he preached to dead walls. He could get at no vulnerable spot in the community, or he thought so. Thus he labored for two years. But he was true to his aim, and the blessing came. It may delay two years in some churches now addressed, and in some twice two, and even more. But persevere. Foster a profound conviction in revivals, in *great* movements. Work for them. —Never give up working and waiting, and you will have your reward.

And let it also be observed, as a most necessary qualification of the ideas presented in this discussion, that it is not intended that we shall be obliged to wait for years, or for a year, or a season, for some degree of awakening. If we plan for a great blessing which *may* lie three or even four, years away, the planning by the church will secure spiritual returns this year, and the next, and the next, though only in the final year will come the opening of the windows of heaven. Wherefore, plan great things. Inaugurate plans for great things. And if the vision tarry, wait for it. What experiences of fruitful churches confirm this assumed principle of the conditioning of blessings upon a patient and hard-working and hopeful delay! Wonderful blessings await our churches in the country, and especially in the great cities, if we only press, patiently and faithfully, the main gospel question, actively waiting and working for a crisis.—*Congregationalist*.

The Old Year.

Beneath the moonlight and the snow
Lies dead my latest year;
The winter winds are wailing low
Its dirges in my ear.

I grieve not with the moaning wind,
As if a loss befell;
Before me, even as behind,
God is, and all is well!

—Whittier.

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

BY ALFRED H. MOMENT, D.D. (PRESBYTERIAN), BROOKLYN, N. Y.

December 4,

Parable of the Sower.—MATT. xiii., 1-9.

1887.

Golden text: "The seed is the Word of God" (Luke viii., 11). Observe: (1) The seed has in it a germ of life: so the Gospel contains in itself the principle of eternal life. (2) The seed must be placed in the ground to be of any service; so must the doctrines of the Gospel find lodgment in the heart before they can be effective. (3) The seed sown sprouts and produces a harvest through the fructifying agency of the sun, rain, dew, wind, etc. The Gospel in the soul must be developed into life, holiness and ripened manhood through the agency of the Holy Spirit and by a proper use of the means of grace. (4) In sowing the seed, the husbandman has faith in its vitality and in good results being produced when the proper conditions have been complied with. All who preach the Gospel must *believe* it to be the seed-wheat of eternal life and must insist upon the conditions of its development being observed. (5) There is a great disproportion between the quantity of seed sown and the harvest reaped. A gospel truth is a small thing; but mighty results are produced when it is fully worked out in human life. (6) The work of the farmer is most *hopeful*; so also that of preaching the Word!

I. The truth involved in this lesson is that the effect of the Gospel depends on the condition of the heart. Hence the responsibility of being saved is wholly placed on man himself. The seed being absolutely perfect, all failure springs from the human side. This is the fact which Jesus here enforces. Observe: (1) The seed falling by the wayside or upon the hard, beaten ground and picked up by the birds (v. 4), represents the man whose heart is hard; whose mind is dull of comprehension; whose attention is diverted to other things while the Gospel is being preached, and who has no desire for the truth, no disposition to be influenced by it. Evil thoughts, habits and associates, as so many birds, at once free such a man from every grain of truth (v. 19). He is absolutely indifferent to his own

salvation and to all the claims of God upon men. Wilfully is he "without understanding" and without feeling. Oh, how hopeless! (2) The seed falling upon the rocky places, where there is not much earth (v. 5), represents those who are moved in their feelings by the preaching of the Gospel, but who have no deep conviction of sin nor determination to bear the Cross for Christ—interested they are, for the time being, but the fallow ground of their hearts is not broken up; hence a little affliction or opposition from the world drives them back to their former state of indifference and unbelief (vs. 20, 21). (3) By the thorn-grown ground (v. 7), we behold men of deeper and stronger natures than the preceding class. They receive the Gospel more firmly—the seed take a deeper root; everything shows greater vitality and gives a brighter hope. The trouble is, they have not oneness of purpose, singleness of eye. The heart is divided. Other seed gets into the strong, productive ground, exhausting its strength and choking the good harvest. The "thorns" of verse seventh are explained in verse twenty-second to be "the cares of the world and the deceitfulness of riches." How easy it is for carnal things to destroy what is spiritual—the earth to shut out Heaven. What multitudes of souls are lost because of mere anxiety or a desire to make money. (4) The "good ground" shows us the faithful hearer of the Word; whose mind is full of understanding, whose heart is soft, whose life is consecrated to the Lord, every means of grace being used to give the seed deep root, to free the ground of the heart from thorns and to care for the harvest (v. 23). (5) The most faithful Christians are not all equally fruitful: some bring forth a hundredfold, some sixty, some thirty (v. 8); each according to his capacity—none can go beyond this. The one thing that is common to all is *fruitfulness*—always the same in *quality*, but not *quantity*. (6) It is the privilege and duty of all to bear fruit for the Lord. The cause of spiritual

barrenness is man's not God's. The Gospel is life of itself; but its effectiveness depends upon the condition of the heart (v. 13). (7) Behold the responsibility resting upon us, both as to *what* we hear and *how* we hear: "He that hath ears to hear let him hear" (v. 9). It is the Gospel we must hear, not the opinions of men. This

Gospel we must hear, not in indifference, but with understanding, humility and faith. (8) The parable shows us the truthfulness of Christianity. In it are the great facts of nature, only in a higher sphere. The truth taught in this lesson is of widest application, having its supreme culmination in the kingdom of Heaven.

December 11,

Parable of the Tares.—MATT. xiii., 24-30.

1887.

Golden text: "The harvest is the end of the world; and the reapers are the angels" (Matt. xiii., 39). Observe: (1) A harvest implies a seeding-time: an ingathering of souls must be antedated by earnest work performed in faith and hope. (2) A harvest is conditioned on the kind of seed and the condition of the soil. Only the Gospel received into honest hearts can yield a harvest of righteousness. (3) There is to be a moral ingathering of all that is good and all that is evil. Both the wheat and the tares shall be reaped. The world will end with a general judgment. Let all lay the awful truth to heart.

I. The hindrances to the doing of good.

The purpose of this parable is to show that the kingdom of God must have trials: that the preacher of the Gospel is closely followed by one doing mischief to his work. Observe: (1) "The Kingdom of Heaven is like unto a man that soweth good seed into his field" (v. 24). Such is the purport of the Gospel: it is to do good. Christ came for man's highest benefit. Why is it that He is rejected? Why are not all fields opened up to the great handfuls of His seed-corn? (2) Where He does sow an enemy is ever present to cast in bad seed, so as to destroy the heavenly harvest (v. 25). Erroneous interpretation of the Scriptures; false theology; human opinions on religious matters; spurious systems of reform; bad morals—such may be named as the tares of the narrative. In verse 38, Jesus says: "The tares are the sons of the evil one." He means, of course, those under the dominion of what is false, immoral and wicked; hence the spurious membership in the Church is the popular idea regarding the bad seed in question. (3) Tares, in the first stage, look like wheat; but when ripe they are black, not yellow. They are intoxicating to the mind and injurious to the health. Such are all false doctrines, and unrighteous motives and deeds: at first they may seem to be the same as the doctrines of the Bible—the end, however, is death.

(4) This hindrance in the way of being good and doing good, is the work of an enemy. Satan is the chief actor and his agents are numerous. All who teach a false Gospel; write a false theology; hold up a false creed; advocate unrighteous measures; cherish godless motives and do wicked deeds, are the deputies of the Evil One, helping him to corrupt the Church, hinder the progress of Christianity, frustrate the purposes of Almighty God and ruin souls. (5) Behold the secret, insidious, mischievous way in which the tares are sowed among the wheat (v. 25). It is at night, while good men are not on the alert. Such is the way that the sons of the evil one get into the Church. Such is the way false theology; godless measures; ruinous opinions; damnable habits get hold of men: quietly, stealthily! (6) There is vitality in tares as in wheat. The principles of evil contain a germ of life as well as those of good. Both grow—both flourish (v. 26). For a time, it is difficult to see the difference between the true and false—the real Christian and the hypocrite—the sons of the kingdom and the sons of the Evil One. The harvest reveals the true character of each. In the Day of Judgment every life will be ripe and will of itself be a complete exhibit of its own nature (v. 30). (Read the wide contrast of destiny, as to the tares and the wheat, in the coming moral harvest, in verses 40-43.) (7) The truly good shall not be injured by the bad. "And the servants say unto him Wilt thou then that we go and gather them up? But he said, Nay; lest haply while ye gather up the tares, ye root up the wheat with them." In this life there is no hastening to destroy the bad or punish the wicked. God is patient. He is letting both harvests grow and fully ripen. One reason for His caution is that not a single stalk of wheat may be injured. He is more anxious to serve the good than to destroy the wicked. The former needs great care. The latter must come to grief as a natural consequence. (8) It is not

difficult for the enlightened soul to see the bad work of the Evil One: Long before the harvest all knew that tares had been sowed in the good man's wheat-field (vs. 27-28). A false doctrine, principle, measure, motive, life, is not difficult to

detect. What pastor, as he visits among his people, cannot say: "Have I not sowed good seed in this field? whence then hath it tares?" But the time of knowledge and the time of excommunication are wide apart.

December 13,

Other Parables.—MATT. xiii., 31-33; xlv., 44-52.

1887.

Golden text: "So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just" (Matt. xiii., 49). Observe: (1) However stable things may now seem and however eternal matter may appear to be, the end is coming. This was one of the strong points made in our Lord's preaching. (2) The end of the world is to bring forth the general judgment—another vital doctrine insisted on by the great Teacher. (3) The whole human race will then be, in a public manner, divided into two classes; "the wicked" and "the just." There shall be no third party or middle ground. (4) The great act of the general judgment will be "separating." "The angels shall come forth and sever the wicked from the just." Whatever the future state of the godless may be this is what Christ teaches: *They shall be separated from God and His people.* Oh, this doctrine of separation! How it permeates the whole Bible! How frequently it was on the loving but ever truthful lips of our blessed Saviour! (5) Angels shall play a great part in the coming judgment at the end of the world.

I. The grain of mustard seed. Vs. 31, 32. The purpose of this parable is to set forth the great *vitality* of Christianity. (1) The Babe in Bethlehem's manger was small enough; but behold the Christ of to-day. The first preaching of the Apostles was insignificant when compared with the purpose in mind, but see what preaching is now and what the Church has become. Paul carried the Gospel into Macedonia and in time all Europe was in possession of Christianity. Look at the progress of missions. Behold the world being slowly but surely won for the Lord Jesus. (2) Grace in the heart is at first only a little mustard seed. But germinating, the whole manhood becomes a tree of righteousness, rich with foliage, laden down with golden fruit. (3) It is because of the vital power of grace in the soul and in the world that no enemy can destroy the Christian or the Christian Church.

II. The parable of the leaven. V. 33. We learn from this symbol that the kingdom of Heaven works with a pervasive but

imperceptible power. The leaven here means the Gospel of free grace. The meal means the human heart or the whole world. "The three measures leavened" teaches the truth, that grace in the soul will, in time, completely sanctify it, and grace in the world will change its whole aspect.

III. The parable of the treasure. V. 44. Here we have set forth the unspeakable value of redemption: what Christ is worth to the Christian and to the world. All that a man has not to be compared to the valuation of free grace. We learn also that if we would have Jesus Christ as a Saviour we must consider Him above all things else—we must consecrate all things to Him.

IV. The parable of the pearl of great price. Vs. 45, 46. Observe: (1) The priceless value of Christ is here set forth as in the last case. (2) The merchantman here gives a new idea. In the judgment of this earnest, practical man of the world salvation is better than all things else.

V. The parable of the net. Vs. 47-52. This illustration of our Lord is for the purpose of showing the external condition of the Church or kingdom of God. It is *mixed*—containing both good and bad—what is false and what is true: Like a net, it gathers in "of every kind." (1) Our Lord knew it would be impossible to keep the Church absolutely pure in this world. Those who keep out of the Church because it contains bad men ought to study this parable. (2) A time of discrimination is coming (v. 48). There are sifting times—occasions of purification. The work will be completely done at the end of the world, in the general judgment (v. 49). (3) Behold here again Christ's powerful doctrine of *separation*: "The angels shall come forth and sever the wicked from among the righteous." (4) Mark the end of the wicked: "Shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth." Here is punishment, as well as separation—here is awful anguish of heart. Why make light of the future state of the wicked when our Lord, the great loving Christ, made so much of it? Why affirm that there is no force in the doctrine when Jesus put

into it all the force of His mighty soul? Oh, sinner, if you will reject the love of God, think of hell-fire! (5) Our Lord wants us to lay to heart all this plain teaching. "Have ye understood *all* these things" (v. 27). The purpose of such teaching and of the whole Gospel is two-

fold: (a) To make us disciples; (b) being disciples, that we may teach others with interest and profit the things which we do understand and know. As children of God we are to be "like a householder which bringeth forth out of his treasure things new and old" (v. 52).

MISSION FIELDS

Labrador and Missions.

By GIDEON DRAPER, D.D.

Amid the multitude of religious gatherings for the polyglot London world within and the remoter world without, that upon the Moravian missionary barque was of exceptional interest. The occasion was the annual sailing of the historic vessel to the bleak shores of Labrador, laden with supplies and articles of barter to the missionary colonies in that desolate land and with the more precious cargo of nine consecrated lives given to a perishing people. The place of gathering was unique. In a busiest centre of the busy metropolis, with the thunder of ceaseless traffic on every hand, among ships whose sails whiten every sea, there lies in London docks, snug and taut, with festive decorations, the *Harmony*, whose very name is suggestive of its mission of love and peace. Thought is busy running back to the origin of this Society, small in numbers but potent in influence on the churches and the world.

Herrnhut, their primal home and sacred Zion, sprang up out of the pine woods, the appellation expressive of the divine trust. Meadows and fertile fields were reclaimed from the ancient forest, houses and churches erected for the persecuted exiles. Great transformations have been wrought since the origin in 1772. A profane railroad disturbs the holy calm. Its station is beautified with flowers, and an avenue of gigantic trees leads to the village, a quarter of a mile away. Fields and roads are fenceless, and, as one vast park, are interspersed with neatly kept walks with rills and

fountains of Scripture names, with here and there an inviting seat or shaded arbor. The town itself is a model of neatness. Sobriety and profound stillness abound. Every day seems Sabbatical. Each evening the population assembles for divine worship. Here, in early years, was born the missionary spirit, the glory and distinguishing characteristic of this devoted body. They pioneer the way. In 1732 the leaders of the modern foreign missionary army, two humble men, bundle in hand, at the early hour of three, before the rising of the sun, set out from this Herrnhut, four dollars each in pocket, for a journey of six hundred miles on foot, and four thousand miles beyond. This substantially was the beginning; and the heroic record has been continued unto this day.

In 1732, but ten years after the original settlement, the missionary spirit became incarnate, and St. Thomas was reached, ready "to become slaves to the slaves," if so be that souls be won to the common Master. "Greenland's icy mountains" had been scaled, nothing taken for the journey, "neither slaves nor scrip, neither money, neither having two coats apiece," feeding on seal's flesh mixed with oatmeal and train oil, and willing "to dig a hole in the earth for lodgment." Now the fierce and rugged shores of Labrador are sought. In 1750 the first attempt was made, but the leaders were slain. In 1771 the effort was repeated, and success crowned the self-denying, Christly labor. From that year to the present, a missionary ship has made an annual voyage from London to Labrador. A document in the archives of the Society of historic value is a proclamation from Commodore Byron, grandfather

of Lord Byron of poetic fame, guaranteeing royal protection to the missionary undertaking. It was in harmony with the order in council, granted by King George III. in 1769, sanctioning and protecting the mission to Labrador.

An interesting paper, dated 1779, bears the name of Benjamin Franklin, an order to commanders of American vessels, given in France, not to molest the ship of the "religious society, commonly called the Moravian Brethren" on its voyage to the coast of Labrador, "for the conversion of the savages there to the Christian religion."

Eleven different ships have been employed in this noble service, from a little sloop of seventy tons to a barque of two hundred and forty tons. The vessel now in use, specially constructed for Arctic service, was built in 1861, and is the fourth bearing the well known name, the *Harmony*. God's signal favor has been vouchsafed in that during a century of voyages no serious harm has come to the ship or to its inmates.

The bard, James Montgomery, a brother, wrote a centenary hymn in 1841, from which a single stanza is herewith given:

Thither, while to and fro she steers,
Still guide our annual bark,
By night and day, through hopes and fears,
While lonely as the ark,
Along her single track, she braves
Gulfs, whirlpools, ice-fields, winds and waves
To waft glad tidings to the shore
Of longing Labrador.

The divine favor has also been manifested in the Spirit-gift. Labrador has had its Pentecost. In the year 1805, after thirty-three years of patient waiting, the promises of God were fulfilled, according to the Scripture word which cheered them when they first set foot upon this coast, "Thou shalt bring them in and plant them in the mountain of thy inheritance" (Exodus xv, 17.) The entire population seemed to be affected. "In every hut the sound of singing and praying was heard." Churches could not contain the people. Missionaries were employed all the hours of the day. Every class, the young and the old, shared in the refreshing from on high, while the most dissolute and depraved were transformed. In a short time the number of

converts was doubled, and missionary expansion was the legitimate result. A hundred brethren, with nearly as many sisters, have given their lives to this mission since its origin, and thirty-two men and women are in the field to day.

The *Harmony*, with the needed protection against ice, is a ship of fine outline and good construction. The figure-head is an angel with a trumpet, with the words "Glory to God, Peace on Earth." On the stern are representations of various arctic animals, and the monogram of the Society. The captain and crew of twelve are godly men. Upon the deck of the vessel, in the cool evening hour of a summer day, was the characteristic social gathering. A large company partook of the festive tea. Subsequently appropriate addresses were delivered by the missionary secretary of the Society, Rev. Mr. La Trobe, whose father is senior bishop of the Church, by the writer and others, including outgoing missionaries. The German was freely interspersed with English. Most of the missionaries were of German origin. One represented Denmark. A bride was among the number, and two young women who expected to become such on their arrival at their destination. The prospect would doubtless relieve the asperities of the voyage, and color the frozen region with a warmth to which naturally it is a stranger. It was an occasion of gratulation and gratitude to witness a link of a chain of more than a century of missionary effort. Heathen writers could utter fine sentiments. Seneca could exclaim: "I was not born for a corner, this whole world is my country." And Lucan: "Not born for myself alone, but for all mankind." The brethren have incarnated the sentiment. Greenland and Labrador, West Indies and South Africa, Central America and Demerara, Himalaya and Alaska, leper homes and lazarettos, prison pens and forlorn posts, the frozen Arctic and burning tropic, have characterized a Church lifted above denominational ambition, seeking to promote peace and harmony among sister bodies, infusing new, spiritual life, and like the dear Master in self-crucifixion for the lost. Souls are their stars of rejoicing. "As the eider-fowl to the rock,

so cleaveth my soul to Thee," were the dying words of the Eskimo girl.

More than two thousand Moravian brethren and sisters "have hazarded their lives for the name of our Lord Jesus Christ," many of them filling martyrs' graves. And still the list is multiplied. At the present

writing the *Harmony* is battling waves and winds with new recruits. The ancient form of "bills of lading," which a godless commercial age has permitted to fall into disuse, may prayerfully close this paper. "And so God send the good ship to her desired port in safety."—*N. Y. Observer.*

THE PULPIT TREASURY IN THE FAMILY.

Honor Thy Father and Thy Mother.

By THEODORE L. CULYER, D.D.

There is a touching story of the famous Dr. Samuel Johnson, which has had influence on many a boy who has heard it. Samuel's father, Michael Johnson, was a poor bookseller in Lichfield, England. On market days he used to carry a package of books to the village of Uttoxeter, and sell them from a stall in the market-place. One day the bookseller was sick, and asked his son to go and sell the books in his place. Samuel from a silly pride, refused to obey.

Fifty years afterward Johnson became the celebrated author, the compiler of the "English Dictionary," and one of the most distinguished scholars in England; but he never forgot his act of unkindness to his poor, hardtoiling father; so when he visited Uttoxeter he determined to show his sorrow and repentance.

He went into the market-place at the time of business, uncovered his head, and stood there for an hour in a pouring rain, on the very spot where the bookstall used to stand. "This," he says, "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson standing bareheaded in the storm, to atone for the wrong done by him fifty years before, is a grand and touching one. There is a representation of it (in marble) on the Doctor's monument.

Many a man in after life has felt something harder and heavier than a storm of rain, beating upon his heart, when he remembered his acts of unkindness to a good father or mother now in their graves.

Dr. John Todd, of Pittsfield, the emi-

nent writer, never could forget how, when his old father was very sick, and sent him away for medicine, he (a little lad) had been unwilling to go, and made up a lie that "the druggist had not got any such medicine."

The old man was just dying when little Johnny came in, and said to him: "My boy, your father suffers great pain for want of that medicine."

Johnny started in great distress for the medicine, but it was too late. The father, on his return, was almost gone. He could only say to the weeping boy:—"Love me and always speak the truth, for the eye of God is always upon you. Now kiss me once more, and farewell."

Through all his after life Dr. Todd often had a heartache over that act of falsehood and disobedience to his dying father. It takes more than a shower to wash away the memory of such sins. Dr. Todd repented of that sin a thousand times.

The words "Honor thy father and thy mother" mean four things—always do what they bid you; always tell them the truth; always treat them lovingly, and take care of them when they are sick or grown old. I never yet knew a boy who trampled on the wish of his parents and turned out well. God never blessed a wilfully disobedient son.

When Washington was sixteen years old he determined to leave home and be a midshipman in the colonial navy. After he had sent off his trunk he went to bid his mother good-by. She wept so bitterly because he was going away that he said to his negro servant: "Bring back my trunk; I am not going to make my mother suffer so by my leaving her."

He remained at home to please his

mother. This decision led him to become a surveyor and afterwards a soldier. His whole glorious career in life turned on this one simple act of trying to make his mother happy. And happy too, will be

the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said: "Honor thy father and thy mother."

QUESTIONS OF THE DAY

The Liquor Traffic—The Remedy and the Outlook.

BY R. D. HARPER, D.D. (PRESBYTERIAN), PHILADELPHIA.

What can be done or what should be done to arrest the progress of this moral epidemic? This is the great "unsolved problem" which has been on the blackboard of this nation for more than half a century, to my certain knowledge; and about the solution of which (I am sorry to say) even the friends of temperance themselves are not of one mind. And this want of harmony among themselves, has been the greatest of all misfortune to the cause. Divided among themselves they come to the front in broken ranks—each fighting in his own way and with his own weapons; while the enemy, always in solid column, whips them in detail.

Within the past quarter of a century (to go no farther back) various expedients have been tried: all of them, I am free to say good in themselves, and well meant by their advocates and friends; every one of them too I believe, has done good. All honor to the heroes (both men and women) who have fought so bravely in the past with such weapons as they had—old flintlock muskets and wooden swords which have long since been discarded as useless! Victory may not have perched upon their banners, yet the flag has never trailed in the dust. It still floats aloft and higher to-day than ever before for the brave and willing hands which held it up as best they could. All honor we say to the pioneers and martyrs in this cause! Heroes they were.

All past expedients, however, have

failed to accomplish the desired result. Some few limbs indeed, have been lopped off here and there—but still this great "Upas Tree" has been rooting itself deeper and more deeply in the soil. The problem is unsolved—the "epidemic is unchecked." And so the question comes back intensified in its importance, What shall be done? *Two remedies* are now prominently before the public mind, competing for popular favor. Let me ask you to consider them with me:

I. *License*.—One is the policy of License or Regulation, as it is sometimes called.

Regulate the traffic it is said by law. Fix the license high. Place the business in the hands of reputable men. Limit it with wise restrictions. Make the penalties severe, and see that they are rigidly enforced. This is in substance the remedy of license, or "high license," as it is now called. And the advocates of this policy claim for it three things:

First—That it will diminish the manufacture, sale and consumption of intoxicating liquor.

Second—That it will promote law and order.

Third—That it will furnish a revenue to the state—compelling those who manufacture paupers, and criminals, widows, orphans, and imbeciles, to aid in their support. This is, in substance, the policy of "license" or "high license" advocated by not a few who are really friendly to the cause, and who believe, honestly enough, that this is the very best remedy which can be provided for the removal of this evil. This policy therefore, merits a fair and candid hearing.

HIGH LICENSE LAW.

Law.—Just here let me advert for one moment to the "High License Law" recently enacted in our commonwealth and which goes into effect on the first day of July. The provisions of this new law are as follows:

1. That license for the manufacture and sale of alcoholic liquors shall be vested hereafter in the courts.

2. That such license shall be issued only to men of good moral character, accompanied by two bondsmen and the certificate of twelve reputable citizens.

3. That license shall be granted only when the court shall deem it "necessary" for the accommodation of the public.

4. That the license fee shall range from \$100 to \$500 according to the ratio of population.

5. That the revenue thus derived shall be divided between the City, County and State.

6. That no liquor shall be sold on credit to inebriates, or minors, on Sundays or election days.

7. That no saloon shall be located beside a Church, School, Hospital, Asylum, or College.

8. That the penalties for the violation of this law shall be a fine not exceeding \$5,000; or imprisonment not exceeding twelve months.

Such in substance, is the law. And looking at it simply as a "legal document" I am prepared to give it my hearty approval. Its provisions are clear, full and strong. It is, in my judgment, the best "license law" that has ever been enacted. Looking at it, however, as a remedy for the liquor traffic I fail to see in it any thing to commend.

First—It does not aim to accomplish the very thing desired, namely, the extinction of the liquor traffic. On the other hand it does deliberately propose to continue it under the sanction of law and make it as respectable as any other line of business.

Second—It presupposes an impossible thing; an absurdity indeed—namely, to place the traffic in the hands of moral and reputable men. Think of it—the thing itself so bad—such a moral pest—

that it shall not be located near a church, school, hospital, or college and yet placed in the hands of moral and reputable men—forsooth. What an absurdity!

Third—It grants the right to make drunkards, criminals, widows, orphans and imbeciles; and then with the revenues of the traffic proposes to build jails and almshouses and pay the police expenses. What astonishing political economy that is! What superlative idiocy! Sell the right for so much money and then with the money pay the funeral expenses. I object to this law, therefore, and to every license law because, whatever its provisions or restrictions, it is in itself a fallacy. Facts show that license simply perpetuates the wrong and makes it if possible more injurious, for the "gilded saloon" in my judgment is a greater curse than the "dram shop." By as much as it is more attractive, by so much does it touch and ruin a higher grade of humanity.

My chief objection however is this, that license (high or low) is morally wrong in principle. If the traffic itself be wrong (about which there is no dispute) then I claim, that under no circumstances of policy, expediency, revenue or anything else, can it be right to give it the sanction of law. If it were proposed to "legalize" gambling or prostitution or any other form of vice and shame and make them respectable by law, the moral sense of the community would be indignant. Why in the one case rather than the other? I submit this "moral aspect" of the question of license, therefore, to your thoughtful consideration. For myself I shall co-operate with the friends of temperance just as far as I possibly can—whether I agree with them or not. But I never can consent by word or ballot of mine to sanction this wrong—cover it up with the ermine of justice and throw around these gateways to ruin, the sanction of law. Never!

II. *Prohibition.*—The other remedy before the public mind is prohibition. And prohibition means simply to prohibit by law, the manufacture and sale of alcoholic liquors, for drinking purposes. The right to enact such prohibitory law cannot be

questioned. We now prohibit a thousand other forms of wrong doing because they are injurious to the public morals. Even in the matter now under consideration, we prohibit the sale of liquors to minors and drunkards, on the Sabbath and on election days. Why not every day and to all classes of the community; and say by law that this nefarious traffic shall stop now and forever? Why not? For three reasons I commend this "remedy" to your thoughtful consideration and approval:

First—Because all other remedies however good in themselves or well meant by their friends, have failed to accomplish the desired end. They have been at best but opiates. Like a boy with a barlow knife, we have been hacking at the bark, and lopping off a limb here and there. This remedy on the other hand proposes to girdle the tree and cut the root.

Second—Experience has demonstrated that it is an effective remedy wherever it has been tried, in whole or in part in fifteen States. Take the state of Maine for an example. I have put myself to some trouble to ascertain the facts in this case. "Since the enactment of the prohibitory law in this State," says the Governor of the State, "the law has been as faithfully enforced as any other criminal statute; the number of paupers and convicts has decreased one-fourth, with a marked change in the general prosperity of the State."

"Intemperance" says Hon. James G. Blaine "has steadily decreased in this State until now it can be said in truth, that there is no equal number of people in the Anglo-Saxon world among whom so small an amount of intoxicating liquor is consumed as among the 650,000 inhabitants of Maine." And what has been accomplished in Maine may be accomplished by the same means in Pennsylvania and in all the States of our beloved country.

Third—Time has come when something decisive and in earnest must be done. Too long already have we tampered with this evil. Patient endurance has but made it gigantic in proportion and defiant in spirit. Is it not time that the

people of this land should say "Thou shalt not"? Is not this the last resort of a forbearing people?

Objection:—I am reminded perchance that this would destroy one of the leading industries of the country, yielding last year a revenue of \$86,000,000. My reply is that if this "industry" costs twice that amount to pay its funeral expenses, the sooner it is destroyed the better.

Objection.—I am reminded perchance that public sentiment is not prepared for such radical measures. Possibly this may be true, possibly not. Certainly however this is no argument against the law itself. What moral reform ever started with a majority on its side? How many were opposed to the Declaration of Independence at the outset and prophesied defeat? How long would God have delayed the Decalogue if He had waited for public sentiment? "Bring the men up to colors." Let us aim to do that which is right, and the right will eventually prevail and triumph.

Objection.—Am I told that you cannot make men temperate by legislation? No criminal law is enacted for that purpose. Intemperance has been the curse of our race from the beginning of time and there will be drunkards I doubt not when the trump of God shall sound. What I claim is that as other crimes are restrained and diminished by law and its penalties; so there will be fewer drunkards when men are restrained from the manufacture and sale of intoxicating liquors; and fewer still when the drunkard himself is punished for dethroning his reason and converting himself into a demon and a beast. Some day this high ground will be reached.

III. *Outlook*.—One word as to the outlook and I have done. Looking back over this conflict for a quarter of a century, I find much in retrospect that is encouraging and hopeful. Wonderful changes have taken place in that period in public sentiment and in the drinking customs of society. Progress is written upon all these years. Looking around me, I find more to cheer and inspire me for the future. The agitation of the sub-

ject through pulpit, press, platform. The alarming desperation of the liquor traffic itself. The enlistment of Christian women from forty States and Territories. The intensified interest awakened in the Christian Church. The marvellous increase of temperance literature. The new chapter on alcohol in our school books. The temperance "plank" in the platform of labor organizations. The White Ribbon Army among the children and youth. The Roman Catholic influence over 7,000,000 of people. The exclusion of intemperate men from all responsible positions. The introduction of the subject into legislative assemblies. The alarm in all political circles,—the ghost of prohibition that will not down. The submission of the question to the arbitrament of the ballot. And the royal names on the banner wherever it floats. All these inspire me with hope. Aye

more—with the conviction that it has not only come to the front, but that it has come to stay. The temperance reform stands to day "on the heights of Christian heroism and answered prayer." It is the cause of God and humanity. The morning light is breaking. And of nothing am I surer than this, that sooner or later, in God's own good time and way victory will perch on this banner. Let us not then be discouraged. "Be not weary in well doing; for in due season ye shall reap if ye faint not." "The ploughman shall overtake the reaper;" the new emancipation is coming. Prohibition is the sublime fact of the future.

"'Tis weary watching wave on wave,
And yet the tide heaves onward;
We build like corals—grave on grave
But pave a pathway sunward.
We're beaten back in many a fray,
Yet ever strength we borrow;
And where the vanguard rests to-day,
The rear shall camp to-morrow."

HELPS IN PASTORAL WORK

Pulpit Reading.

BY PROF. E. B. WARMAN.

The minister, in reading the Bible, stands as reporter and auditor, and he should read with a feeling of moral force and interpretation. He should not stand aloof, for he is man of like passion with us. In sacred writings there are two voices—the divine and the human.

Sabbath after Sabbath, as we sit in our pew, we hear words of admonition from the minister, and ever linked therewith the consolation that "It is never too late to begin." We now leave the floor and we desire to talk to the minister. To the young man we wish to offer words of comfort and encouragement, as he is about to launch, or may have just launched, on the ministerial sea. We also desire to point out the dangerous shoals upon which his brother's barque has so often been stranded, and in some cases totally wrecked. To those advanced in years and in experience, we desire to say to them what they have so often said to us, "It is never too late to begin."

We would like to point all earnest workers directly to the Bible for their instruction concerning the reading of the Bible. "So they read in the book, in the law of God, distinctly, and gave the sense, and caused the people to under-

stand the reading." The foregoing words may be found in Neh. viii., 8. They embody much that appertains to the subject of such reading as is required at the sacred desk.

Mark you that, at the very onset, we draw a line between reading and reciting. "So they read in the book;" they did not recite from the book. The manner in which they read should be impressed upon every man who takes upon himself the responsible office of reading to others the Word of God. How many of our ministers, to-day, read the Bible or the hymns distinctly? fewer still are they who read in such a manner as to cause the people to understand the reading. To cause them to understand implies an act on the part of the reader beyond that of distinct utterance.

The words are vehicles of thought; hence they should not go empty to the hearer, but be well laden with thought. A word, as we view it upon the printed page, is of itself cold and meaningless. Do we realize the value of our spoken language? What is it that causes one speaker to be more interesting than another? You may say it is his manner. What is that manner? Is it to be found in the words which he utters, or in the manner of uttering them? You will unhesitatingly say it is in the manner, and the manner is in the man, not in the writer.

BEAUTIFUL THOUGHTS

The Gospel of salvation is the world's only hope.

We bow to the man who kneels.—*Victor Hugo.*

The Lord gets His best soldiers out of the highlands of affliction.—*Spurgeon.*

Every thought which piety throws into the world alters the world.—*Emerson.*

Whatsoever we beg of God, let us also work for it.—*Jeremy Taylor.*

One may live a conqueror, a king, a magistrate, but he must die as a man.—*Daniel Webster.*

Men are won, not so much by being blamed, as by being encompassed with love.—*Channing.*

As long as the Church is living so much like the world, we cannot expect the children to be brought into the fold.—*Moody.*

Were the sun of prosperity always to shine upon us, we would soon forget our Father's house, our heritage above.—*Rutherford.*

Errors, like straws, upon the surface flow;
He who would search for pearls must dive below.
—*Dryden.*

The pleasantest things in the world are pleasant thoughts, and the great art in life is to have as many of them as possible.—*Bovee.*

Christ says to every lost sinner, "Come," to every redeemed sinner, "Go." Come and be saved; go and save some one else.—*W. S. Aspey, D.D.*

No man ever achieved anything for Christ who did not, when necessary, trample both self and selfish enjoyment under foot.—*H. Clay Trumbull.*

There is nothing will make you a Christian indeed but a taste of the sweetness of Christ. "Come and see" will speak best to your soul.—*Samuel Rutherford.*

It does not require great learning to be a Christian, and to be convinced of the truth of the Bible. It requires an honest heart and a willingness to obey God.—*A. Barnes.*

God takes men's hearty desires and will instead of the deed, where they have not the power to fulfil it; but He never took the bare deed instead of the will.—*Richard Baxter.*

Some things you may have without seeking, some you may seek and not find; but there are things, and those you most need, that you will never find without seeking.—*M. Hopkins.*

Truth lies in character. Christ did not simply speak truth; He was truth; truth through and through; for truth is a thing not of words, but of life and being.—*Robertson.*

My heart has always assured and reassured me that the Gospel of Jesus Christ must be divine reality. The Sermon on the Mount cannot be merely a human production.—*Daniel Webster.*

Grace does not come to the heart as we set a cask at the corner of the house, to catch the rain in the shower. It is a pulley fastened to the throne of God, which we pull, bringing the blessing.—*Talmage.*

Before I commit a sin it seems to me so shallow that I may wade through it dry shod from any guiltiness; but when I have committed it, it often seems so deep that I cannot escape without drowning.—*Fuller.*

The silence of the Scripture may be quoted as an evidence of its inspiration. It is silent by design. The subjects upon which Scripture is silent are precisely those which irreverent curiosity would fain probe to the uttermost.—*Dr. Punshon.*

If tempted not to pray, pray the more. If tempted to postpone prayer, pray at that very time; most probably God has a blessing for you; Satan suspects He has, or he would not be so anxious to persuade you to put off prayer.—*Dyer.*

Christian, let the fact that the birds of the air have food, and the grass and flowers beneath your feet are clothed with loveliness, be an argument and token to you of the love of God, who will supply you with food, and cover you with raiment.—*Stevenson.*

It is as difficult to pray well as to live well. For prayer, rightly uttered, must reflect with perfect faithfulness the life of the pleading soul; and God can only judge when either the life or the prayer is such as to find acceptance His sight.—*Rev. Peter S. Menzies.*

These very feet of ours are purchased for Christ's service by the precious drops which fell from His own torn and pierced feet upon the cross. They are to be His errand-runners. How can we let the world, the flesh, and the devil have the use of what has been purchased with such payment?—*F. R. Havergal.*

Christianity, wherever it has gone, and nowhere more so than in India, has promoted the dignity of woman, the sanctity of marriage and the brotherhood of man. Where it has not actually converted, it has checked and controlled; where it has not renewed, it has refined; and where it has not sanctified, it has softened and subdued.—*Lord Lawrence.*

◆ ILLUSTRATIVE SELECTIONS ◆

37. Perseverance.—MATT. x., 22.

When the battle of Corioli was being won through the stimulus given to the soldiers by the impassioned vigor of Caius Marcius they mourned to see their leader covered with wounds and blood. They begged him to retire to the camp, but with characteristic bravery he exclaimed: "It is not for conquerors to be tired!" and joined them in prosecuting the victory to its brilliant end. Such language might well become the Christian warrior. He is tempted to lie down and rest before the conquest is complete and the triumph thoroughly achieved; but his conquests should but stir him with a holy zeal and fire him with a sublime courage, that he may be faithful unto death, and then receive a crown of life.

38. Liberality.—ACTS x., 8.

A poor woman understanding that Dr. Goldsmith had studied physic, and hearing of his great humanity, solicited him in a letter to send her something for her husband, who had lost his appetite, and was reduced to a most melancholy state. The good-natured poet waited on her instantly, and, after some discourse with his patient, found him sinking in sickness and poverty. The doctor told him they should hear from him in an hour, when he would send them some pills which he believed would prove efficacious. He immediately went home and put ten guineas into a chip box, with the following label: "These must be taken as necessities require; be patient, and of good heart." He sent his servant with this prescription to the comfortless mourner, who found it contained a remedy superior to anything Galen or his tribe could administer.

39. Faithful Work.—ROM. ii., 7.

A year ago last summer I visited Yellowstone Park. I had read a great deal of the geysers and seen pictures of them, but now it was my privilege to see them rise grandly and proudly to dizzy heights then fall in graceful spray. They had great names given them. Some were called "The Wonderful," "The Monarch," others "The Lion," and "The Lioness," but you never can depend on their regularity of action. A traveller may visit them and wait around four or five days without witnessing a performance, getting only labor for his pains, though you can not tell when they will play. When they do they are very beautiful. But there is one geyser, name the "Old Faithful," that is not so large and doesn't make such a grand display, but you can always depend on it. It plays at cer-

tain times, and never fails. If you are there at 1 o'clock, or five minutes before, you will see the water shoot up at a height of sixty or seventy feet. At 1.55 it will play again, not rising at such height as the other geysers nor making such a roaring noise, but you can depend on it. It always comes to time and never fails in a performance. I at once respected that geyser. It was faithful in its performance and sure. That is the key to a successful life.—*Rev. A. Little.*

40. Temperance and the Gospel.

—MATT. iii., 3.

Temperance sometimes goes before the Gospel to prepare its way, like John the Baptist saying, "Prepare ye the way of the Lord: make His path straight." A wonderfully interesting illustration came to me the other day from Japan. A minister's son—a Scotchman, too—called upon me a week or two ago, just in the course of transit from his Japan home. He told me that he had been engaged in working in Yokohama, in the Young Men's Christian Association there, principally for the benefit of the foreigners in Yokohama, who were, he thought, fully worse than they were at home, although he was interested in all missionary movements. One day there came down from Ouida, a place in which no foreign missionaries are permitted to labor, a native, and when on the street with a friend, he saw on a sign the words "Temperance Union" in English, and the same words in Japanese. "What is that?" he inquired. They went in, and he said, "This is something I can make use of;" and he learnt all about it. He got all the tracts and things they had; he said, "Our people need just as much to keep from intemperance as yours." He went to Ouida and began to work in the temperance reform. He said to himself, "We haven't got to the bottom of this yet; there is something beneath all this; this must be the effect of a cause that is stronger than itself. I will go back again to Yokohama and find it out." And he did find it out. He became a Christian, and took a native teacher back with him; and when my friend left, there was out of that Temperance Union a native church of between forty and fifty members existing in Ouida. There you see how temperance goes before the Gospel. Very frequently temperance goes after the Gospel, lifting up its train. You will see that, in the case of those who, for the sake of the Lord Jesus Christ, are earnestly laboring to lift up the degraded, and to do their best to reclaim the drunkard. It is because we are Christians that we are earnest in this work.—*Rev. W. M. Taylor, D. D.*

BOOK DEPARTMENT, Etc.

THE BOW IN THE CLOUD, or Words of Comfort for those in Bereavement, Sickness, Sorrow, and the varied trials of life. Edited by J. Sanderson, D.D., editor of "Memorial Tributes," "THE PULPIT TREASURY," etc., with an Introduction by William M. Taylor, D.D., LL.D. New York: E. B. Treat, 771 Broadway, office of THE PULPIT TREASURY. Price, in cloth, \$1.75.

So long as there is sin on earth, there will be need of the very comfort to which this book directs. It points to the heavenly fig which should be laid upon the boil. It raises the mourner's eye to God's covenant bow painted with the beams of His own sun upon the dark cloud that overshadows man—a bow that speaks of love and mercy and of a coming joy. The book contains selections from some of the best Christian writers who have tried and proved the source of comfort which they here recommend. The selections refer to nearly every phase of trouble to which man is subject—from the death of an infant of days to such overwhelming catastrophes as befel the afflicted Job. Dr. Taylor in his introductory note to the publisher, writes: "The book is pre-eminently a collection of individual testimonies to the efficacy of the consolation furnished by the Word of God to those who are in trouble. . . . By its publication you will become a true Barnabas, or son of Consolation to many, and I trust it will have, as it deserves, a wide circulation." The book is not only well adapted for closet reading, but also as a gift-book to all sorrowing ones and as a helpful storehouse of thoughts for the pastor in his visits to the house of mourning. The paper, type and binding combine to make the book as desirable to the eye, as its contents are to the heart.

PARISH PROBLEMS. Hints and Helps for the People of the Churches. Edited by Washington Gladden. New York: The Century Co.

This volume embodies a mass of well considered articles on every phase of Church work. These articles have been furnished by those who may be justly regarded as experts in the department in which they write. The whole is arranged under nine chapters as follows: I. The Pastor's Call. II. Parish Business. III. Parish Buildings. IV. The Pastor at Home. V. The Pastor at Work. VI. Helping the Pastor. VII. The People at work. VIII. The Sunday-school. IX. Worship. With this volume in the hand of Church members no excuse could be pleaded of ignorance regarding any matter pertaining to their church, nor of any mode by which they could lend a helping hand. They will be thoroughly instructed for every good work.

THE VICTORY OF FAITH and other Sermons. By Rev. John Kerr, D.D. New York: Robert Carter & Brothers, 530 Broadway. \$1.75.

The author of these noble sermons was no ordinary man. He had a comprehensive penetrating mind, a spiritual insight of biblical truths, and a power of analysis above many who occupy the pulpit. His sermons are replete with rich, fresh, suggestive thoughts; and curative of flimsy, superficial thinking.

"THE COME" AND "GO" FAMILY TEXT-BOOK, containing "Come" and "Go" texts for every day in the year. Also spaces for Births, Deaths and Marriages. Compiled by John Strathesk. New York: Robert Carter & Brothers, 530 Broadway.

This is an ingeniously constructed book containing nearly two hundred pages—each page arranged for two days' memoranda besides texts of Scripture. Paper, type and binding combine to make this a beautiful holiday presentation volume.

NATURAL LAW IN THE BUSINESS WORLD. By Henry Wood. Boston: Lee & Shepard; New York: Charles T. Dillingham. 30 cents.

Thrift and character are, in this well considered volume, shown to lie at the basis of business success, and that he who theorizes about anti-poverty societies without including these two indispensable elements is only a mere visionary or a hypocritical reformer. The author has brought a large measure of "common sense" to the unfolding of nearly every phase of the labor problem; has exposed many of the current fallacies regarding it, and has demonstrated that it is governed by laws wise as nature and as fixed as fate. The book should be in every laborer's hand.

THE SCOTTISH PULPIT from the Reformation to the Present Day, by William M. Taylor, D.D., LL.D., Minister of the Broadway Tabernacle, New York City. New York: Harper & Brothers, Franklin Square.

Having read this book carefully from cover to cover, we can very cordially bear testimony to the thoroughness with which the author has performed his work, and to the exceedingly valuable contribution he has thereby made to pulpit literature. He has given in this instructive volume the results of wide reading, the discriminations of an excellent judgment, sketches of the lives, and prominent characteristics of the pulpit exercises of the leading preachers in the Scottish pulpit. The lessons deduced from these admirable lectures should be read, learned and inwardly digested by the clergy of the present day.

Pastors, Teachers and Agents Wanted to introduce our Publications.

180 THOUSAND SOLD.

You are cautioned against imitations.

The Genuine has an Introduction by **T. L. Cuyler, D.D.**

GOLDEN THOUGHTS ON



In Poetry and Prose, By 400 Best Authors. Beautifully Illustrated.

Revised and Enlarged.

Cloth, \$2.25; Parlor Edition, Gilt, \$3.50; Full Morocco, \$5.00.

AGENTS WANTED.

A welcome guest in every home. A work truly rich in thought and sentiment, pertaining to "THE THREE DEAREST NAMES" to mortals given. An Elegant Birthday, Holiday, Anniversary or Bridal Present.

E. B. TREAT, Publisher, 771 Broadway, N. Y.

Curiosities of the Bible



Pertaining to Persons, Places and Things, with Key, including Black-board Designs, Bible Studies, Concert Exercises, and

Prayer Meeting Outlines. Introduction by **J. H. VINCENT, D.D.** 606 pp. \$2.00 by mail. Immensely popular. A single agent has actually sold over 7,000 copies.

AGENTS WANTED.

E. B. TREAT, Pub., 771 Broadway, N.Y.

MEMORIAL TRIBUTES.

A COMPEND OF FUNERAL ADDRESSES.

—AN AID FOR PASTORS.—

A Book of Comfort for the Bereaved.

Compiled from the addresses of the most eminent divines in Europe and America.

Edited by J. SANDERSON, DD.,

Editor of "The Pulpit Treasury."

Introduction by **JOHN HALL, D.D.**, Pastor of the Fifth Avenue Presbyterian Church, N. Y.

The New York Churchman says: "It contains the words of wise men—such words as they have especially chosen for times of sorrow; and the bereaved may find in it that comfort which is the offspring of grief, and may learn to realize that they who mourn are blessed."

One Vol., Crown, 8vo, 500 pages, \$1.75.

E. B. TREAT, Pub., 771 Broadway, N. Y.

THE Pulpit
Yearly in Advance,
\$2.50.

SINGLE COPY,

25 cents.

Clergymen, \$2.

By the ablest writers on Theology, Christian Ethics, Evangelistic Work, Home and Heart Culture, etc. A welcome guest to the Pastor, Teacher, and Family. Send for Club Rates and Terms to Agents,

NEW EVANGELICAL MONTHLY

CONDUCTED BY A CORPS OF EMINENT CLERGYMEN.

Devoted to Sermons, Lectures, Biblical Comments, Questions of the Day, Prayer Meeting

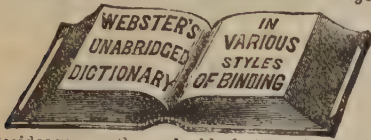
Talks, The Sunday School Cause,

Mission Work, etc. **ILLUSTRATED;**

TREASURY
E. B. TREAT, Publisher,
NEW YORK.

IN THE SELECTION OF
A CHOICE GIFT

For Pastor, Parent, Teacher, Child, or Friend, both elegance and usefulness will be found combined in a copy of Webster's Unabridged.



Besides many other valuable features, it contains

A Dictionary
of 118,000 Words, 3000 Engravings,
A Gazetteer of the World
locating and describing 25,000 Places,
A Biographical Dictionary
of nearly 10,000 Noted Persons,
All in One Book.

3000 more Words and nearly 2000 more Illustrations than any other American Dictionary.

Sold by all Booksellers. Pamphlet free.

G. & C. MERRIAM & CO., Pub'rs, Springfield, Mass.

THE OLD TESTAMENT STUDENT

In its September number presents a new and important feature to be known as

INDUCTIVE BIBLE STUDIES.

PREPARED AT THE REQUEST OF THE

Bible Committees of the Y. M. C. A.'s of Yale, Amherst, Brown, Oberlin, and other Institutions.

— BY —

PROFESSORS HARPER (Yale University), BALLANTINE (Oberlin Theol. Sem.), BEECHER (Auburn Theol. Sem.) and BURROUGHS (Amherst College).

1. The INDUCTIVE BIBLE STUDIES will be in the form of "Outlines," with careful directions for work, suggestions as to methods of work, and references to the best authorities.
2. Each of the forty "Studies" will occupy two pages of the STUDENT, and each number of the STUDENT will contain four "Studies."
3. The course is prepared to meet the wants of the following:
 - (1.) College classes in the study of Biblical Literature and History.
 - (2.) College students connected with the Y. M. C. A., who desire to carry on a course of Bible study outside of their regular college work.
 - (3.) Pastors who may feel that hitherto their study of the Bible, aside from sermon-preparations, has not been as systematic and as profitable as they would like to have it.
 - (4.) Bible students of all classes, in Sunday School, Bible-class, Y. M. C. A., or in private.
4. The treatment throughout will be strictly conservative; the positive element, not the negative, will be presented.

THE OLD TESTAMENT STUDENT (Vol. VII.: September, 1887—June, 1888), containing these forty studies, will be sent to any address for \$1. To clubs of 15 to 40, 75 cents; to 50 or more, 60 cents. The first number (September) will be mailed to any address upon application (with enclosure of a 2-cent stamp.) Address, THE OLD TESTAMENT STUDENT P. O. Drawer 15, New Haven, Conn.

BEST TEACHERS, AMERICAN, and FOREIGN,

promptly provided for Families, Schools, Colleges.

Skilled Teachers supplied with Positions.

Circulars of Good Schools free to Parents.

School Property rented and sold.

School and Kindergarten Material, etc.

J. W. SCHERMERHORN & CO.,

7 East 14th Street, N. Y.

KINDERGARTEN

AND

SCHOOL SUPPLIES

SCHERMERHORN & CO.,

Send for Circulars.

7 East 14th St., New York.

After the Wedding

Send me your duplicate presents and I will buy them outright or exchange them for more serviceable articles.

This includes DIAMONDS, JEWELRY, BRONZES, SILVERWARE, and the empty cases when the silver is stored or in use. Inscriptions erased from silver; goods refinished and sold below manufacturers' first cost.

Are You Interested Either Way

ESTABLISHED 1844.

MY STORE IS THE RECOGNIZED AND WELL-KNOWN HEADQUARTERS FOR Duplicate Wedding Presents,

DIAMONDS, WATCHES, JEWELRY, ANTIQUITIES, Etc.

My Cases are Filled with Bargains Constantly.

J. H. JOHNSTON,

150 Bowery, N. Y.

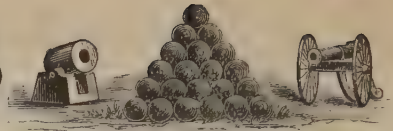
OLD GOLD.

If the readers of the PULPIT TREASURY will get out their old gold, old silver, old jewelry; and send it by mail or express to me, I will send them by return mail a certified check for full value thereof.

J. H. JOHNSTON, 150 Bowery, N. Y.

Pen, Pulpit and Platform.

SHOTS —AT— SUNDRY TARGETS



By T. DeWITT TALMAGE, D.D.

AIMED AT

WRONGS TO BE RIGHTED.

BURDENS TO BE LIGHTENED.

ERRORS TO BE CORRECTED.

FOLLIES TO BE SHUNNED.

DANGERS TO BE AVOIDED.

SORROWS TO BE MITIGATED.

VICTORIES TO BE WON.

"Their words go straight to the mark like bullets."—Ralph Waldo Emerson.

I have authorized E. B. Treat Esq Publisher & his editors to compile from my writings a book which they choose to entitle "Shots at sundry Targets".

T. De Witt Talmage

Brooklyn March 1. 1886

He is in dead earnest, and every blow tells.—*N. Y. Independent.*
A fertility of illustration that is marvellous.—*N. Y. Observer.* [*Advocate.*]
Their power for good can scarcely be overestimated.—*N. Y. Christian*

CONDITIONS.—This work is comprised in one large crown 8vo volume of nearly 700 pages, embellished with a finely engraved portrait of the author and *fac-simile* letter of authorization and other illustrations. It is printed from plates made from new type expressly for this work, on fine toned and calendered paper, in elegant binding, and furnished to subscribers at the low price of \$2.00

Agents Wanted. Subscribers will not be obliged to take the work unless it corresponds with the description.

E. B. TREAT, Publisher, 771 Broadway, New York.

Press Notices "Shots at Sundry Targets"

Dr. Talmage as a preacher, always takes aim and rarely fails to hit. It is a volume that may well form part of a family library, and will not fail to do good to its readers.—**The Watchman**, Boston, Mass.

The targets are aimed at and hit without a single failure.—**Interior**, Chicago.

His written as well as his spoken words are full of fire; they burn and smite, and never fail to reach the mark.—**Golden Rule**, Boston.

The targets are "Sundry" and they require a hitting; and Talmage is the man to use the gun.—**Journal and Messenger**, Cincinnati.

His words go straight to the mark. Their power for good can scarcely be overestimated.—**The Watchman**, Chicago, Ill.

It will be eagerly sought for and read by hundreds of thousands.—**The Central Baptist**, St. Louis, Mo.

It might be termed a literary Gatling gun, and should be procured, read and pondered by all. It is a delightful book to take along to read on the cars, or pick up at odd moments.—**Christian Hour**, Omaha.

The book furnishes an exhaustless mine of flashing thought and effective illustration upon all manner of practical subjects, treated in the well-known style of Dr. Talmage.—**The Western Christian Advocate**, Cin. O.

This volume is the pepper and salt of his writings, the spice-box of his literary labors. It is destined to be one of his most popular works, and will stand an imperishable monument to his literary ability. A book of gems, rare and polished.—**Baptist Flag**, St. Louis.

It contains 656 pages of the freshest, raciest most pungent reading, sentences sharp and pointed as arrows, always well aimed, and driven home to the mark with tremendous force. Open this volume where you will, you will search in vain for a dull page in it.—**The Presbyterian Witness**, Montreal.

All sorts of themes are treated, and uniformly in a pungent and impressive manner. It is a volume which hundreds of young men and women will read, and with lasting benefit, who would be repelled were its contents set before them in a more conventional form.—**Congregationalist**.

There is but one Talmage, and when he speaks the whole world listens. This book contains the best specimens of the wonderful pulpit productions of their brilliant author. Every page beams with originality, flashes with light, and sparkles with gems of oratory.—**The Religious Telescope**, Dayton, O.

We cannot enumerate the uses which this handsome volume could serve. We believe every one who reads it will find himself or herself a target and will be hit, but we trust for their profit. The barbed arrow is not envenomed but is coated with the healing grace of the Gospel, and shot with the good intent of destroying sin and furthering righteousness.—**The Christian Woman**, Phila., Pa.

In this volume the celebrated Brooklyn preacher hits at all sorts of errors, from the "burned pudding" and "unsettled coffee" of the careless housekeeper, and the trivial letters with which thoughtless correspondents make many a public man's life a burden, to the delusion of the learned sceptic, wise in all things save one, and in that, insane. The selections are short and decidedly to the point.—**The National Baptist**, Phila.

No other man in America has fired more shots at the follies and sins of the day than Dr. Talmage, and no man has hit the mark as often. This volume is made up of the very best sayings of the man who has said more good things than other man in America. No pastor or layman can read without being charmed by the bright, sparkling gems of wit and wisdom which glitter on every page, and edified by the original presentation of truth. No one ever tires of reading what Talmage writes, and no one can fail to be benefited.—**The Lutheran Visitor**.

Without question, Talmage is the most popular preacher of the age. No other living man influences so many minds by means of platform, pulpit or pen. We have here an authorized compilation of his most pointed and pithy paragraphs. In many of these there is exhibited a tender human sympathy or a deep religious fervor; in others there is strong invective, merciless irony and sarcasm, and keen sense of humor shooting folly as it flies and puncturing wind-bags of conceit. This is not a dull page in the book.—**The Canadian Methodist Magazine** Toronto.

This work reveals Talmage at his strongest. Every evil of the time receives a fusilade. In an extended sermon he is sometimes almost hysterical in his intensity of emotional expression. One is fairly blinded by the brilliancy of his rhetorical genius and wearied by the continued hyperbole. In this volume a host of live topics are dealt with in articles of two or three pages in length. Here are maxims fresh from the mint and pithy as proverbs, sweet words of consolation for the burdened, stinging sarcasms for hypocrites and frauds, centre shots for hard hearts and an endless wealth of words and pictures. He is faithful in wounding and skillful in healing.—**The Christian Herald**, Detroit.

Under each of the sub-heads are found pithy, pious and burning extracts—rifle-shots in their exactness of aim, shot gun discharges in that they hit everywhere, cannon-balls in their percussive effects, shells in their disruptive force. There is no error left tenable where these strike.—**The Free Methodist**, Chicago.

No archer ever sped his arrow straighter to its mark than he. The reader is never in doubt about what the target is, nor at what the shot is aimed. Each chapter is an illumination of some Gospel truth.—**The Wesleyan Christian Advocate**, Macon, Ga.

MEMORIAL TRIBUTES.

A COMPEND OF FUNERAL ADDRESSES.

—AN AID FOR PASTORS.—

A Book of Comfort for the Bereaved.

Compiled from the addresses of the most eminent divines of the past and present age, both in Europe and America.

Edited by J. SANDERSON, D.D.,

Author of "Jesus on the Holy Mount," and Editor of "The Pulpit Treasury."

INTRODUCTION BY JOHN HALL, D.D.,

Pastor of the Fifth Avenue Presbyterian Church, N. Y.

The New York Churchman says: "It contains the words of wise men—such words as they have especially chosen for times of sorrow, and the bereaved may find in it that comfort which is the offspring of grief, and may learn to realize that they who mourn are blessed."

The New York Christian Intelligencer says. "There are few more delicate tasks falling to the lot of a minister than the conducting of what are known as funeral services. To have such a book at hand will prove a great advantage."

Charles F. Deems, D.D., Pastor of the Church of the Strangers, New York, says: "Dr. Sanderson has done a real service, especially to our younger ministers, in furnishing this volume of 'Memorial Tributes.' There is no family circle where much this book contains will not be appropriate and consolatory."

One Volume, Crown, 8vo, 500 pages, \$1.75.

E. B. TREAT, Publisher, 757 Broadway, N. Y.

REVIVALS.—HOW TO SECURE THEM.

As Taught and Exemplified by our
Most Successful Clergymen.

Bishops McILVAINE and SIMPSON, Drs. L. Beecher, Barnes, Broadus, Cuyler, Dale, Dowling, Finney, Hall, Hatfield, Heworth, Hoppin, Knapp, McCosh, Park, Phelps, Pond, Sprague, Shepard, Spurgeon, and Others.

EDITED BY REV. WALTER P. DOE.

This book is full of the richest thoughts of the most successful preachers on the all-important subject of Revivals. They have been contributed or collected for the express purpose of aiding and stimulating Pastors and others in the best methods of promoting God's cause. Men, who had power with God, tell here, how they prevailed with men. "Go, preach the Gospel," is the substance of Bishop McIlvaine's advice. "A thorough consecration of all the powers to the service of God" is Bishop Simpson's idea of revival work. Dr. Nettleton's revivals usually commenced with the Church in confessions of sin and reformation.

Dr. T. L. Cuyler says, "A revival that shall gather in the scoffers, and the Sabbath-breakers, the drunkards and the sensualists—in 'high life' as well as low—can only come from a revival of Christ's living and laborious spirit in the hearts of His people." "The preaching its need is—more sermons in shoes." Dr. J. Hall says, "We must tell the people the hardest and sternest truths of God's word with awe, with melting words, with stammering tongues, flowing tears, in the loving, gentle spirit of the Gospel."

One Volume, Crown, 8vo, 443 pages, \$1.50.

E. B. TREAT, Publisher, 757 Broadway, N. Y.

THE THEOLOGY OF CHRIST

From His own Words.

BY REV. J. P. THOMPSON, D.D.,

Late Pastor of the Broadway Tabernacle, New York

Introduction by WM. M. TAYLOR, D.D., LL.D.

This eminent Author and Divine has treated his subjects with great vigor and eloquence, crystallized the teachings of Christ upon the various topics that enter into the Live Theological Questions of the Day and produced a volume that will be an invaluable aid to every Pastor and Christian Student in the investigation of truth.

The Philadelphia Presbyterian says: "Excellent in its plan and execution. . . . Has a healthy scriptural tone which peculiarly adapts it to the age."

The New York Observer says: "Written with such plainness as to render it a good manual for biblical instruction and religious education."

The Boston Congregationalist says: "The careful study of this volume would be of great benefit to almost any reverent and inquiring mind. We hope it will be used as a text-book for our Theological Institutions."

The New York Christian Intelligencer says: "The work is one that all biblical students, whatever their scholastic attainments or skill in exegesis, will read with equal pleasure and profit."

One Vol., Crown, 8vo., 310 pages, \$1.50.

E. B. TREAT, Publisher, 771 Broadway, N. Y.

THE PASTOR'S PERPETUAL

DIARY

AND PULPIT MEMORANDA.

Undenominational.

Perpetual in Character.

A CLERGYMAN'S INVALUABLE POCKET COMPANION.

It contains a Perpetual Calendar, Memoranda Pages, also pages for Cash Accounts, Receipts and Expenditures, convenient blanks for Hymns, Bible Readings, Texts and Subjects of Sermons, Prayer-Meeting Topics, Lessons, etc., with duplicates for pulpit use, and blanks for Hymns for the Choir, to be detached. By filling these blanks a minister can have always at command either for immediate use or reference a complete record of pastoral and pulpit information, with memoranda of items of current or prospective value to him.

The Pittsburgh Methodist Recorder says: "We have seen nothing of the kind more convenient than this."

The Philadelphia Lutheran Observer says: "It is both convenient and serviceable, and we commend it to pastors."

The Dayton (O.) Religion. Telescope says: "It is a very excellent and practical book."

Price by mail, - - 50 Cents.

E. B. TREAT Publisher, 771 Broadway, N. Y.

WANTED! PASTORS, TEACHERS, AND AGENTS,

to introduce THE PULPIT TREASURY and other Premium Books. Good Salaries guaranteed to those who will give their time and efforts in taking orders for our new subscription book,

SHOTS AT SUNDRY TARGETS (Pen, Pulpit and Platform), by T. DeWitt Talmage, D.D. 666 Pages. Illustrated. \$2.

CURIOSITIES OF THE BIBLE (10,000 with Key). New Edition. Introduction by J. H. Vincent, D.D. 606 Pages. \$2

HOME CULTURE. An Aid to Social Hours at Home.

By Thomas Hunter, President Normal College, N. Y. City, and others. 672 Pages. \$3.50.

THE BOW IN THE CLOUD ; or, Words of Comfort. 450 Pages, \$1.75.

Circulars and terms sent on application to

E. B. TREAT, Publisher, 771 Broadway, New York.

What Everyone Should Know!

A cyclopedia of Practical Information, containing complete directions for making and doing over 5,000 things necessary in Business, the Trades, the Shop, the Home, the Farm and the Kitchen, viz.: Recipes, Prescriptions, Manufacturing Processes, Trade Secrets, Chemical Preparations, Mechanical Appliances, Aid to Injured, Business Information, Law, Home Decorations, Art Work, Fancy Work, Agriculture, Fruit Culture, Stock Raising, and hundreds of other useful hints and helps. This book tells how to make and do everything needed in our daily wants. A very useful book for reference to all. **512 Pages.** Handsomely bound in cloth.

A Few of the Many Things this Book Contains:

It gives Recipes for Liniments, Balsams, Balm of Gilead, Bitters, Syrups, Wines, Brandies, Harness and Boot Blackings, Blood Purifiers, Camphor Tablets, Cements, Cherry Pectoral, Cholera Mixture, Cholagogue, Cleaning Compounds, Cordials, Cough Cures, Croup Remedies, Dentifrice, Depilatories, Diarrhoea Remedies, Diuretic Tincture, Dysentory Cordial, Dyspepsia Remedy, Eye Lotions, Felon Cures, Fever and Ague Cures, and many others.

It Gives Medical Prescriptions for Abcesses, Acid Stomach, Ague Cure, Asthma, Bald Head, Bad Breath, Bed Sores, Biliousness, Bites and Stings, Black Tongue, Nose Bleeding, Wounds, Blisters, Bolls, Bots, Bunions, Burns and Scalds, Cancer, Catarrh Tonics, Chapped Hands, Chicken-Pox, Chillsains, Cholera, Colds, Colic, Consumption, Convulsions, Corns, Costiveness, Whooping Cough, Croup, Dandruff, Deafness, and many others.

It Tells How to Make Harps, Attar of Roses, Baking Powders, Barometers, Baby Baskets, Axle Greases, Beer, Bengal Lights, Blueling, Candles, Carpets, Castor Oil, Chewing Gum, Cologne, Copying Paper, Court Plaster, Mantel Ornaments, Curtains, Essences, Fire Kittlers, Fruit Extracts, and many others.

It Tells How to Clean Alabaster, Blankets, Copper, Brass, Silverware, Britannia, Crockery, Carpets, Ceilings, Chamols Skins, Chandeliers, Glass Chimneys, Clocks, Coral, Decanters, Engravings, Gilt Frames, Furniture, Furs, Gilt Cornices, Guns, Knives, Glass, Marble, Mica, etc., etc.

It Tells How to Destroy Ants, Grubs, Cockroaches, Flies, Insects, Mosquitoes, Moths, Odors, etc., etc.

It Tells How to Mend Rubber Boots, Iron Vessels, China, Crockery, Glassware, Wood, Metals, etc., etc.

It Tells How to Knit Blankets, Laces, Shawls, Hoods, Leggins, Mittens, Muffs, Over Shoes, etc., etc.

In Handsome Cloth Binding, \$1 00, post-paid.

It Tells How to Remove Grease Spots, Marks on Furniture, Freckles, Tan, Vermin from Dogs, Superstitions, Hair Stains, Dandruff, India Ink Marks, Ink Stains, Iron Rust, Kerosene Stains, Mildew, Paint, etc., etc.

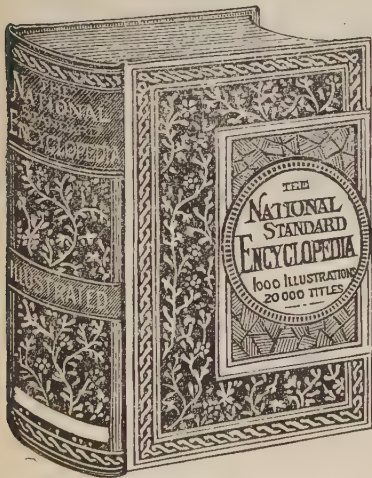
It Tells How to Care for Canaries, Carriages, Brooms, Furniture, Carpets, Harnesses, the Health, Bees, Poultry, Gold Fish, Animals, etc., etc.

For House Keepers. It gives valuable information about Baby Food, to Restore Faded Colors, Dyeing all Colors, Butter and Cheese Making, Pickling, Canning, Preserving, Making Sauces, Cooking all Dishes, Dish Washing, Economical Hints. Facts Worth Knowing, Flower Culture, Fruit Drying, To prevent Glass Cracking, Hanging Baskets, Healthy Household Laundry, Medical and Sick Room Hints, Home Comforts, House Cleaning, House Plants, etc., etc.

For Farmers It gives directions about Vines, to Destroy Bugs, Corncribs, Cows, Crops per Acre, Care of Farm Implements, Fence Posts, Fish Culture, Guano, Hot Beds, Artificial Manures, Care of Bees, etc., etc.



A Volume for Universal Reference!



THE NATIONAL STANDARD ENCYCLOPEDIA is a new and valuable book for popular use, compiled by competent editors, after consultation of the best authorities, printed from new, large, clear type, and handsomely bound in cloth. It contains information on every conceivable subject, and its reliability has been assured by the most careful preparation. It is of the greatest use in answering the ten thousand questions that constantly arise in regard to dates, places, persons, incidents, statistics, etc., etc. It contains

700 Pages and 20,000 Articles Pertaining to questions of—

Agriculture, Astronomy, Architecture, Biography, Botany, Chemistry, Engineering, Geography, Geology, History, Horticulture, Literature, Mechanics, Medicine, Mythology, Natural History, Physiology, and the various Arts and Sciences.

Complete in One Volume, With Over 1,000 Illustrations

This is an entirely new work, unlike any other, and the only ENCYCLOPEDIA ever published and sold for less than five dollars: it is indispensable

to all who desire a work of reference for every department of human knowledge.

Handsomely Bound in Cloth, \$1.00, post-paid on receipt of price.

Address, E. B. TREAT, 771 Broadway, New York.

MINISTER'S HAND-BOOK.

BY REV. MARTYN SUMMERBELL, M.A.,

PROFESSOR OF PASTORAL THEOLOGY.

Second edition just out. Complete for all services. Very full in funeral service, which is arranged on a novel plan, with Scripture readings in the order of use.

"Material for the sick room admirable."—*Congregationalist*.

"Done with good taste and will prove a useful little manual."—*Independent*.

"Of high character."—*Sunday School Times*.

Black Russia, limp, 132 pp. \$1.00 post paid. For information or book, address

Rev. M. Summerbell, 259 W. 34th St., N. Y. City.



New Improved High Arm, New Mechanical Principles and Rotary Movements, Automatic, Direct and Perfect Action, Cylinder Shuttle, Self-setting Needle, Positive Feed, No Springs, Few Parts, Minimum Weight, No Friction, No Noise, No Wear, No Fatigue, No "Tantrums," Capacity Unlimited, Always in Order, Richly Ornamented, Nickelplated, and Gives Perfect Satisfaction.

Send for Circulars.

—Address—

AVERY MACHINE CO.,

28 Union Square New York

★ A MAN ★

WHO IS UNAQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY WILL SEE BY EXAMINING THIS MAP THAT THE



CHICAGO, ROCK ISLAND & PACIFIC RAILWAY

By reason of its central position, close relation to principal lines East of Chicago, and continuous lines at terminal points West, Northwest and Southwest, is the only true middle link in that transcontinental system which invites and facilitates travel and traffic in either direction between the Atlantic and Pacific.

The Rock Island main line and branches include Chicago, Joliet, Ottawa, La Salle, Peoria, Geneseo, Moline and Rock Island, in Illinois; Davenport, Muscatine, Washington, Fairfield, Ottumwa, Oskaloosa, West Liberty, Iowa City, Des Moines, Indianola, Winterset, Atlantic, Knoxville, Audubon, Harlan, Guthrie Centre and Council Bluffs, in Iowa; Gallatin, Trenton, St. Joseph, Cameron and Kansas City, in Missouri; Leavenworth and Atchison, in Kansas; Albert Lea, Minneapolis and St. Paul, in Minnesota; Watertown, in Dakota, and hundreds of intermediate cities, towns and villages.

The Great Rock Island Route

Guarantees Speed, Comfort and Safety to those who travel over it. Its roadbed is thoroughly ballasted. Its track is of heavy steel. Its bridges are solid structures of stone and iron. Its rolling stock is perfect as human skill can make it. It has all the safety appliances that mechanical genius has invented and experience proved valuable. Its practical operation is conservative and methodical—its discipline strict and exacting. The luxury of its passenger accommodation is unequalled in the West—unsurpassed in the world.

All Express Trains between Chicago and the Missouri River consist of Comfortable Day Coaches, magnificent Pullman Palace Parlor and Sleeping Cars, elegant Dining Cars providing excellent meals, and between Chicago, St. Joseph, Atchison and Kansas City—restful Reclining Chair Cars.

The Famous Albert Lea Route

Is the direct, favorite line between Chicago and Minneapolis and St. Paul. Over this route solid Fast Express Trains run daily to the summer resorts, picturesque localities and hunting and fishing grounds of Iowa and Minnesota. The rich wheat fields and grazing lands of interior Dakota are reached via Watertown. A short, desirable route, via Seneca and Kankakee, offers superior inducements to travelers between Cincinnati, Indianapolis, Lafayette and Council Bluffs, St. Joseph, Atchison, Leavenworth, Kansas City, Minneapolis, St. Paul and intermediate points. All classes of patrons, especially families, ladies and children, receive from officials and employees of Rock Island trains protection, respectful courtesy and kindly treatment.

For Tickets, Maps, Folders—obtainable at all principal Ticket Offices in the United States and Canada—or any desired information, address,

R. R. CABLE,
Pres't & Gen'l Mgr.

E. ST. JOHN,
Asst Gen'l Mgr.

E. A. HOLBROOK,
Gen'l Tkt. & Pass. Agt.

CHICAGO.

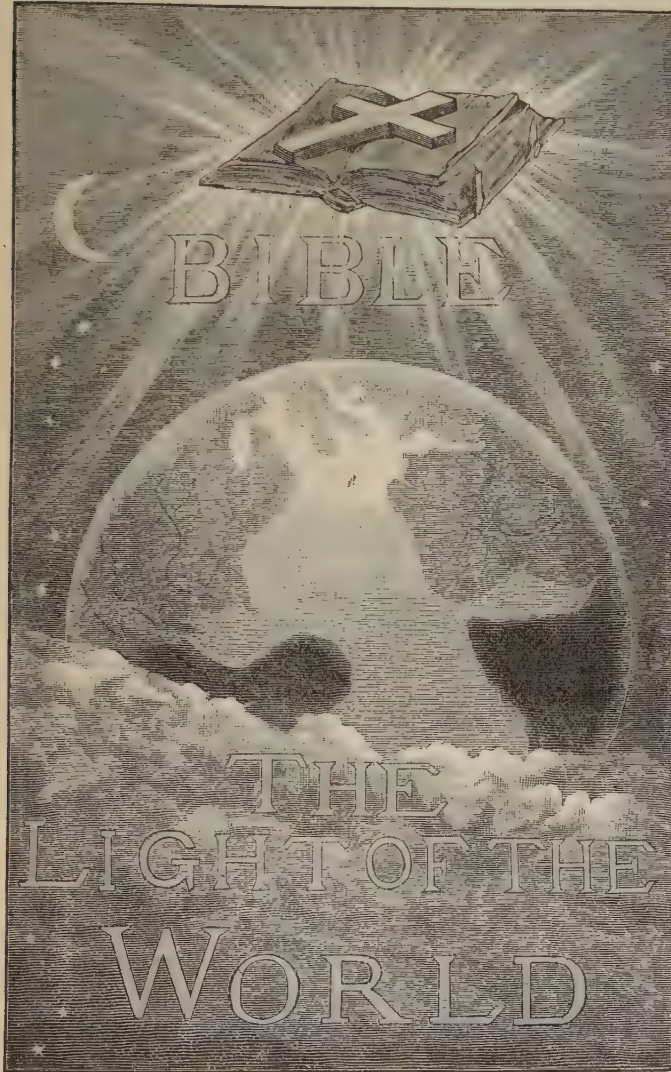
55th Thousand REVISED and ENLARGED.

CURIOSITIES OF THE BIBLE.

BY A NEW YORK SUNDAY SCHOOL SUP'T.

WITH AN INTRODUCTION BY

REV. J. H. VINCENT, D.D.



[Frontispiece to the Enlarged Edition.]

PERTAINING
TO
SCRIPTURE,
PERSONS,
PLACES, and
THINGS.
INCLUDING
PRIZE
Questions
AND
Answers,
BIBLE STUDIES
and READINGS,
PRAYER MEETING
Talks,
Subjects,
& Outlines,
CONCERT
EXERCISES,
BLACKBOARD
Outlines,
Object Lessons,
and Chalk Talks.
SEED THOUGHTS
ILLUSTRATED.
RELIGIOUS
Emblems and Allegories.
BIBLE REVISION
Facts and
Contrasts.
SCRIPTURE
Enigmas,
Acrostics,
and Anagrams.
REFERENCE
Tables, Maps, Etc.

THIS collection of treasures, new and old, is the grand summary of a large experience in devising methods and incentives to interest children and those of older growth in Bible study. It contains such questions or exercises as will excite in the mind of Bible readers and seekers after truth a CURIOSITY to know how, when, where, and under what circumstances the facts contained in this volume occurred. To secure these, and other kindred matter, a vast range of Biblical literature has been searched, and the leisure hours and painstaking labor of many years have been devoted to the undertaking.

In one large Crown, 8vo. Square Vol. Over 600 pp. Illustrated. \$2.00.

E. B. TREAT, PUBLISHER, 771 BROADWAY, NEW YORK.

A
\$25
Lantern
FOR \$12.



PATENTED
Perfection
at the
LOWEST
PRICE

A rare chance to engage in a profitable business.

The Electro Radiant No. 2 (shown in cut) with 12 slides and fittings complete, will be sent by express on receipt of \$12.00 or C.O.D. if \$3.00 is sent with order, purchaser paying the balance \$9.00 at express office. Full instructions and list of other views sent with each Lantern. Send money Order or Registered Letter. Send all orders to

World M'fg Co. 122 Nassau Street, New York.

THE WORLD ELECTRO RADIANT MAGIC LANTERN.

The body of the Electro Radiant is a cone-shaped reflector which gathers each divergent ray of light and concentrates them all on the main reflector whence the whole mass of brilliancy **ILLUMINATES AND PROJECTS THE PICTURE WITH STARTLING CLEARNESS**. No combination of lenses, however ingenious, has ever been known to produce equal effects with the light used. The cost of an outfit to enable you to do **A Profitable Business** is small compared with the amount of money it takes to carry on any other business. Any one of ordinary intelligence can operate it, and

\$25 TO \$100 PER NIGHT MAY BE EARNED by giving Parlor, Sunday School, Academy or Public Entertainments.

For Public Entertainments the possessor of an Electro Radiant has something that will "draw" with the combined power of the Theatre, the Circus, the Fair, the Country Fair, the Temperance Crusade, and the Camp meeting. A room that will hold 200 persons may be filled nightly and a good profit be cleared. You have only to tack the sheet to the wall, darken the room, place Lantern on stand, light lamp, and you are ready to begin the exhibition. **The Electro Radiant projects on the screen a PICTURE**

3 Feet in Diameter.

\$10,000 were paid for the use of our patent by Railroad Companies for Locomotive Headlights. It being considered a wonderful light ever produced for the purpose. We have retained the exclusive right to make Magic Lanterns on the same principle, and the

Electro Radiant is the result.

The adjustment of Reflector, Lenses, Tubes, Slides, rest and Cone, are made with mathematical nicety. Optical laws governing such adjustments have been accurately calculated, so that you have in our Lantern far more than appears, and we are placing within the reach of all, unsurpassed advantages for

Learning, Amusement and Profit.

The Transparent Slides for these Lanterns embrace views on wonderful natural scenes from different parts of the world. The Scripture subjects from both the Old and New Testament **Temperance**—Showing the folly and misery of the Drunkard. **Art**—Copies of famous Statues, Bas-reliefs, and Engravings. **Miscellaneous**—Such as ships

at Sea in a storm, Steamboat Race, Fort Sumpter, Daylight Scene, Moonlight, etc. **History**—Landing of Columbus, Declaration of Independence, Yankee Doodle, etc. **Comic**—Slide Splitters without numbers. You can add to your assortment

This Lantern can be made very profitable at Church Fairs and Sunday-School Entertainments, and a large amount of cash realized at a very small outlay. As an Educator, the ELECTRO RADIANT surpasses almost every other apparatus used in a school. The attention of the scholar is concentrated on just the ONE illustration before him, and the mind of the student is forcibly impressed. There is a fascination about illustrations by means of the Lantern which dispels any lack of interest in the subject, in hand, which might otherwise be dry and hard to attract the student's attention toward. The value of the Magic Lantern for educational purposes is acknowledged by many teachers who have tried it, and no College, Lecture-Room, School or Parlor should be without one.

As a means of impressing the minds of the young, it stands unexcelled. We particularly recommend this Lantern to all societies who have occasion to raise money for charitable and other purposes.

TALMAGE'S SERMONS.—A New Book.

NEW TABERNACLE SERMONS,
By T. De Witt Talmage, D.D.
PASTOR OF THE BROOKLYN TABERNACLE.

This book contains the best specimens of the wonderful pulpit productions of their brilliant author. There are no tame thoughts, drowsy platitudes or prosaic utterances within its covers. Every page beams with originality, flashes with light and sparkles with gems of oratory. Dr. Talmage has the ear of the world. It is literally true that his pulpit fame 'has gone out through all the earth and his words to the end of the world.' Hence the demand for his sermons is unparalleled, and the corresponding duty to meet this demand with a supply authorized by Dr. Talmage himself. This book is sent forth with his sanction—given in an autograph letter published in the preface—and will be eagerly sought for and read by hundreds of thousands.

The press everywhere has been constrained to give unstinted praise to his simple, earnest, pungent, eloquent presentation of the truths of the Gospel; a few specimens only of its notices can be given.

Their power for good can scarcely be overestimated.—*Christian Advocate.*

The great audience was spell-bound, and at times the stillness, under the preacher's solemn appeals to those who "were ready to perish," was oppressive.—*Christian Intelligencer.*

Intensely earnest, brilliant as a meteor, practical beyond most preachers—always pleading for Christ and grasping for souls.—*Philadelphia Presbyterian.*

He is a fearless antagonist to all forms of sin—a writer who cares more for cleaving a helmet than for showing the jewels on the handle of his weapon.—*Chicago Interior.*

His sermons reveal skill in word-painting, fearlessness in statement, and directness of aim.—*American Church Review.*

A line sometimes unfolds a picture. His utterance is exceedingly vigorous.—*Congregationalist.*

He is in dead earnest, and every blow tells.—*N. Y. Independent.*

A fertility of illustrations that is marvellous.—*N. Y. Observer.*

410 Crown, 8vo pp. With Portrait and Fac-simile of Autograph Letter. Price, \$1.50.

WANTED. AGENTS, Pastors, Teachers and others to introduce this new work; with a club of three and full price a fourth copy will be added and expressage prepaid on all. To those who will pledge to act as Agent or get up a Club we will furnish sample copy for 90 cents. If desired by mail add 15 cents extra. Postage stamps taken in payment.

E. B. TREAT, Publisher, 771 Broadway, New York.

THE HOME BEYOND,

—: OR :—

VIEWS OF HEAVEN AND ITS RELATION TO EARTH.

COMPRISING THE

RIPEST THOUGHTS AND UTTERANCES OF OVER FOUR HUNDRED
PROMINENT THINKERS AND WRITERS.

EDITED BY RT. REV. SAMUEL FALLOWS, D.D., LL.D.

One Large Elegantly Illustrated Octavo Volume.

This volume is a Treasure House comprising the views of the most distinguished orators, philosophers, poets, statesmen, theologians, and thinkers, of every age and clime. No subject is of such paramount or absorbing interest to man as that of Death, and the future life. "If a man die shall he live again?" is the question springing from every heart, and trembling on every lip.

The aim of the compiler of the "HOME BEYOND," has been to set forth through the aid of the Best Thinkers and writers of the centuries, the grand truth of immortality, and the reality and glory of the Home in Heaven. The value of such a work is well-nigh inestimable. To any who are beset with doubts and fears, it will prove an armory from which bright and shining weapons can be taken to put to flight these enemies of their comfort and peace. It will be precious solace to those who are laying away to rest the loved of their Homes and Hearts. It will help their faith, lift up the tearful eye to the land of beauty, bountifulness and blessedness where the redeemed walk in white. It will stimulate them to live nobler lives on earth, that they may, through the grace of God, secure at last the Rest and rewards of Heaven.

In a work of this Character, great literary taste and discrimination are required to successfully winnow the Chaff from the wheat. For this task the author has proved himself peculiarly fitted, and has given the Fruit of long and patient study during a laborious and successful ministry, and gathered in one volume the Choicest Gems within the scope of the subject, abounding in advice, admonition, comfort and consolation, clothed in "thoughts that breathe, and words that burn."

The Indexes, three in number, are minute and complete in every respect.

The whole work has been faithfully performed, both in the matter of preparation and mechanical execution.

CONDITIONS AND PRICES.

In English Silk Cloth, gold back, fancy black stamp on side plain edges, - - - - -	\$3 00
In English Silk Cloth, black and gold sides, gilt edges,	3 75
In Half Russia, full gilt edges, presentation edition,	5 00

The Publishers guarantee the book to correspond in every respect with sample copy.

E. B. TREAT, Publisher, 771 Broadway, New York.

WE PAY THE FREIGHT. ONLY \$30 FOR A 5 DRAWER, HIGH-ARM PHILADELPHIA SINGER SEWING MACHINE. Sent on 15 DAYS' TRIAL, and WARRANTY FOR FIVE YEARS. It is the best High-Arm Machine in the market. Has self-setting needle, self-threading shuttle, is noiseless, and light-running, and we send a complete set of extra attachments in a velvet-lined case. DON'T PAY AN AGENT \$55 OR \$60, but send for CIRCULAR. ■

THE C. A. WOOD CO., 17 NORTH TENTH STREET, PHILADELPHIA, PENNA.

SAFE INVESTMENTS:

7% & 8%

Interest payable Semi-Annually.

KANSAS FIRST MORTGAGES.

Security three to six times the amount of Money Loaned.

OVER \$3,000,000 LOANED, NOT A \$1 LOST.

Safe as Government Bonds. Income three times as much. For particulars write for our Investors' Guide.

JOHN D. KNOX & CO., Topeka, Kan.

25 CTS.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes good. Use in time. Sold by druggists.

CONSUMPTION

25 CTS.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. J. Stephens, Lebanon, O.

THERE IS MONEY IN HENS!



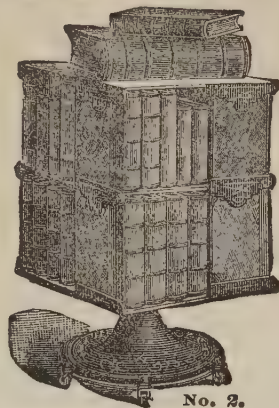
For only 25 cents we will send post paid a copy of the most complete and valuable Poultry Book ever issued for the price. Tells all about the different Breeds, Hatching, Feeding, Capital needed, Profits, all about Incubators and Brooders, all about the different diseases of FOWL and their cure, all about Turkeys Ducks, Geese, Capons, &c. &c. How to make the

best and cheapest coops, houses, &c. The profits from raising Poultry and Eggs for market are immense, considering the small amount of capital required and the labor involved. Many Ladies make \$100 to \$800 per year, and boys and girls earn lots of money by keeping a few hens. Every owner of a small place should have this book. It is finely printed and bound, fully illustrated. Litho. cover. It gives the most valuable hints and advice gleaned in 25 years by a practical man. Send post paid for 25 cts. or 6 copies for ONE DOLLAR. Stamps taken. Address all orders to

WORLD MAN'G CO., 122 Nassau St., New York.

ELEGANT AND USEFUL

FOR THE OFFICE,



STUDY OR LIBRARY.

THE JOHNSON REVOLVING BOOK CASE.

WITH INDEPENDENT SHELVES ADJUSTABLE TO BOOKS OF ANY HEIGHT.

A SUPERB PRESENT.
INVALUABLE TO

Lawyers, Clergymen, Physicians,
Editors, Bankers, Teachers,
Merchants, Students,
and all who read Books.

CHEAPEST! STRONGEST! BEST!

Made of Iron, finished in black, with beautiful gilt ornamentation, it cannot warp, check, split, get out of order, or wear out. Each shelf, 16 in. square, will hold 16 vols. size of Appleton's Cyclopædia. Holds more books in less space than any other device.

No. 1, For Table, to hold 1 tier of books,...	\$10.00
" 2, " " " 2 tiers " " "	" 12.00
" 3, " Floor, " 2 " " "	" 12.00
" 4, " " " 3 " " "	" 15.00
" 5, " " " 4 " " "	" 18.00

The best size for general use is No. 3.

Shipped, carefully packed, on receipt of price.

SATISFACTION GUARANTEED.

Descriptive price list containing testimonials Free. Illustrated Catalogue of Stationery and Novelties, nearly 200 pages, sent on receipt of 25 cts.

ANDERSON & KRUM STATIONERY CO.,
7 Bond Street, New York, N. Y.

Agents Wanted
Agents Wanted
Agents Wanted
Agents Wanted
Agents Wanted
Agents Wanted
Agents Wanted
Agents Wanted
Agents Wanted

We wish to obtain an agent in every county in the United States and Canada to sell articles of great merit. Our agents not only make quick sales, but large profits, and have exclusive territory assigned them. One agent made \$25 clear in 7 hours, another \$30 clear in one day. If any of our agents fail to clear \$100 after working 30 days, they can return goods unsold and money paid for them will be refunded. Send at once for our Illustrated Circulars, they are free. Address, NATIONAL NOVELTY CO., 514 Smithfield Street, Pittsburgh, Pa.

MARVELS OF THE NEW WEST.

A vivid portrayal of the stupendous marvels in the vast wonder-land west of the Missouri River. Six Books in one Vol., comprising Marvels of Nature, Marvels of Race, Marvels of Enterprise, Marvels of Mining, Marvels of Stock Raising, Marvels of Agriculture. Over 350 original fine Engravings. A perfect Picture Gallery. It has more selling qualities than any other book.

AGENTS WANTED. A rare chance for live agents to make money. Apply at once. Terms very liberal.

THE HENRY BILL PUBLISHING CO., NORWICH, CT.

SEEDS GIVEN AWAY! A

package of Mixed Flower Seeds, (500 kinds), with PARK'S FLORAL GUIDE, all for 2 stamps. New flowers, new engravings; teems with floral hints. Everybody delighted. Tell all your friends. Send now.

G. W. PARK, FANNETTSBURG, PA.

With our new 1888 STAMPING OUTFIT 1000 PATTERNS FOR ONLY \$1.00

You can Stamp more
than

And we will send it
complete

We guarantee this the largest and best Outfit ever offered. With it you can do all your own stamping. By Stamping for others **YOU CAN** Make **MONEY.** By Stamping for yourself Save

You should buy this outfit and learn stamping. If you already have an outfit you will want this also,

BECAUSE

THE NEW WAY to do stamping, as taught in this outfit, is just discovered and copyrighted. With it you can do stamping all day and not soil your hands, and the material is all prepared and is always ready. **EVERY ONE** who does Stamping should learn to do it in this way.

THE OUTFIT CONTAINS a book teaching every other method of stamping; a box of best powder and pad, price 15 cts.; a box of material for Stamping on **PLUSH**, Felt, etc., 15 cts.; a box of material for the new way, 25 cts.; an **Illustrated Catalogue** of new choice Stamping Patterns, 10 cts. Also a book giving plain and concise directions for doing **Kensington** and other Embroideries, etc., etc.

With the aid of this **NEW SET OF ART EMBROIDERY DESIGNING PATTERNS** pieces for Embroidery or Painting. By this means a bouquet or other design to fill any required space can be arranged and stamped as easily as a lot of real flowers can be arranged into a real bouquet.

A BOOK gives full instructions how to use them, and illustrates a great many beautiful designs which were made by means of this new invention. It is very simple and needs no experience. Any one who can do stamping will find no trouble. **IT IS THE GREATEST INVENTION OF THE AGE.**

EVERY ONE WHO DOES STAMPING MUST HAVE IT, SOONER OR LATER.
PARTIAL LIST OF A FEW CHOICE PATTERNS, TAKEN AT RANDOM.

1 set of Large Initials, 50c. 1 set Small Letters, 35c. 2 sets Numbers, large and small, 25c. 1 Bouquet of Daisies, for Scarf Ends, Ties, etc., 25c. 1 Branch of Roses for Scarf Ends, Ties, etc., 25c. 1 Beautiful Tinsel Design for Scarfs, Lambrequins, etc., 25c. 1 wide running Braiding Pattern, for Tinsel or Silk, 25c. 1 Vine, for Table Cover, Lambrequin, etc., 15c. 2 Flannel Skirt or Blanket Patterns, 25c. 1 Tray Cloth or Side Board set, Cup and Saucer, Creamer, Sugar Bowl and Teapot, 50c. Good Night and Good Morning, for Pillow Shams, 50c. 1 Disk Pattern, for Scarfs, Ties, etc., 10c. 2 Beautiful Outline Designs, for Ties, 50c. 1 Star and 1 Anchor, for Sailor Collar, 10c. 1 Bunch of Sumac and Leaves, 25c. 1 large Spray of Golden Rod, 15c. 1 Bouquet of Pond Lilies, 25c. 1 Bunch of Wheat, 15c.

The above is a list of only a very few of the patterns, which are all perforated ready to use. The Outfit contains many others equally as good, in all about **200 GOOD PATTERNS.**

BEAR IN MIND! All orders are filled promptly; there is no delay in our establishment, causing disappointment, but of many thousand Stamping Outfits sold by us, we have yet to hear of a dissatisfied customer. At the retail prices which many dealers place upon their goods, this Outfit represents a value of over **\$10.00.** We guarantee to send **EVERYTHING** enumerated above, including the designing set, by mail, **ONE DOLLAR!** TWO Outfits, **\$1.75.** FOUR Outfits for postpaid, to any address, for **Only THREE DOLLARS.** Get three of your friends to send with you and get your own OUTFIT FREE! Send Post Note, Money Order or Registered Letter. Postage Stamps taken. Send all orders to

WORLD M'FG CO., 122 NASSAU ST., NEW YORK.



"AGENTS ATTENTION!"

The above Needle Case contains 145 mixed large eyed needles which retail in stores at prices mentioned below:

5 papers, 25 needles in each, at 8 cents, 40 cts.	2 Wool Darners.....	2 cts.	1 Motto Needle.....	1c.
2 Steel Bodkins.....	2 Yarn Darners.....	2 cts.		
2 Long Cotton Darners.....	2 Button Needles.....	2 cts.	Total Store Price.....	60 cts.
2 Short Cotton Darners.....	2 Carpet Needles.....	2 cts.	You sell them for.....	25 cts.
2 Extra Fine Cotton Darners.....	1 Worsted Needle.....	1c.		

The above outfit is a very attractive and agents who have had one lots say it is the best selling article they have ever handled, and are sending in their orders for more. Send for sample dozen and see how quick they sell. We guarantee this package to be superior in every way to any now offered in any house in the United States. **PRICE:** For dozen packages, by mail \$1.75 Per 100 packages, by express \$12.50 Sample by mail, 25 cents.

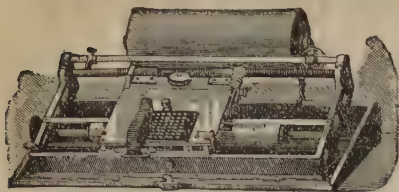
Send money by Registered Letter, Postal note or Post Office Order. Stamps taken. Send all your orders to the

World M'fg Co., 122 Nassau Street, N. Y.

SPECIAL. — **WE WILL SEND A COMPLETE SAMPLE PACKAGE FOR EXAMINATION FOR ONLY TEN CENTS IF YOU ORDER BEFORE JANUARY 1st, and mention THE PULPIT TREASURY.**

NEW MODEL HALL TYPE-WRITER.

PRICE, \$40.00.



Awarded Medals of Superiority over all its competitors by leading Institutes in America and Europe.

Guaranteed to do better work, and a greater variety, than any other type-writer in the world.

Interchangeable types, in all languages, \$1.00 per font. Business houses desiring a type-writer,

will find this a practical machine, adopted to every want. Also a favorite with clergymen and literary men.

Mr. W. D. Howells, the distinguished author, who does all his literary work on this writer, says of it:

"BOSTON, November 8, 1886.

"I wish to express my very great satisfaction with the Hall Type-Writer. Impression and alignment are both more perfect than in any other type-writer that I know, and it is simply a pleasure to use it. It is delightfully simple and manageable.

W. D. HOWELLS."

From Rev. Geo. Batchelor, Late Pastor of the Church of the Unity, Chicago.

"WELLESLEY HILLS, MASS., June 5th, 1886.

"After using the Hall Type-Writer daily for four months, I am glad for my own sake to find that I am daily becoming more attached to it, and for these reasons: 1.—It makes a fair copy for the printer, and I know in advance how my thoughts will look in type. 2.—The ease of learning the uses of the machine has surprised me, and, although I have attempted no great speed, the extension of my personality was prompt and gratifying. 3.—I have been relieved of a nervous and increasing dislike of the pen. 4.—Most of all, I have been pleased to find that the act of composition was made easier. These things, taken with its lightness and portability, make the machine a great addition to the resources of a writer.

GEORGE BATCHELOR."

Agents wanted. Illustrated pamphlets, with price-list, free.

HALL TYPE-WRITER COMPANY, Salem Mass.



INDIANA BICYCLE CO.,

114 North Pennsylvania Street,

INDIANAPOLIS, IND.

Largest Bicycle Dealers in the West.

Send stamp for price-list of new and second-hand machines.

Second-hand Bicycles taken in trade for new buggies.

THE ONLY PERFECT SEWING MACHINE.
SIMPLEST, LATEST IMPROVED
MOST DURABLE & BEST

NEW HOME SEWING MACHINE CO.
30 UNION SQUARE N.Y. CHICAGO, ILL.
ORANGE MASS. OR ATLANTA GA.

BUY IT
AND MAKE HOME
IF THERE IS NO AGENT NEAR YOU
WRITE DIRECT TO US.

A BEAUTIFUL HOME BOOK

in Prose and Poetry. By 400 best authors.



Edited by
THEO. L. CUYLER, D.D., and others.

It contains the ripest thoughts and utterances of the best minds upon the "three dearest names to mortals given."
"Is valuable for its rich selections."—J. H. Vincent, *etc.*
Elegantly Illustrated. 454 Quarto pages. Cloth, \$2.75. Gilt Edge, in a box, \$3.50. Full Morocco, in a box, \$5.

Beware of Imitations. Agents Wanted.

E. B. TREAT, Publisher, 771 Broadway, N. Y.

BOOKS FOR MINISTERS.

HELPFUL BOOKS FOR THE PASTOR'S LIBRARY.

A HAND-BOOK OF BIBLICAL DIFFICULTIES; or, Reasonable Solution of Perplexing Things in Sacred Scripture. Edited by Rev. Robert Tuck, B. A. (Just published.) 568 8vo, cloth. - - - - -

Retail Price.	To Ministers, by Mail.
\$2 50	\$2 00

"The broken shaft of infidels and sceptics, who have assailed the Bible because of these passages, lies harmless on every page. No reader of the Bible should be without this key to Scriptural difficulties."—*The Pulpit Treasury*.

SCIENTIFIC ILLUSTRATIONS AND SYMBOLS.

Moral Truths Mirrored in Scientific Facts. Designed for the use of the Senate, the Pulpit, the Bar, the Orator, and the Lover of Nature. By a Barrister of the Inner Temple. (Just published.) Small 8vo, cloth. - - - - -

2 50	2 00
------	------

"An exceedingly valuable book for preachers."

NEW CYCLOPÆDIA of Illustrative Anecdotes, Religious and Moral, Original and Selected. With an Introduction by Donald Macleod, D.D. 12mo, cloth. - - - - -

2 00	1 60
------	------

NEW HAND-BOOK OF ILLUSTRATION. Introduction by Rev. W. Morley Punchon, LL.D. 12mo, cloth. 2 00

1 60

NEW HAND-BOOK OF SUNDAY-SCHOOL ADDRESSES. Designed for the use of Sunday-school teachers, and others who are called to work among children, in the church, the school, or the home. Edited by Rev. Robert Tuck, B. A. With index of subjects and texts. 12mo, cloth. - - - - -

1 25	1 00
------	------

NEW MANUAL OF SUNDAY-SCHOOL ADDRESSES. Being a comprehensive and suggestive collection of Addresses adapted for Sunday-schools and other assemblies of young people. With index of subjects and texts. 12mo, cloth. - - - - -

1 25	1 00
------	------

ECHOES OF BIBLE HISTORY. By the Rt. Rev. W. Pakenham Walsh, D.D. With fifty illustrations. 12mo. 1 50

1 25

"It is a valuable work, and we do not know where so much knowledge can be obtained concerning recent discoveries, in so small a compass."—*Churchman*.

A SUBJECT OF WIDE INTEREST.

FUTURE PROBATION. A Symposium on the Question, "Is Salvation Possible After Death?" By STANLEY LEATHES, D.D., JOHN CAIRNS, LL.D., EDWARD WHITE, STOPFORD A. BROOKE, R. LITLEDAL, and seven other representative ministers of Great Britain. Second edition now selling. Thick 12mo, cloth. - - - - -

1 50	1 25
------	------

The subject is of the highest speculative and theological importance, and its earnest and able discussion by representatives of various communions cannot but exercise a healthy and helpful influence on religious thought.

SERMONS FOR CHILDREN. THE BIRD'S NEST AND OTHER SERMONS FOR CHILDREN OF ALL AGES. By SAMUEL COX, D.D. 12mo, cloth. - - - - -

1 50	1 25
------	------

"By far the best volume of children's sermons we have ever seen."—*Sunday Magazine*.

THOMAS WHITAKER, Publisher, 2 & 3 Bible House, N. Y.

THE SOUTHERN PULPIT of Richmond, Va., was consolidated with this Magazine July, 1884.
 A NEW EVANGELICAL MONTHLY for Pastors Christian Workers and Families.
 Vol. V. No. 12. April, 1888.

The Pulpit Treasury

CONDUCTED BY A CORPS OF EMINENT CLERGYMEN.

J. SANDERSON, D.D., Managing Editor.

CONTENTS.

	PAGE		PAGE
Isaac S. Hopkins, Ph.D., D.D. (Frontispiece.)		Leading Thoughts of Sermons.	
Sermons.		The Marvellous Progress of Christianity. J.B. Reimensnyder, D.D.	749
Christian Progress. President Isaac S. Hopkins, Ph.D., D.D.	719	Witnessing for Christ in the Life. J. Oswald Dykes, D.D.	751
The Gospel of Christ the Believer's Glory. Professor Thomas Sproul, D.D., LL.D.	726	The Faultless Pattern. Thain Davidson, D.D.	752
Paul's Agonizing Zeal. G. A. Lofton, D.D.	730	The Preacher not an Apologist. James M. Dickson, D.D.	752
Easter Service.		Was Christ the Product of His Age? Rev. Samuel McComb No. II.	755
Why is the Resurrection Incredible? Rev. John B. Donaldson	731	Sunday School Cause.	
Resurrection Preservation. Rev. N. D. Williamson	736	Light on the International Lessons. Alfred H. Moment, D.D. The Marriage Feast. Christ's Last Warning. Christian Watchfulness. The Ten Virgins. The Talents...	759
Editorials.		Helpful Hints for Workers.	
Developing a Church	744	Prize Essay on "Christ the Nation's King" ..	763
Making Money for Christ	744	Prayer Meeting Service.	
"The Treasury" for Pastors and People	745	The Regular Prayer-Meeting. Rev. T. W. Powell	765
A Christian Party	745	Beautiful Thoughts	765
Back the Pastor	745	Illustrative Selections	766
View of Seney Hall, Emory College, Oxford, Ga.	746	Monthly Survey	767
Noted Preachers.		Book Department	768
Isaac Stiles Hopkins, D.D., Ph.D., President of Emory College, Oxford, Ga.	747	Index, following Frontispiece.	
Emory College	749		
View of Laboratory, Emory College, Oxford, Ga.	748		

NEW YORK:

E. B. TREAT, PUBLISHER, 771 BROADWAY.

LONDON: J. NISBET & CO., 21 Berners Street, W.

Yearly in Advance, \$2.50. Clergymen, \$2.00. Single Copy, 25 cts.

[Entered as Second-Class Mail Matter, Copyright by E. B. Treat, 1888.]

Each YEARLY BOUND VOLUME Price \$3.00, will be carefully indexed by Topics, Texts, and Authors.

THE PULPIT TREASURY, \$2.50 and HOMILETIC MAGAZINE, LONDON, \$3.00 for \$4.00
 A GRAND COMBINATION OFFER BOTH OF MAGAZINES.

BOUND VOLUMES. UNIFORM IN STYLE, - - \$3.00.
TO CURRENT SUBSCRIBERS, \$2.00.
The 5 Yearly Bound Vols. \$15. To Subscribers for \$10.

Pulpit^{The} Treasury Vol. 1.,
 1883-'84,

Contains Sermons or Articles by
 200 Eminent Evangelical Clergymen,
 65 Sermons in full by eminent preachers,
 86 Sermons in their leading thoughts,
 18 Biographical Sketches of preachers,
 5 Exegetical Comments,
 4 Expository Lectures,
 12 Portraits of Prominent Clergymen,
 14 Views of Celebrated Churches,
 19 Prayer-meeting articles by noted pastors,
 21 Articles on Questions of the day,
 17 Papers for the Home,
 21 Sermons for special occasions of the year,
 41 Articles on Christian Edification,
 34 Articles on Helpful Hints to Workers,
 49 Suggestive Articles on Pastoral Work,
 97 Illustrations of Texts of Scripture,
 10 Articles on Oriental Scripture Scenes.
 14 Articles on Mission Fields,

Pulpit^{The} Treasury Vol. 3,
 1885-86.

Contains Sermons or Articles from
 194 Contributors both Clerical and Lay,
 263 Texts Explained or Illustrated,
 48 Sermons in Full by Eminent Preachers,
 88 Sermons in their Leading Thoughts,
 27 Sermons for Timely Services,
 1 Expository Lecture by an able expositor,
 13 Biographical Sketches of Clergymen,
 12 Portraits of Distinguished Preachers,
 15 Views of Churches and Colleges,
 51 Suggestive Articles on Pastoral Work,
 18 Stirring Papers on Questions of the Day,
 9 Articles on Special Biblical Scenes,
 8 Articles on Mission Fields,
 7 Essays on Christian Life at Home,
 14 Helpful Articles on Prayer-meetings,
 16 Suggestive Papers for Christian Workers
 11 Edifying Discussions on Christian Life,
 68 Brief Editorials on Living Issues,

Pulpit^{The} Treasury Vol. 2.,
 1884-'85,

Contains Sermons or Articles by
 194 Eminent Evangelical Clergymen,
 255 Texts Explained or Illustrated,
 44 Full Sermons by Eminent Preachers,
 93 Sermons in their Leading Thoughts,
 30 Sermons for Timely Services,
 3 Comments by Learned Exegetes,
 1 Expository Lecture by an Able Divine,
 18 Biographical Sketches of Clergymen,
 16 Portraits of Noted Preachers,
 14 Views of Prominent Church Edifices,
 61 Articles on Pastoral Work,
 13 Articles on Questions of the Day,
 9 Articles on Oriental Scenes,
 10 Articles on Mission Fields,
 10 Practical Essays on Home Life,
 13 Helpful Papers on the Prayer-Meeting,
 13 Brief Articles on Christian Edification,
 71 Crisp Editorials on Living Issues.

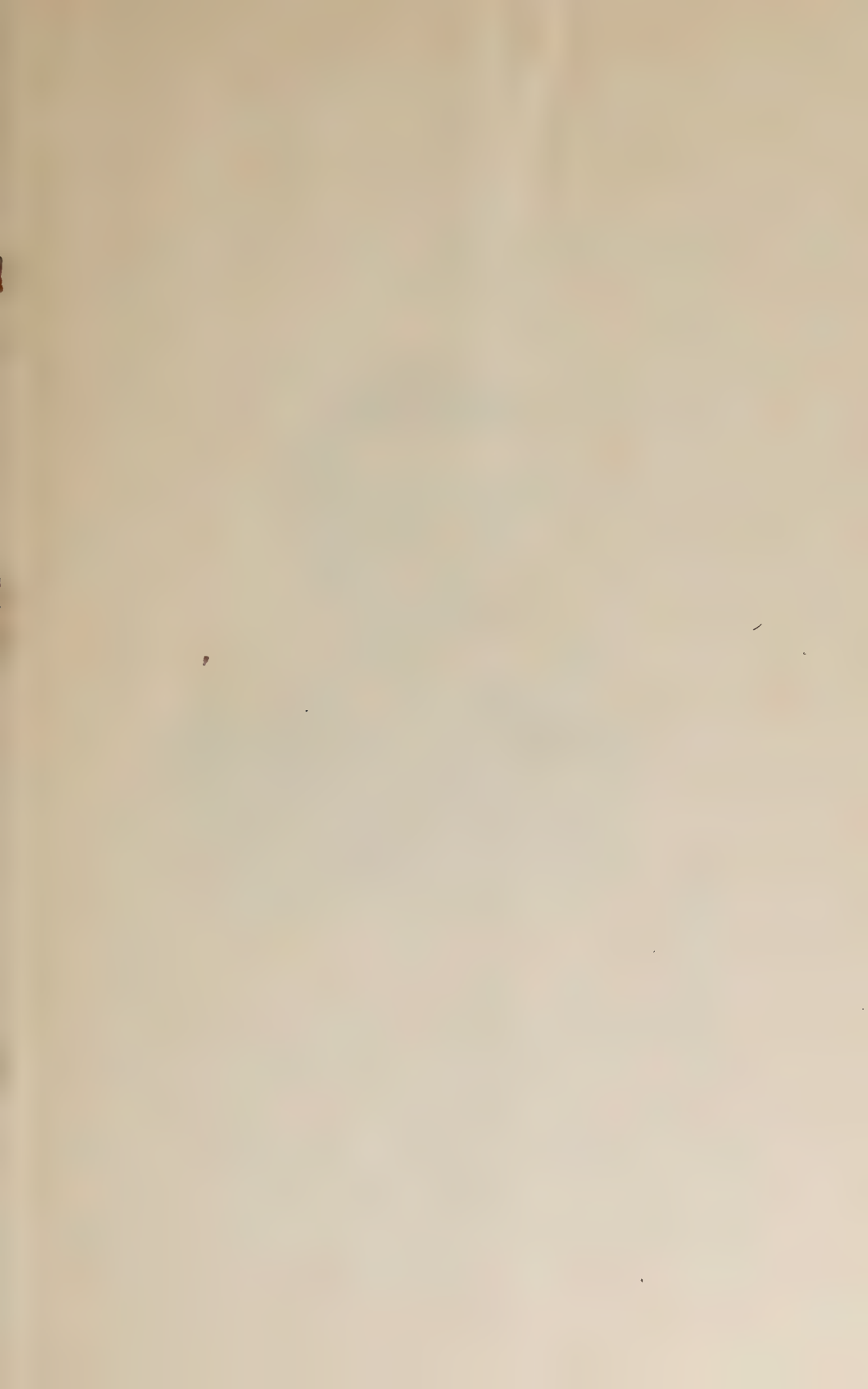
Pulpit^{The} Treasury Vol. 4.,
 1886-'87,

Contains Sermons or Articles by
 183 Distinguished Clergymen and Laymen,
 248 Texts are explained or Illustrated,
 44 Full Sermons by Eminent Preachers,
 86 Sermons in their Leading Thoughts,
 14 Sermons for Special Occasions,
 6 Exegetical Comments by Able Scholars,
 10 Lectures by Distinguished Expositors,
 16 Biographical Sketches of Preachers,
 16 Portraits of Eminent Clergymen,
 16 Views of Churches and Colleges,
 56 Suggestive Articles on Pastoral Work,
 13 Papers on the Questions of the Day,
 9 Sketches of Oriental Scenes,
 10 Instructive Articles on Mission Fields,
 15 Helpful Papers on Family Life,
 15 Articles on the Prayer-meeting Service,
 16 Stimulating Papers on Christian Life,
 71 Editorials of Permanent Interest.

In addition to the above there is in each volume 12 pages of Beautiful Thoughts, 12 pages of "Monthly Survey," 12 pages of "Illustrated Selections," and 12 pages of notices of New Books and of Current Magazine Articles.

See Advertising Page for Club-rates and Premium Offers.

E. B. TREAT, PUBLISHER, 771 BROADWAY, N. Y.





J. P. Hapkins

THE PULPIT TREASURY.

AN EVANGELICAL MONTHLY.

VOL. V.

NEW YORK, APRIL, 1888.

No. 12.

→ SERMONS ←

CHRISTIAN PROGRESS.*

BY PRESIDENT ISAAC S. HOPKINS, PH.D., D.D., EMORY COLLEGE, OXFORD, GA.

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—PHIL. iii., 13, 14.

Two things stand out prominently in this text. First, the purpose of the Apostle, something to be apprehended or attained, and secondly, the method by which this object was to be secured. We shall be the better prepared to understand the object the Apostle proposed to himself by a brief consideration of some of the passages contained in the context. He counted all things but refuse in comparison with winning Christ and knowing Christ. He purposed by any means to attain to, to come to, to have part in the resurrection of the righteous dead. He would apprehend, take hold of, that for which he had been apprehended, or taken hold of, by Christ Jesus. The word perfect occurs twice in the chapter. In the first instance it bears the strictly ethical meaning of personal perfection in moral character, and also the meaning suggested by the figure of the race course and its prize, that of consummation and victory.

In these senses the Apostle says of himself, "Not as though I were already perfect." In the other instance the word is used in a different but kindred sense. Its full meaning can be best inferred from its use in other places

* A Commencement Sermon.

by the same writer. "We speak wisdom among them that are perfect"—of fully developed mind and character. "Brethren, be not children in understanding; in malice, be ye children, but in understanding be ye perfect"—*men*, in the authorized version. "Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man,"—maturity—and completeness. "But strong meat belongeth unto them that are perfect"—of full age, as in the authorized version. The usage in this passage seems to convey the idea of maturity simply.

Construing these passages with the obvious figure employed in the text we understand the Apostle's conception of the thing he aspired to. He recognized a calling which came from God, a high and heavenly calling; that this calling had its expression and authority in Christ Jesus, and that to be like Christ was the consummation of Christian aim and effort. It is matter of devoutest thanksgiving that a principle so vital in the Christian life should have been presented to us in a form so vividly personal as this, and in a life as exalted as the Apostle Paul's, and yet, such a presentation has in it two very contrary elements. It is always a matter of high privilege to be permitted to look into the life processes of a great and noble spirit. The kinship of our humanity will assert itself, however exalted may be the character we study, and we are stirred to greater activity and more persistent effort to become more worthy of such kinship. The possibility of attainment is rendered more familiar by the example before us, and our best aspirations are kindled into a more positive hope of achievement.

On the other hand, there is discouragement in the very excellence we admire. The characters which command our highest reverence seem so far beyond us, that we lose heart and insensibly lower our standard to that which we deem possible for us. Fortunately, or better, providentially, the true philosophy of the Christian life makes it possible for us to take encouragement from the achievements of good and great men, but does not appoint the life of any one of them as the measure of our own attainments.

The true measure of influence of such lives upon our own is always, as here, to be found in their likeness to Christ. The Apostle fully recognizes this truth when he exhorts his Corinthian brethren to follow him only as he followed Christ.

How tenderly and considerately he draws these Philippian Christians into the tide of his own fervor and devotion, when, addressing them as brethren, he confesses that he has not yet apprehended, declares his own purpose and plan, and begs them whereto they have in common with himself attained, to walk by the same rule, to mind the same thing.

The mark then toward which the Apostle pressed was Christlikeness. The perfect in his thought was that which found expression in the life and character of Christ his Lord. Any standard less than this he could not for a moment entertain. That he could not expect perfectly to reach it did not for a moment quench his ardor or relax his effort. If the conception should savor to us of the illogical or paradoxical, we may at least find its analogy in

those lines of which the mathematicians tell us, which forever approach each other but can never touch. The infinite distance between the Apostle and his Lord was ever shortening but could never be obliterated. Down to the latest moment of earthly existence and on through the eternal ages the faultless model would invite to imitation and the prize of perfected character would forever be imparted. Let us now consider the next point in our inquiry, the method of the Apostle in seeking his end.

He forgot the things which were behind. We cannot for a moment suppose the meaning to be literal. In such a sense things cannot be forgotten. Nor does the Apostle mean that the precious stores of memory are to be ignored or rejected, either in the pleasure they convey or the warnings they give. No man could have set a higher estimate upon such aids to worthy living than did he. It is incredible that he ever lost the vividness of impression which the memory of the journey to Damascus brought to him. With no less vigor and persistence did his vision of heavenly things abide with him. But memory must take its proper place in relation to the Christian life. There is always the possibility of an undue dwelling upon things past, and there is danger from two sources when the memory busies itself with the most pronounced events which enter into our experience.

The first danger is the tendency to morbidness. In proportion as the conscience is tender and the heart loyal to Christ, in just that proportion is the memory of past sins painful and distressing. The tendency to brood over these is difficult to resist, and can bring only evil. It is the part of a true faith in the blood of Christ to consider that it has power to wash sins away and it is the part of true wisdom to consign pardoned sins to oblivion. Happy is that man who can so enter into the spirit and power of divine grace as to consciously leave behind him the sins of his life. They are among the things to be forgotten. Repented of, pardoned, mourned over and abandoned, they belong to the irrevocable past, and it is our blessed privilege to forget them.

And so of our failures. These, if remembered at all, are to be recalled only for the useful lessons of warning they may teach us. To argue future unfavorable results from past failures is unwise in the last degree. Such recollection can have but one result, that of abating our zeal in present labor and destroying our hope of future success. These too are to be forgotten. Losses, bereavements and the thousand ills which are incident to life ought not to be held purposely in memory, and allowed to absorb attention as if it were a sacred duty to cherish them. The spirit of healthful life forbids such memory and the power to forget them in measure is among the most beneficent gifts of God.

There is danger from another source. The temptation comes to all to be satisfied with moderate attainments. Particularly are we prone to recall the hour and place of our conversion and to feel a degree of complacency in being able to fix such date and place. While such a recollection has its value, it must not be substituted for the testimony of Christian character and experience which belongs to daily life. No man is in the full enjoyment of his

Christian privilege whose only evidence of discipleship is that he was once clearly and happily converted. 'To God's faithful and obedient children every new crisis, every new temptation, every new undertaking brings renewed communion with Him. The Christian warfare is so sharp, and the arch-enemy presses the faithful soldier so hotly, that little time is given for self-congratulation over victories won.

Or, to use the figure of the text, the race in which men are running leaves no opportunity for regretful or exultant meditation upon the steps already taken. We see the racer as the Apostle meant we should see him—every muscle strained, every nerve tense, sweeping on in full career, eye and hand and foot subordinated to the demand of the thrilling movement. His expectation is quickened, his purpose intensified, the whole man is wrought up to the highest activity in his effort to win. A look backward may be fatal. No step can now be retraced and bettered. The past is gone forever, only the present and the future with its possibilities remain. No wonder the Apostle should have characterized this eager, concentrated, perpetual aim as *one thing*. "This one thing I do—I press toward the mark." Complex as were his labors, varied as were his methods, these aimed at one mark and that mark was likeness to Christ.

Young gentlemen, I have presented for your consideration these outline thoughts of the Apostle's conception of life, believing that they would have a special appropriateness to you and to your surroundings to-day. I trust it may not seem out of place, if I occupy the remaining portion of the hour in such direct and personal appeal and counsel as your circumstances seem to demand. If there ever was a time in your history when you were entitled to honest, earnest, prayerful counsel, such a time is the present. You are about to go forth to stand in your places in the serious business of life. From this day you have had done with the old familiar scenes in lecture-room and chapel, in college campus and village church. Hitherto I have, in common with my associates in office, spoken to you from beneath the robes of authority, with an unquestioned right to your obedience and respect. Now I can appeal only to your reason and your love, and ask you to consider what I may say, and after weighing accept or reject it according to its value. So much difference can one day make in human life and destiny. But yesterday you were boys, with a boy's proclivity to fun, a boy's ambitious thoughts of college honors, a boy's heedless disregard of what a day might or could bring forth. To-day you are *almost* men, with sober mien and grave retrospect. Already the honors for which you have striven so hard seem very small, and every fibre of your being is tingling with the consciousness of impending responsibility. I said almost men. The qualifying word was used advisedly, or at least with deliberation. For some years yet your claim to manhood must rest *in lite*, and the final adjudication will come only when you have vindicated your claim by such achievement and such manifest growth as will leave your title absolute and unquestioned.

The issues before you may well engage your attention in the light of the

Apostle's ideal of life and the method of its attainment. Of the possible issues which confront you one is a speedy and fatal retrogression. Hitherto by the beneficent arrangement of Divine Providence you have been under constant and wholesome restraint. What you have not been wise enough to see for yourselves has been seen for you. Healthful stimulus has come to you from so many quarters, that you could hardly have helped yielding to the better impulses of your nature.

College rewards, home influence, a quiet village life, wholesome public sentiment, class emulation, and that blessed nameless something which characterizes boyhood before it has learned the crooked ways of the world; all these have been so many elements of an inspiration which has kept you earnest in labor and true to duty.

High moral purpose and profound convictions of what was right have hedged you about and carried you forward to your present place with comparatively few solicitations from without to break away from good purposes or lay aside worthy ambitions. How easy it is to lose the results of these good influences and one by one to surrender the outposts which guard the avenues of life, is only too well attested by thousands of lives which begun their retrogression in the relaxation following a brilliant college career. Many a young man, wearing the proud trophies of his diligent and self-denying toil in college, has surrendered himself to the delusion of supposing that his labors in the class-room entitled him to special indulgence when the time of college work was over. Not a few by a false and fatal logic offset high moral character while students by loose and unworthy concessions to the prevailing vices of the day when they have passed out from the restraints of college law.

No young man is safe who admits into his plan for the future a voluntary cessation of the efforts needed to obtain an education. Human nature is weak at best. The influences under which you will be thrown in the early days of your new experience will be adverse to the efforts you have found so fruitful here. The habits just formed are not yet so strong as that you may be satisfied of their permanency. The danger of retrogression therefore calls for special care and is to be avoided only by accepting the opposite issue, that of positive, constant and successful growth and advancement.

There is no middle ground. There is a sort of position in which men preserve moral character and social relations, and yet do nothing to help and bless mankind. It is astonishing how many useless people there are in the world. They are found in all grades of life. They follow a beaten path without the hope or purpose of change. They take their opinions at second hand. They know nothing of the glow and delight of downright hard thinking and of quick, vigorous action. Through timidity or indolence they are reluctant to combat the opinions of others. From mistaken ideas of peace and good-fellowship they do not give expression to the feeble protest they sometimes feel against what they dimly know to be wrong or pernicious. In a word they are stagnant, and stagnation is incipient death.

For such advancement and attainment as are suggested and commended in the meditations of this hour, you must carry into your new relations the highest possible ideal of life. Of the elements which enter into such an ideal I mention a few.

First, you should resolve to be busy men. By the necessities of your case as well as by the promptings of a sound philosophy and true religion you must have a business. I say a business, for I do not open now that question so pressing and absorbing to right-thinking young men of the choice of a vocation. The great point is that you should have something to do, something honorable, however humble, something to which you can commit yourselves with faith in its possibilities, something that you can honor and magnify. I do not counsel indifference as to the kind of business to be followed, but I am sure that many mistakes grow out of the popular notion that there is a special business for each and every man, as if there lay hidden away in the possibilities and opportunities of life, in some mysterious corner, a certain occupation, the finding of which conditioned success and failing to find which doomed a man to inevitable and irretrievable failure. Do not be misled by the false notion of honor as attaching to special callings to the exclusion of others. Settle it in your minds to-day, once for all, that you will ask and receive no honor merely from your calling.

Place does not make men. No man is fit for any place who is not immeasurably greater than his place. What boundless freedom would come to you to-day if you could grasp this simple truth in the gospel of the secular life. This question of a calling in life, so perplexing and so fraught with peril, would already be nearer a solution. You would see that taste, inclination, opportunity, and above all the leading of Divine Providence are the elements out of which may be inferred one's calling in life. The foolish dream into which so many are led by ill-judged plans of ambitious parents, and out of which so many wake when recovery is impossible, would dissolve like the morning mist, and you could take hold of such lines of work as promise best for you and your fellow men. Your time will have been well spent here if you have caught the spirit of work which belongs to the college in common with all enterprises which have for their object the bettering of mankind, the progress of the world.

The living principle of abundant work, of constant occupation, of practical contact with men in the affairs of life, will ripen your natures and seem but the normal exercise of your powers in an advanced class. The history of literature is full and rich in illustrations of the close alliance of business habits with vigorous thinking and brilliant achievements.

Intimately connected with this business view of life is your future in its social aspects—your personal relations to men. The temptation to selfishness is well-nigh universal. Men are prone to see things in the light of their own interest, welfare or comfort. One of the hardest victories to achieve and among the last to come to us is the victory over some refined form of selfishness, the existence of which was hardly recognized by ourselves and perhaps dimly

seen by our most intimate friends. We are apt to fancy that we can take refuge from annoyance and vexation by constructing a world of our own. We are tempted to fall back on our reserved rights, so to speak, and shut out mankind from participation in our cherished thoughts and plans. We deceive ourselves with the idea that in such a retreat we shun much responsibility, forgetting that responsibility is a thing not to be chosen or rejected. The heaviest responsibility is assumed often in the rejection of that which circumstances place upon us. The healthful mind recognizes as among the prime tenets of life the common brotherhood of men. He who needs me is my neighbor and my brother, whether the need is for the means to buy a loaf of bread or for the higher charities of sympathy and friendship. No man can live to himself with impunity. If he breaks this law of his social being he does it at his peril. One of the sad sights in this life is that of a man who has spent the flower of his youth and the prime of his manhood in selfish pursuits, disdaining the claims of his fellows upon his sympathy and help, and waking up at last in the desolation of old age to a knowledge of irreparable loss. The strings so long untuned cannot be forced to make music now. The sweet charities of life are strange mystery to him. Suspicion has poisoned the well springs of his joy and only bitter waters flow. Young gentlemen, keep your hearts young and fresh by keeping them pure and true, and in hearty sympathy with men. Shut your ears to that miserable suspicion of men which expresses itself in the saying that all men are to be treated as scoundrels until they have proven themselves honest. Better a thousand times that you should be deceived and suffer loss believing men to be true than that you should harden your hearts against the claims of humanity.

But above these things and above all things and embracing all things, there is *one thing* which must enter into and constitute your ideal of life. That is, that only the Christly life is worth living, worth possessing. Examine that history which records the life and outlines the character of Jesus with a view to framing your own life and building up your own character on the highest model. It will abundantly repay all your study. I may say, for I believe it, that a true intellectual conviction in religious matters is the sure forerunner of heart approval and acceptance. The intellect in its highest activity as an interpreter of the truth goes very near the burning bush where God is. The noblest development of our humanity upward has been found in those men, whose utterances in other than religious matters have commanded the world's attention. In philosophy, in science, in art, in poetry, the men who have most profoundly impressed the race have been men of faith. Towering above their race they stand as illustrations of the truth that the symmetrical life reaches heavenward while it lengthens onward and spreads outward. If doubts grave and serious have already presented themselves to you, I beg you to hold them in abeyance until you have saturated your mind and heart with the flavor and spirit of the one spotless and perfect life. Be patient with yourselves. The final verdict which every man's reason must make in all religious questions cannot be reached at a bound and it does not

belong to the season of youth. Happy is that man whose intellectual and moral nature has come to the consideration of these questions under the tutelage of sincere and devout teachers. The faiths of our childhood survive long after the world has persuaded our foolish sense that it alone possesses the chief good. Cherish, young gentlemen, as of priceless value the boundless faith of which you have had some knowledge in others—perchance in yourselves in your better moments, for such faith is the substance of things hoped for, the evidence of things not seen.

In the light of such an ideal of life you will learn to forget many things which had better be forgotten. Your college triumphs and other triumphs which yet may come, will seem smaller when they are behind you. Forget them, they are not worthy to be remembered in comparison with the great things possible for you.

If you rest this morning under a sense of the failures and faults which may have marked your record, put these behind you in the firm purpose to avoid such for the days to come. If in the companionships and associations of your college life there have arisen discords and animosities let these also be among things forgotten. The supreme call of this new, bright, hour in your history is to press forward. Let the dead past bury its dead. Go you forth into the busy working, rushing world of earnest men. And quit you like men.

THE GOSPEL OF CHRIST THE BELIEVER'S GLORY.*

BY PROFESSOR THOMAS SPROUL, D.D., LL.D., REFORMED PRESBYTERIAN SEMINARY,
ALLEGHENY, PA.

I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.—ROMANS I., 16.

THIS verse is connected with the preceding context by the causal particle "for." It presents the reason why Paul was ready, to the utmost of his ability, to preach the Gospel to the saints in Rome. He was not ashamed of it. There is here the use of the rhetorical figure *litotes*, by which a negative statement strongly implies the opposite affirmation. Not to be ashamed of the Gospel, is to boast of it; to glory in it. For this again, by the use of the same particle, he assigns the reason: "It is the power of God unto salvation to every one that believeth."

The Greek word here rendered power is *δύναμις*. It means much more than *ἐξουσία* authority, or *κράτος*, strength, or *ἰδχυσ* force. It includes all that is necessary to accomplish the object. It is from *δύναμαι*, to be able. The idea is that of ability. In it there are the concentration and co-operation of all the divine perfections to effect the salvation of believers. The same comprehensive truth is contained in the grand doxology (Eph. iii., 20,

* The author of this Sermon is in his 85th year, was licensed to preach in 1832, ordained in 1833, and has been a professor of theology for 30 years.

21): "Now unto Him that is able to do exceeding abundantly above all that we ask or think according to the ability (*την δύναμιν*) that worketh in us; unto Him be glory in the Church by Christ Jesus throughout all ages, world without end; Amen." This ability extends to the utmost limit of all that God can do. There are some things that He cannot do, because they are contrary to His nature. "He cannot deny Himself" (II. Tim. ii., 13). "It is impossible for God to lie" (Heb. vi., 18). Bounded only by what is competent to His nature, all the perfections of God harmonize and co-operate in the salvation of believers; and in this harmonious co-operation—in the end accomplished by it—and in the means by which the end is attained, there is abundant reason why they should glory.

I. The perfections of God exercised in His ability to save them that believe is cause of glorying.

1. His love. This was the moving cause of the plan of salvation. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," John iii., 16. Love in God is not an emotion or affection called into exercise by a lovable object. "It is the good pleasure of his will" (Eph. i., 5), according to which "He has predestinated us to the adoption of children." Goodness and love and mercy, and grace are subjectively the same as existing in God. They differ objectively. Goodness respects creatures in harmony with their Creator (Gen. i., 35). Love is exercised towards rational beings. Mercy has for its object misery; and grace goes forth to the undeserving and ill-deserving. In these, as constituting the ability of God to their salvation, believers glory.

2. His wisdom. The wisdom of God makes it certain that all He does shall be in perfect accordance with His nature. It is so in His work of creation; it is so in His providential government of all things, and it is so in the salvation of believers. The problem to be solved was, how the rebellion of two classes of His moral subjects could be dealt with so as to bring in the highest degree, glory to God. Had it been determined to punish the rebels according to their guilt, the justice of God would have been exercised in ever exacting satisfaction from them. But of His goodness, love, mercy and grace there would have been no manifestation. In the incarnation of the Son of God; in His obedience to the death as the sinner's surety, the problem is solved. "Mercy and truth are met together, righteousness and peace have kissed each other." (Ps. lxxxv., 10).

3. His power. The entrance of sin among the moral subjects of the government of God was an attack on His throne, an attempt to supplant His authority. Headed by a leader possessing wisdom and power to the utmost extent of a creature's capacity, omnipotence was required to meet the emergency and bring out of this vast revolt, glory to God. A fiat from the throne to blot out of existence rebel angels and men, might have gone forth and the world be restored to that condition in which it was at the close of the sixth day of creation. But had this been done, there would never have been any occasion for the rapturous exclamation, "O the depth of the riches of both

the wisdom and knowledge of God! how unsearchable are His judgments and His ways past finding out!" (Rom. xi., 33).

4. His justice. The justice of God deals with the subjects of His moral government, rewarding them who obey, and punishing the disobedient. On those who by sin forfeited their right to everlasting life, it demands the infliction of eternal death. But because eternity is without end justice would be forever enforcing its claim. It seemed that there should be, to the glory of God, an exemplification of justice fully satisfied. This was done when the God-man on whom were laid the iniquities of His people, uttered on the cross in triumph, 'It is finished.' Justice responded, it is enough. The whole debt was paid, and justice demanded that the surety be freed from all its claims, and exalted to the highest honor; and in due time, that all His redeemed be where He is to behold His glory.

5. His holiness. The holiness of God is the perfect purity of His nature, by which sin as moral defilement is not only infinitely distant from Him, but also irreconcilably and eternally opposed to Him. It is that perfection in which there is a special display of His glory. "Who is like unto Thee glorious in holiness?" (Ex. xv., 11.) The contemplation of the holiness of God as contrasted with sin, called forth from angelic worshippers the joyful trisagion, "Holy, holy, holy is the Lord God of hosts; the whole earth is full of His glory." (Is. vi., 3.)

Had no salvation been provided for sinners there would have been a manifestation of the holiness of God in their everlasting banishment from His gracious presence. But even then the fires of Tophet could never purge away their defilement. The ability of God is seen in removing from the soul all the pollution of sin, furnishing to the redeemed in Heaven songs of endless praise. "Thou wast slain and hast redeemed us to God by Thy blood." "Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church." (Eph. v., 26, 27.)

6. His truth. The truth of God is seen in the fulfilment of all His declarations. It will be exemplified in eternity in the execution of His threatenings against impenitent sinners. But it will be glorified in the fulfilment of His promises. "The promises of God are Yea and Amen in Christ Jesus unto the glory of God by us." (II. Cor. i., 20.) The faithfulness of God will be celebrated for ever by the redeemed in glory. "Thy faithfulness Thou wilt establish in the very heavens." (Ps. lxxxix., 2.)

II. The end accomplished by the ability of God revealed in the Gospel of Christ is a cause of glorying. Man's condition for which salvation is needed is that of ignorance, guilt, pollution and slavery. Answering to this is the remedy provided by the ability of God and revealed in the Gospel of Christ. It is summarily contained in I. Cor. i., 30: "Of Him are ye in Christ Jesus, who of God is made unto us, wisdom, righteousness, sanctification and redemption." Jesus Christ is made of God to us.

1. Wisdom to remove our ignorance. Our condition in this respect is

strikingly described in Eph. iv., 16. "Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them because of the blindness of their heart." Sin has not only shut out the light from us, but it has put out our eyes. Jesus Christ has proclaimed Himself to be the remedy for this great evil. "I am come a light into the world that whosoever believeth in Me should not abide in darkness." (John xii., 46.) The illumination of the soul is the effect of divine ability (II. Cor. iv., 6). "God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." The prayer of the Apostle presented in faith will bring the priceless blessings contained in it (Eph. i., 17, 18): "That the God and Father of our Lord Jesus Christ, the Father of glory, may give unto us the spirit of wisdom and of revelation in the knowledge of Him; the eyes of your understanding being enlightened that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His ability (*δυναμειως*) to us-ward who believe."

2. Righteousness to deliver us from guilt. We come into the world under condemnation. "He that believeth not is condemned already." John iii., 18. From this state we are powerless to free ourselves. The Gospel of Christ presents the remedy. The Son of God in the fulness of time, pursuant to an arrangement in eternity, became man and by His obedience to the death as our surety, satisfied for us the law in its penalty, and secured our deliverance. We are "justified freely by His grace through the redemption that is in Christ Jesus." (Rom. iii., 24.)

3. Sanctification to cleanse us from pollution. We lost by the fall the holiness of the state in which we were created. "We are all as an unclean thing, and all our righteousnesses are as filthy rags." (Is. lxiv., 6.) The Holy Spirit sent by the Father and the Son is the efficient purifier. God hath chosen us to salvation through sanctification of the Spirit. (II. Thes. ii., 13.) "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus and by the Spirit of our God." (I. Cor. vi., 11.)

4. Redemption to emancipate from slavery. By the fall the human family were brought under bondage to the law both in its precept and penalty. It demands perfect obedience to its commands under the penalty of eternal death. "Created in Christ Jesus to good works we are freed from this bondage." "Ye are not under the law but under grace." (Rom. vi., 14.) "If the Son shall make you free ye shall be free indeed." (John viii., 36.)

III. The means by which the end is obtained is reason for glorying in the Gospel of Christ. Neither merit, nor efficiency is required of us in order to be saved. Paul's application of the words of Moses is a clear statement of this point (Rom. x., 5-9): "Moses describes the righteousness which is of the law; that the man who doeth these things shall live by them. But the righteousness which is of faith speaketh in this wise: Say not in thy heart, who shall ascend into Heaven? that is to bring Christ down from thence; or who shall descend into the deep? that is to bring Christ up again from the dead.

But what saith it? The word is nigh thee, in thy mouth and in thy heart; that is the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved." The power to believe in Christ is subjectively the same as the power to believe any accredited fact. But objectively it is immeasurably different. It is a power that belongs not to man in his natural state. It is from the ability of God imparted to the soul by the Holy Ghost in regeneration. It is an intelligent and implicit belief of divine testimony in regard to the salvation of the soul, and includes assent to the truth, acceptance of the gracious offer and obedience to the command. "He that hath this testimony hath set to his seal that God is true." (John iii., 33.) "He that believeth on the Son hath everlasting life" (v. 36). "This is His commandment that we should believe in the name of His Son Jesus Christ." (I. John iii., 23.) Well may believers glory in the Gospel of Christ, that makes known to them the ability of God for their salvation.

PAUL'S AGONIZING ZEAL.

By G. A. LOFTON, D.D. (BAPTIST), TALLADEGA, ALA.

I could wish myself were accursed from Christ for my brethren, my kinsmen according to the flesh.—ROM. ix., 3.

ONE of the chief characteristics of Paul was his burning zeal for the glory of Christ and the salvation of a lost world. He never conferred with flesh nor blood. He rejoiced in tribulation, gloried in infirmities and was superabundant in labors. The text portrays his agonizing zeal for the Jews, his kinsmen. If it were right or necessary he could wish himself accursed from Christ for their salvation. How deeply he must have looked into the bottomless pit! What a conception he must have had of a lost soul! His zeal was love in a chariot of fire. It is this kind alone that can subject the world to Christ. His words furnish these lessons.

I. They show what zeal we should have for the salvation of our own country and kindred. *Christian* patriotism is the noblest. Jesus was a patriot. His followers are always on the right side of every good question. The zeal of such a man is always burning for the salvation of his loved ones, and of his fellow-citizens. Who among us can honestly use Paul's words with a similar object in view?

II. The zeal of Paul demonstrates the interest we ought to feel for the salvation of the world beyond us. When he uttered the words he was a foreign missionary, yearning to go to Rome to preach the Gospel. His heart bled for the world as it did for home and country. Every Christian, like Paul, is a foreign missionary. He must have something of Paul's spirit. Christianity is missionary or it is nothing. Besides, Paul's words teach the value of an immortal soul—and that it is only by our zeal for the salvation of others that we can keep our own hearts warm. Soul-saving is the hottest kind of work.

❖ Easter Service ❖

WHY IS THE RESURRECTION INCREDIBLE?

BY REV. JOHN B. DONALDSON, EDITOR OF NORTHWESTERN PRESBYTERIAN,
MINNEAPOLIS, MINN.

Why should it be thought a thing incredible with you, that God should raise the dead?—

ACTS xxvi., 8.

WHEN Paul was indicted at the bar of Felix as "a pestilent fellow and a mover of sedition" the charge was not sustained. If the governor had not wished a bribe, the case would have been nonsuited. Festus, likewise, found that the real question was "of one Jesus, which was dead, whom Paul affirmed to be alive." King Agrippa was urged to assist in framing the indictment that should go up with the prisoner to Cæsar, and now the royal judges are struck dumb with this question: "Why should it be thought a thing incredible with you, that God should raise the dead?"

A band of Jews had sworn that they would neither eat nor drink until they had made an end of this witness. The Sadducees denied all immortality and all spiritual existence. The Athenians, who gathered under the Acropolis, eager for novelties, mocked at the resurrection. Paul himself had disbelieved it, and fought this faith with ferocious zeal until he was mastered by conviction. The same doubt troubles men to this hour. The crooked interrogation mark is thrust under every church, and into well-nigh every home.

I. Incredulity has many causes, and justifies itself with many reasons. It has never seen a resurrection, and it thinks it believes only what it sees. There have been plenty of funerals, but nothing more, so far as its experience goes. When it is urged that this is limited, testimony is cited from the broad past. Genesis is full of the phrase "and he died." Egypt is musty with mummies, and populous with pyramidal mausoleums. History is crowded with hecatombs, but is silent concerning new births from sepulchral wombs. The evidence of Christian history is thrown out of court.

Some appear to have merely the rudiments of a soul, and are scarcely conscious of superiority to the brute creation. One such said to a minister: "Your preaching does me no good. I have no soul. I want no one to talk to me about an imaginary hereafter. I shall die like a dog." The preacher apologized. "I supposed I spoke to men who had souls. Had I known my audience, I had brought a bag of bones, for the dogs to whet their teeth upon."

Others shrink from the righteous retributions of the future. They resist the evidences of judgment, and fight the thought of justice. They rebel against the penalties of hell, and are willing to overturn Heaven to escape. Voltaire says he "will not believe a miracle," and Lady Montague strikes the "nots" out of her decalogue, that she may insert them in her creed.

The sophistries of self-sufficiency; the solicitations of curious and overweening ambition; the deceptions of pride; the superstitions of the ignorant

and credulous; the whisperings that emanate from the Father of Lies; all marshal their forces to crucify hope.

There are those who count the thought of resurrection too good to be true. The tremendous reach of infinity and eternity dazes and wearies them. They are dizzied with the depths of the mystery, and turn away from the profundity they cannot fathom.

Others dwell so narrowly upon the mechanical and material side of life, that they forget the spirit. Natural science and its literature are fettered with earthly limitations. George Eliot only sang one song, noble and beautiful as far as it goes, but infinitely sad in its suicidal disbelief.

This is life to come. . . . May I enter
That purest heaven, be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beget the smile that hath no cruelty,

Be the sweet presence of a good diffused,
And in diffusion ever more intense;
So may I join the choir invisible
Whose music is the gladness of the
world.

II. Natural religion balances the improbability with its own probability. Negative evidence is worthless. Fifty millions of people did not see Garfield shot, but they could not clear Guiteau. Love is not measured with a yard stick, or focused under a microscope, but that does not breed scepticism. A measuring worm humps itself along the edge of an old Bible, and says the rose of Sharon is a myth, but *littérateurs* pronounce the witness incompetent. So, over against all difficulties, faith sets her reasons.

The soul expects immortality, and hungers for it with a divine and deathless famine. The hope crops out in mythology, poetry, and modern paganism, despite all repression. It cannot be killed. When Admetus mourned the death of his wife, who had given her life for his, there came a demi-god who rescued her from Acheron. Euripides portrays the scene which startled the participants, but satisfied their deeper sense of nature.

Sudden into the midst of sorrow leaped,
Along with the gay cheer of that great voice,
Hope, joy, salvation. Hercules was here.

Analogies prefigure it. Shelley rebounds from a harsh and tyrannical doctrine, to inveigh with blasphemous lines against the kingdom of Christ. But he has also written some exquisite verses in its support. This is unconsciously given in the poem of *The Clouds*.

I am the daughter of Earth and Water,
And the nursling of the sky;
I pass through the pores of the ocean and shores,
I change, but I cannot die.
For after the rain, when with never a stain
The pavilion of heaven is bare,
And the winds and sunbeams, with their convex gleams,
Build up the blue dome of air,
I silently laugh at my own cenotaph,
And out of the caverns of rain,
Like a child from the womb, like a ghost from the tomb
I rise and upbuild it again.

It seems within the boundary of the thinkable to say that the Creator has power to recreate. It taxes no one's faith to believe that the watchmaker is able to repair his handiwork. God was not exhausted in six days. If he

first made inanimate clay; and then lifted vegetation out of the mould; if He brought forth animal life with the power of motion; and breathed into man the spirit of a celestial being, why should He put a period to development now? If He has the power, who shall question His purpose? That were to mock His creatures, and stamp Him with malignity unlike a God.

Probabilities prevail on *a priori* grounds. Pantheism with its impersonal mysticism, has its Nirvana. Hellenic verse has its Elysian fields. The Arctic Circle has its Walhalla. The antipodal aborigines have their happy hunting grounds; and Judea had its Paradise.

III. Christ brings many infallible proofs to corroborate and confirm the hopes of benighted peoples. It is very common to demonstrate that certain things are impossible, but that amounts to nothing in the presence of facts. While science was showing that the Sirius could not carry coal enough to take her over the Atlantic, she crossed. While men were proving that lightning rods, railroads, gas, telegraphs, cables, and telephones were visionary, inventors were realizing their dreams. No philosophy can stand which is deaf to new voices. No doctrine is worth considering that shuts its eyes to truth. No fair and honest man can discredit the witness of the best book on earth, nor can he invalidate the testimony of the only sinless man who ever lived. What does this history and this witness prove?

Christ answered the hopes of the patriarchs. Job stood on the chasm between the quick and the dead, saying: "I know that my Redeemer lives." It was not a guess; an evanescent hope; a simple conviction; it was a supreme certainty which his soul proposed to maintain. The man who walked the Emmaus road comforted the mourners by showing the necessity of suffering, and against the certainty of death, even for the Messiah, He urged the glory of the resurrection. Either Moses and the prophets had misled them, or their Saviour should die and rise again. He found the programme of His life in the hunger of their hearts for immortality and followed it through the Arima-thean grave to glory.

Christ promised to rise again. "Destroy this temple, and in three days I will build it up again." His disciples did not know what He meant, but others did. His enemies remembered it, and tested Him by it. "That deceiver said he would rise again." To prevent the claim, they rolled a stone to the tomb, sealed it with Pilate's signet, and set their guard. They had been warned; they made fraud impossible.

The empty tomb is evidence. The soldiers could not account for it. The Romans were baffled. The Jews were nonplussed. The disciples were most amazed of all. Mary asked the gardener where he had put the body. Peter and John ran to see what had happened. There were no marks of iron bars; no prints of robber feet; no signs of a hasty or violent assault; no suggestion of an abduction. The napkin was laid at the pillow, as when a guest leaves his couch at dawn.

Witnesses testified to what they knew. They were not simply eyewitnesses. Their ears heard the music of a voice that was never matched on earth

Their hands probed the nail prints, and spear thrusts. Their memories recalled the same gestures in breaking bread, and the same smile of benediction. If this was not the same Jesus who took His place in their sacred circles; bathed them in compassion; blamed them for folly; thrilled them for service; and bade them evangelize the globe; then there must have been two Messiahs, the indentures of whose lives met with infinite exactness at the tomb. That thought could not occur to the most incredulous. There was but one with the five wounds, and the heavenly heart. He had risen, beyond the peradventure of a doubt.

Their testimony could not be silenced. There is absolutely nothing to discredit their story. They cannot be convicted of conspiracy. No motive can be imagined for such a supposition. If ever men were honest, these were. If ever men were sure, these were. They abandoned their homes, their custom houses, their fishermen's nets, their city homes, their universities, and their senatorial seats, to become witnesses. They were imprisoned, beaten, persecuted, tortured, and crucified, but they refused to abate an iota of the truth. They never varied from it by the breadth of a hair. They never contradicted each other in an item. They never met rebuttal. Every power on earth was enlisted to overrule them; to silence them; to confute them; to break down their testimony; but they stood unmoved.

Their testimony convinced the prosecution. Within fifty days three thousand men changed front. Within sixty days five thousand more who had helped crucify Christ were assured of His resurrection. It is too late in the day to set aside the evidence which converted, first, an unbelieving Church, and then the executioners of the Messiah.

The Sabbath is evidence of the resurrection. The first day of every week is an Easter. The Lord's Day is a monument to the victor who conquered Dragon Death. The road to a Minnesota cemetery was covered deep under the snow, but trees were blazed to show the way. If any are lost in the blizzards of this frigid century, there are nearly a hundred thousand historic and holy days which will lead them straight to the vacant tomb hard by Gethsemane and Olivet.

Christendom is evidence. It is a nineteenth century miracle. Here is a tangible fact which no imaginable scepticism can question, or explain away. Since the resurrection of Christ, society has been transformed, history has been revolutionized, and humanity transfigured. The temples of priestcraft and lust have been purged, and made the vestibules of Heaven. The carpenter's Son has builded all homes; broken all shackles; manumitted all slaves; and erected ivory palaces for coming years. He has made it possible for every child to be princely; every woman to be queenly; and every disciple to possess a throne. To the peasants and pariahs His ambassadors repeat the words of Shelley to Keats:

It was for thee yon kingless sphere has long
Swung blind in unascending majesty;
Silent alone among an heaven of song,
Assume thy winged throne, thou Vesper of our throng.

The Holy Spirit in the heart is witness that Christ is near. The Teacher illumines dark places. The inspired conscience convicts of sin. The heavenly guest whispers gracious invitations to the banquet and blessing of holiness. The courage of an infinite conqueror breathes resolution and valor into the timid soul. The confident ring of truth cheers the trembling maiden. The strong arm of Greatheart leads the widow through the desolation of bereavement. The everlasting arms are underneath those who set foot in icy Jordan. The Comforter has come, and verily Christ is true.

Every witness increases the testimony. Hope stood at Eden, her hand shading her brow, as she scanned the horizon for signs of an enduring Paradise. Prophecy pointed to one who should crush the serpent head. Wisdom sent its followers, star led, to Bethlehem. Reform pointed out the Lamb who would take away the sin of the world. He accepted the load, went down to the grave with it, and rose to prepare a seat for His conquering kings. Pilate's broken seal proves it. Pentecost proves it. The catacombs prove it. The Cæsars prove it. Crescent Christendom, taking swift possession of each hemisphere, proves it; and the whole world will soon shout, Amen and Amen.

There is no other alternative that sane minds can accept. Paul was no liar; neither was he a fool. Peter was no forger; neither was he a crazed hypocrite. Christ was no deceiver; neither was He a dupe. He was either the God-man, or Beelzebub's tool. Paul was either an apostle or an impostor. To mention the dilemma is to silence the question and disperse the difficulties.

If Paul was mad, let us die in his asylum. If Peter was drunk at the first revival, we will search the globe for a chalice of his new wine. If the resurrection is a falsehood, we care nothing for truth hereafter. If Christendom is built upon a bubble, it has already lasted through nineteen millenniums, and will prove to be pearl when the stars drop from their places like untimely figs. If Jesus lied, then

The firmament is built on rottenness,
And earth's base on stubble.

Let the Judean Apollo believe it.

We have a God who has power to raise the dead. He created them in His own image at the first; He brought up His Son, the first fruits of the soil; and He promises that those who sleep in Jesus shall open eyes which can look unblinded upon ineffable holiness. He is not chained with His own servant laws; neither is He petrified with His own almightiness. He has a heart. It pulses with vital blood. His power and purpose transcend our thought as the universe does our footstep. He is love.

Let those who will make the earth a yard of graves; its valleys, vaults; its prairies, potter's fields; its gardens, Golgothas; its summits, the places of skulls; its lakes, the seas of salt and death. We look for new heavens and a new earth. Beloved, we bury doubt in the same sepulchre where Christ buried sin; we push it into the bottomless pit that shall be sealed forever, Faith, come forth from the tomb of corruption; drop off the cerements; and praise God for a deathless life.

Brother, believe it, and bring the world to live it. Then the nations of men shall make one household; its chambers, the continents; its mirror, the ocean; its fireplace, the sun; its chandelier, the stars; its banquet board, Heaven; its Joseph, Jesus; and its Father, God.

RESURRECTION PRESERVATION.

BY REV. N. D. WILLIAMSON, FIRST REFORMED CHURCH, SOUTH BEND, IND.

Thy dew is as the dew of herbs.—ISAIAH xxvi., 19.

THESE words are evidently and strongly figurative. They are intensely figurative. The original consists of three words; or rather of two different words—one of them being repeated—both of which contain a figure; “dew of herbs—thy dew.” And these words are from figurative roots; the word signifying dew being derived from a verb that means “to moisten gently,” and that translated herbs, from a verb that signifies “to become light, to be bright,” because some kinds of verdure are brilliant and even splendid. Nor is the figurative character of the words of our text, any objection to its use, in the support and elucidation of our theme.

For this highly figurative mode of expression is characteristic of the Sacred Scriptures. And truly there is no language in existence that is not metaphorical; and this peculiarity is the chief source of the vivacity and expressiveness of all languages. But our Holy Scriptures excel in the plentiful use, the delicate beauty, and magnificent splendor of their figurative expressions. In the words of a distinguished scholar, “Such glowing language meets us in every page, as justifies the remark that the Bible is by far the richest volume of fancy in our literature.” The poetical not only, but the prophetic parts of the Old Testament from which our text is taken, and the discourses of our Lord in the New, are especially freighted with these beauties of diction, which, like the mirrors that surround a magnificently furnished apartment, seem to multiply the objects presented to our vision; and which also, like mirrors, flash the sunlight of truth as well as of beauty, on the subject of thought and faith brought to our notice.

As we tread our joyous way through the realms of Holy Writ, and regale our mental senses and enlighten our souls, with the delicacy, the brilliancy, and the sublimity of the figures, as they occur in the various forms of personification,—anthropopathy, synecdoche, hyperbole, irony, metonymy, simile, metaphor, proverb, allegory, and parable,—we are made conscious of the immense force and beautiful clearness with which God has invested our Sacred Writings, and their consequent adaption to reach the mind of the humblest gazer on the works of nature, and to captivate the fancy of the most polished child of refinement and culture, and thus to become the media through which the Holy Spirit shall be found “bringing into captivity every thought to the obedience of Christ.”

This will be seen to be strikingly true in regard to our text, the primary

idea of which is that the herbs are preserved during time of drought, etc., and are revived and made to flourish again, through the power of God by the operation of a law which is as quiet, refreshing, and beneficent as the bestowment of dew, by which so much good is done in Palestine during the dry season. The application of this idea was evidently to the resurrection from the dead; "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs." A parallel passage is found in Daniel (xii., 2), "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

By this figure of the resurrection, the prophet encourages the Israelites with the promise that though the prospects of their nation seem as hopeless as those of dead men, yet as the dead were to be raised, so should the hopes of their nation be raised by the power of God;—just as the plants, etc., that have been dried up by intense heat, or apparently withered by the consuming frost, are preserved, revived, and made beautiful and useful again by the living influences with which God invests or visits them. "Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs."

From all this profuse and eminent use we have seen that God makes of figurative language in His Holy Word, and from the unmistakable resurrection use He makes of the figurative language of our text, we may well give up our minds and hearts fully to the fact that the preservation, raising, and growth of the vegetable world, present us with God-given illustrations of the resurrection of the dead. "Thy dew is as the dew of herbs." In the same manner as the apparently withered and dead seeds and plants in the world of vegetation, are preserved, raised, and beautified by the laws which God's power and love have enstamped on them, so will the bodies of the dead be preserved, revived, and beautified by the law with which God's power and love have invested them.

The law by which the worthless weeds and noxious thorns are preserved, revived, and made to grow, is the same as that which preserves and beautifies the useful plants and flowers; so the same law which preserves and raises the bodies of the righteous will also cause the resurrection of the bodies of the wicked. But as our text refers to the people of God, we will confine our present view to the resurrection of those on whom "the second death hath no power."

"Thy dew is as the dew of herbs."

The preservation, reviving, and growth of plants, etc., furnish a God-given illustration and proof of the resurrection of the dead. We have only time now to consider the first of these facts, that of what may be appropriately called Resurrection Preservation. Let us examine the divinely suggested and furnished proofs of the preservation until their resurrection and for their resurrection, of the germs or identities of the bodies of dead human beings, or rather those proofs which are to be found in the preservation of the germs of plants, etc., until the time of their resurrection.

Resurrection Preservation. I. Against decomposition. One of the great difficulties connected with the resurrection is the fact that the bodies of the dead decompose, and that oftentimes some of their parts go to make up the growth of plants and animals. But is not this difficulty removed by the law of the text; the law that governs the reproduction of plants, and which is so forcibly presented by the Apostle in his argument to the Corinthians for the resurrection of the dead? The plant may have a bulb that is comparatively very great, that bulb may die, may decompose, may seem to perish; its constituent parts may be taken up into other plants; and the ignorant observer might think and say that such a plant had surely been destroyed, and having thus become absorbed into other living organisms, perhaps many times over, it was impossible even for God to reproduce it.

And yet another man with better powers of observation would note the folly of that ignorant pretender; and while the latter was gloating over his idea of the absolute destruction of the plant, because of the decomposition of its obsolete and effete parts, the noticer of what God was actually doing would be watching with intense interest the germ of life which was preserved by the divine power. And he would one day be rewarded by seeing that germ of life, under favoring circumstances, break forth into the new beauty of its preserved and renovated existence. Even so while infidels are shouting over the effete and decomposed bulk of human bodies, "there can be no resurrection!" the angels must smile at their ignorant folly, as they watch with intense interest the way in which God is preserving the germs of those bodies—ready under the favoring circumstances of the resurrection to spring up into new beauty and glory.

And as we know that the germinating part of a plant, by which it is preserved and is reproduced in fresh and vigorous existence, is a very small part of its whole bulk, and is ready to grow up again under the proper circumstances while that bulk decays; shall we not feel ashamed to cherish the idea that the Great God who says He will do the same things for human bodies, cannot do for them, or will not do for them, what He is doing every year for the comparatively worthless plants around us? How can a man who knows the fact that this is the law of herbs, be so foolish as to reject the Bible or its resurrection truths because he is unwilling to admit that God can or will do the same thing for those living organisms, human bodies?

II. Against deportation. Other dangers, however, threaten the bodies of the dead. Being on the surface of the earth and mingled with its particles, they must necessarily be moved about. The winds may waft them to other regions; birds or animals or men may carry them abroad; the rivers may float them in their rapid currents; the ocean may heave them on its mighty billows. How then shall they be preserved?

"Thy dew is as the dew of herbs." God has purposely made many of the seeds so that they are wafted on the winds, not that they may be destroyed, but may be brought into better positions for their preservation and subsequent prosperity. Many a mighty tree has grown from seed deposited in the mi-

grations of birds and beasts. Man has carried the more valuable productions of the earth for food into other parts of the world where they are better cared for than in their original position. Rivers remove roots and seeds, which vegetate and grow hundreds of miles from the places of their nativity. And it is a well known fact that the ocean currents carry and place the living germs of herbs and trees, thousands of leagues away from the spot that gave them birth.

And shall we disbelieve the fact that the Great God who performs these wonders in the ordinary operations of nature, is unable or unwilling so to control winds, and birds, and beasts, and living men and flowing rivers, and heaving oceans as to preserve, and protect, and carry to safer or better places the germs of those bodies which He has taught us shall rise at the resurrection of the last day? We must disbelieve the obvious facts of His preserving power in the moving vegetable world, before we are prepared for such disbelief.

III. Against intermingling or loss of identity. Another trouble that presents itself to some minds is that amid all this changing and moving through so many possible remote regions and revolving centuries, there is great danger that the bodies of the dead will become so intermingled and mixed up that it will be impossible to identify and distinguish them.

"Thy dew is as the dew of herbs." Take the many hundreds of plants that exist about us—there are computed to be more than 80,000 kinds on the globe—with their millions of seeds. The God of nature never mixes them up. Whatever may be true about the amalgamation of growing plants, when their seeds or germs are perfected it is impossible so to mix them as to confound them; so to mix them up that corn will produce wheat, or flaxseed, oats. You may take the minutest seeds and mingle ten thousand of them together in every possible way, so that you cannot separate or distinguish them; and yet if you place them in circumstances favorable for their vegetation, they will distinguish themselves and prove their own identity, so that the acutest investigation of those mixed seeds will never find one growing for another, will never find pink seeds producing dahlias, nor lady's-feather, roses. And if you mingle those germs or seeds ten thousand times a year for ten thousand years, in the four quarters of the globe, and their vitality is preserved, they will reproduce themselves with as much distinctness as if they had dropped in the place of their first growth and been reproduced the next year.

And think you that the God who works such wonders of infallible certainty in the identification of the untold millions of these more than 80,000 varieties of plant seeds, every year and through so many centuries, however they may be mixed up, cannot or will not, even when He has promised it, preserve the identity of each different human body, so that it shall be enstamped with all the characteristics of its own individuality, though it be mingled with so many other human bodies through so many centuries? If you disbelieve it you must first disbelieve the most common facts in the processes of nature, which the smallest child who has commenced the planting of flowers has already recognized.

IV. Against destruction by external forces. For another difficulty arises from the fact that these germs of bodies, as preserved in their individuality by the power of God, are exposed to so many destructive influences, that their annihilation would seem to be assured. But what answer does the law of the text give to this?

"Thy dew is as the dew of herbs." If you could have brought a man of an unbelieving temper, who had never been out of a tropical climate, and had never heard of any other climate, and had placed him on one of our plains a short time ago, when the thermometer was below zero, and the biting winds were sweeping over hill and valley, and the creaking snow was under foot; and then had tried to make him understand, that when one hundred days had passed by, the whole view would be one scene of magnificent vegetable splendor, as it is on a beautiful June Sabbath morning, almost rivalling the tropics, how would you have succeeded?

Would not your success have been as flattering as that of the Dutch ambassador, when he had informed the African king, living in the torrid zone, that in his country the water became so hard that elephants could walk on it; and received for his reply—"If you can tell so great a lie as that, I will never believe anything you can say!" We can almost see and hear the sarcastic look and tone with which the caviller, as he buttoned his coat about him, would reply to you, "What stuff! Try to make me believe, that vegetable life exposed to such destructive atmospheres for months, can survive; and that this scene can smile in fresh beauty, without bringing plants and seeds from more favored parts of the earth! Do you think me to be a fool, that you try to impose such stories on me?"

And yet, while he, in his ignorant self-conceit, was laughing at your imagined folly, would you not,—you certainly would,—reposing on the truths of God's utterances in the past seasons, calmly await the coming time, that would show that the germs of seeds and plants had survived the attacks of destructive cold, and were ready to put on their new beauty in the proper season? So may we well afford to wait in calm confidence, on the immutable promise of Almighty God, that the germs and identities of human bodies shall survive the cold winter of death, even though it be an arctic winter, dark, and destructive, and long continued, and shall, in the proper spring time of the resurrection, break out in the fresh beauties of their glowing renovation.

Those of you who have time may strengthen your convictions, by extending your inquiries into the histories of vegetation, when you will find that the seeds of many species resist the destructive power, not only of cold but of great heat, and of drought and moisture, in a wonderful manner, not only through the lapse of one season, but of centuries. And as God does thus preserve these inferior and feebler creations of His, amid such great and long continued action of the elements of destruction, will He not much rather preserve against all accidents and all assaults of the forces of destruction, those nobler creations of His for whose use and control the inferior things of earth were made and preserved?

V. Against the "gnawing tooth" of time. Grave objection is still made, that this preservation of the bodies of the dead must stretch over so long a period, that it is difficult to believe it.

"Thy dew is as the dew of herbs." So far as the law of life has been developed, it is evident that mere lapse of time has no effect to destroy life, so long as circumstances are favorable to its continuation. If our text gave us liberty to draw illustrations from animal life, we could describe, with others of a similar character, the to us interminable imprisonment of living toads, that have been quarried out of the solid rock, where there has been no crevice by which they could have recently entered; and yet they have breathed and moved after being released from their rocky sepulchre.

But we are restricted to facts in the vegetable world. There is wheat growing in our own country, that is the product of grain taken out of the hands of Egyptian mummies, where it had been preserved for three thousand years. Some Celtic tombs were discovered not very long since in France, which had been filled nearly two thousand years ago. Under the head of each corpse was found a tile, and under each tile a circular hole covered with cement, and containing a few seeds. These seeds were planted, "they soon vegetated; and the heliotrope, the trefoil, and the corn-flower, were seen rising to life again, and expanding their flowers in the light of spring with admirable display, after their seeds had slept two thousand years beneath the pillows of the dead in the dust of the tomb." In the language of Gaussen, who chronicles this fact, "For what purpose has God preserved and displayed these flowers, if not that of announcing that those very bodies, the decayed skulls of which covered down the heliotrope, the corn-flower, and the trefoil, in their respective seeds, shall also arise from their own dust in the great day; that their germ of life is not lost, but shall manifest itself when Jesus Christ shall come to judgment."

And thus we see, concerning the lower orders of plants as well as of animals it is true, that God has kept the elements of destruction from annihilating their vitality, and that lapse of time has had no effect on them, whether it amounted to tens, or hundreds, or thousands of years. Can we believe less of the power and willingness of God, with reference to the preservation through the onstretching centuries, of the bodies of men whom He made in His own image, and whom He rescued from destruction by the death of His well beloved Son, who "is risen from the dead, and become the first fruits of them that slept"?

VI. Against premature development. But, says a persistent objector, if all these things are true, if these human bodies, or the germs of them, are thus scattered in such vast numbers in the earth, why do we not have some evidence of it; why do we not find such occasionally appearing in the body; why do not some of them manifest their resurrection power?

"Thy dew is as the dew of herbs." We know that there are plants in tropical countries called "air plants," which grow from the sustenance they receive out of the atmosphere. One species of these—the "live-for-ever"

plant—grows in the temperate zone ; and some of us may remember seeing these plants, during the days of our childhood, suspended from the beams of houses and flourishing there. Suppose a man who had never seen an oak grow, but who was told that an acorn contained the germ of an oak, should fasten that acorn by the side of his air plants to a beam of his house, or fasten ten, or twenty, or a hundred acorns there ; and then when he saw his air plants growing, and his acorns remaining dry and unsprouted, should declare to you that there was “no such fact as that oaks would grow from acorns, or that, anyhow, those acorns would never produce oaks” ; what would be your reply ?

You would say to him, “There is a law of germination and growth belonging to those acorns ; and whenever you bring them into the position where that law is met, they will grow. Take them from the beam and plant them in the earth, and see what the result will be. You are foolish to expect signs of life and growth otherwise.” We might give you other and more striking illustrations. But you understand our drift ; it is to present the fact, that all seeds and germs have their own law of growth ; and until those laws are fulfilled, you do not expect to see any evidence of life power.

We are ignorant equally of the facts in what the identity or germ of a human dead body consists, and what conditions are necessary to bring it into active resurrection life ; these are the affairs of the Author of existence, and have not been placed in our keeping, and are not under our control. But we do know, that whatever it is that constitutes the identity of the dead body’s existence, cannot and will not develop itself in a resurrection life power, until the Great Keeper of man brings it into a position and condition where the laws of its development are fulfilled. Whenever He chooses to do this, whether on a limited scale at the tomb of Lazarus, and the death or resurrection of Christ, or on a vast scale at the last great day ; then that principle or power of the resurrection life will spring into manifest existence, and develop itself with wonderful beauty and excellence.

The circumstances which will thus develop this germ are in the hands of God, and until He makes them favorable, you are no more to expect the resurrection, than you are to expect the growth of the acorn or seed while it remains on the beam or in the drawer. And you have no more right to say there can be no resurrection of the body because it is not developed in unfitting circumstances, than you have a right to say that there is no tree or plant in the acorn or seed, because it does not grow while it is unmoistened, and unburied and unwarmed.

Thus we see that the facts that the great bulk of the human body is decomposed ; that its germ or proper identity may be subject to so many changes of place ; that it must be mixed up with so many other bodies ; that it is exposed to so many destructive influences ; that its preservation must extend through so many centuries ; and that it does not revive in the present lapse of time ;—that all these are not valid objections to the resurrection of

the dead, unless we deny the existence of the most common and oft repeated processes of nature in the world of vegetation. In conclusion,

1. Let us acknowledge heartily that the doctrine of the resurrection is reasonable. It is indeed a doctrine of revelation, for "Jesus Christ hath brought life and immortality to light through the Gospel." But when the Bible has revealed it, reason sees the proofs of it in the works of nature. Nature is not sufficient, but natural religion is the foundation for revealed religion. And just as with the foundation of a mighty temple, a person of capacity far too feeble to plan it, could notice with admiration the use that was made of each arch, and wall, and mortise in that foundation when the temple was builded; so man could not tell from nature what revelation must be, but when revelation is given, he can notice admiringly, how each fact of revelation shows its adaptability to each fact of nature, and how reason sees and must confess a beautiful accordance between the two.

So this doctrine of the resurrection revealed in the Scriptures, finds such fitting, and beautiful, and striking analogies in nature, that he who would deny this doctrine of revelation, cannot do it without first denying multitudes of stubborn and well authenticated facts of the commonest occurrence. It is not only reasonable to receive the doctrine of the resurrection, but the facts we have noticed prove it to be unphilosophical, and in the highest degree unreasonable, to disbelieve or doubt it.

2. Let us all strive to become prepared for the resurrection of the blessed. It is written (Rev. xx., 6), "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Let me beg you to make it your immediate and chief care, to be found in the love and service of Him who is the resurrection and the life, "that the day of the earth's funeral may be a day of joy for you."

3. Let us have our faith in the resurrection strengthened, by the views we will soon have of the recuscitated vegetation in the world around us. When we remember the condition of the trees, and plants, and flowers a short time since, must we not feel that every beauty of their coming state, cries out in earnest tones to us, "Resurrection! Resurrection!"

Let this doctrine of the resurrection comfort us under the loss of dear ones who have died in Jesus. Are there any who are yet troubled by the remembrance of the closed eyes, the pulseless hearts, and the cold forms of their beloved dead; and who are still asking the question, can those dead bodies live again—

"Lo, there's an answer from the skies;—
In weakness sown, in power shall rise
The ransomed dust; that misty sight,
Cloudless, shall bathe in heaven's own light;
Those moveless hearts, throb full and high,
Waked by a summons from the sky;
Those marble forms, a quickening breath
Feel, glow, and break the grasp of death,
Burst the vexed grave—its power how vain!
And they who died shall live again!"

The Pulpit Treasury

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

E. B. TREAT, Publisher,

771 BROADWAY, NEW YORK.

Vol. V. APRIL, 1888. No. 12.

Yearly, in advance,	-	-	\$2.50
Clergymen,	-	-	2.00
Single Copies,	-	-	.25

FREE, to Clergymen as follows: For a club of three new subscribers (Clergymen, \$2.00, Others, \$2.50), we will forward THE PULPIT TREASURY one year FREE.

These rates include postage.

We are responsible for remittances when made by any of the following methods: Express Money Order, Draft, Post Office Order, or Registered Letter.

Developing a Church.—There is an immense amount of latent talent lying dormant in the membership of every church. A large proportion of this is not likely to awake to activity unless it is discovered by the pastor or some member of the church, who will lay hold upon the individuals possessing it, ascertain the special gifts of each, and give to each the work for which each is best qualified. This may require much tact, time and energy, but the result is likely to make ample compensation for all the expenditure bestowed. The gain will largely overbalance the cost. Unless something of this kind is done, no church can fulfil its mission. There may be excellent preaching, many conversions, large prayer-meetings, pleasant social gatherings, but the work of the Lord will not truly progress. There is no training for Christian work, there is no aggression made upon the outside world. Many of the most valuable graces of the

members are not called into lively exercise, the church has become satisfied with its own enjoyment of the Word and sacraments, and is in danger of becoming wholly stagnant and an offence unto the Lord. A truly prosperous church must have not only its membership in regular attendance upon its services, but actively engaged in the work of the church, for the sake of Christ and in the spirit of Christ. To develop the talent of the church, and to use it most effectively for the advancement of Christ's Kingdom is one of the most serviceable duties the pastor or any other officer of the church can perform.

Making Money for Christ.—It is the duty of each individual to contribute of his substance for the furtherance of God's cause, and to contribute as God has prospered him. Making money for Christ ought therefore to be kept steadily in view as one of the motives influencing the individual in the prosecution of his business. Other motives ought of course to have their place, as the necessity of laboring for self-support, and for the provision he ought to make for those depending upon him. But underneath all should be the principle of stewardship, and the provision which his Lord requires at the steward's hands for the advancement of His cause. Besides, when a man has accumulated sufficient for the maintenance of himself for life and in a style commensurate with his social status as the Lord's steward, and has also made ample provision for all his children, looking toward their establishment in business, or in other relations, then it may become his duty to carry on his business with the sole object of making money for Christ—for the purpose of consecrating all the net proceeds of that business for the alleviation of the ills of humanity and the spread of Christ's own Gospel. If Christ's professing people would live and act on the lines thus indicated—which we feel assured are the true lines, how the treas-

ury of the Lord would be filled, how all good causes would prosper, and all God's people would sing for very joy.

—
“The Treasury” for Pastors and People.—This Evangelical Monthly has been receiving for five years, ample testimony from all lands that its monthly visits have been greatly appreciated; and its widening influence and increasing circulation have also been gratifying to its corps of editors and publisher. By them, the press, its patrons and friends it has been generally referred to as THE TREASURY, rather than by its full and specific name THE PULPIT TREASURY. In order therefore that it may be divested of any restriction which its name seems to imply and to more fully carry out its original purpose, as indicated in its announcement and on its cover, its sixth year will be commenced under the name of

THE TREASURY

For Pastors and People.

This name will not only express the fullness and richness of its monthly contents, but their suitableness for all. Its adaptedness to the wants of preachers will never be overlooked. Everything that can be done to render them efficient help through its pages in every department of their work will have, in the future as in the past, unstinted care, but the sphere of the magazine will be widened and articles corresponding with its broadening field will fill a larger space on its pages than heretofore. Whatever tends to reform social abuses, to elevate and purify the home, to protect and save the children, to correct erroneous views whether in morals or religion, and to advance the interest of Christian principles in all phases of human life, will find in THE TREASURY for Pastors and People a staunch advocate and a sympathetic ally.

We gratefully acknowledge the many kind words which pulpit, press and private letters have conveyed to us concerning THE PULPIT TREASURY, and we hope THE TREASURY will merit even warmer encomiums, be awarded an ever growing

patronage; and that the circulation of upwards of ten thousand which it has enjoyed will soon be increased in tenfold measure. No change will be made in the form, style and price of the magazine.

Back bound volumes of “The Pulpit Treasury,” a limited number, \$3.00 each. To current subscribers and to those of “The Treasury,” \$2. Postage, 25 cents.

—
A Christian Party.—Who should compose it? All who honor Christ by bearing His name and obeying His laws. These are generally found in the membership of the churches that recognize Christ, as “Head over all things to His Church” and as the Supreme Ruler of the nations. These should never fail to respond when a call is made, anywhere or on any occasion, for those who are on the Lord's side, to show themselves—ready for duty, ready for suffering.

—
Cases for binding volumes of “The Pulpit Treasury” and “Treasury” 25 cents each.

—
Back the Pastor.—No preacher can carry on the work of his church single-handed. This is especially true in large towns and cities, and holds true whether his church is large or small. To be successful his hearers must support him not only by their financial gifts, but by their willing, sympathetic, continuous labors. He must be backed by all attending upon his ministry, with both work and money.

—
“The Homiletic Magazine,” of London, \$3, will continue to be issued simultaneously with its appearance in England from the office of “The Treasury,” 771 Broadway, New York.

Both magazines will be sent to one address for \$4.00, postage prepaid.



SENEB HALL.—EMORY COLLEGE, OXFORD, GEORGIA.

* NOTED PREACHERS *

Isaac Stiles Hopkins, D.D., Ph.D., President of Emory College, Oxford, Ga.

Deservedly eminent among the educators and ministers of the Southern Church, is the Rev. Isaac Stiles Hopkins, D.D., Ph.D., President of Emory College, Oxford, Ga.

Born at Augusta, Ga., June 20, 1841, he is now at the maturity of his powers, though not at the limit of their possible exercise.

Favored in boyhood with teachers of accurate scholarship and broad views of education, and profiting thereby, his preparation for College secured for him the benefit of its course of study and its literary inspiration; and in a class of which an unusual number have become distinguished, he ranked among the first. The scholarly impetus imparted by his earlier and later instructors has been constantly maintained; and he is now manifesting his appreciation as well as illustrating his personal efficiency thus enhanced by the schools, by a wise, progressive, Christian administration of the affairs of his *Alma Mater*.

After graduation at Emory College in 1859, he devoted himself to the study of Medicine, and in the spring of 1861 the degree of M.D., was conferred on him by the Georgia Medical College at Augusta. But he was disinclined to the practice of the profession. Another course of life was opening up to him.

Moral from youth, he entered on manhood with body and mind unstained and unimpaired by evil courses; religious from youth, he also grew in grace; and in the winter of 1861, under the conviction which had been strengthening with his growth that he should give himself to the ministry of the Word, he joined the Georgia Conference of the Methodist Episcopal Church, South. For eight years he was occupied with itinerant circuit work, faithfully and efficiently discharging it. Habits of study early formed were kept up unbrokenly on his preaching rounds;

and to the inner circle of his friends the thought came that, while useful in the pastoral office, he would probably, be more so in a Christian institution of learning. So in pursuance of this impression, he was in 1869 offered the chair of Natural Science in Emory, which he accepted. It was soon patent to the Trustees and to the Faculty that his selection was in the interest of sound, scientific learning. This chair he filled for five or more years with increasing profit to his classes and interest to himself. About this time he was induced to accept the chair of Physics in the Southern University at Greensboro, Ala., where he sustained the reputation acquired at Oxford.

But very soon Oxford insisted on his return, and the chair of Physics being occupied, he consented to take the chair of Latin; and he readily became a Roman. A few years afterwards in a readjustment of the faculty, the chair of English became vacant, and Dr. Hopkins was assigned to it; and with wonted facility, he soon became Saxon in his acquirements.

These singularly favorable opportunities for broad scholarship and varied culture were happily utilized.

Meanwhile Dr. Hopkins developed in preaching ability and became known to the public as an able minister of the New Testament. In recognition of his attainments and character, the degree of D.D. was conferred on him in 1881 by Central College of Missouri. Subsequently, it may be mentioned, that at the last General Conference of the Church, he received a noticeable vote for Bishop.

In 1883 the degree of Ph.D. was awarded him by Emory, and in the same year, on the resignation of the Rev. A. G. Haygood, D.D., LL.D., he was made President and Prof. of Moral and Mental Philosophy.

Since his accession to the Presidency of Emory, he has among other enterprises, added a technological department to the College, which is working successfully.



LABORATORY.—EMORY COLLEGE, OXFORD, GEORGIA.

There is a growing demand for his services as preacher and lecturer in his own State and elsewhere. He has lectured with marked acceptability before the National School Convention at Chicago, and the School of Christian Philosophy in New York.

The influence exercised by Dr. Hopkins over the students of the College is invigorating and Christian. With the positive qualifications mentioned and suggested,

he combines negative ones of great worth in his office. While loving science, he is free from its arrogance, and while he is a devout Christian, he is free from wild enthusiasm. His learning is but an auxiliary to his religion. His Christian conservatism and scholarly attainments have caused other institutions to bid for his services, but he will doubtless remain with his *Alma Mater*.

EMORY COLLEGE.

This college is delightfully situated on a high granite ridge in the village of Oxford, Newton County, Georgia, forty miles east of Atlanta and one mile from the Georgia Railroad. It is the joint property of the North Georgia and Florida Annual Conferences of the Methodist Episcopal Church South. But while Methodist in its organization it is not exclusive or sectarian, numbering among its patrons members of all Protestant denominations. It was chartered in 1837 and opened for students in 1838, under the presidency of Rev. Ignatius A. Few, D.D., LL.D. The curriculum of study embraces Latin, Greek, Mathematics, Natural Science, with Mental and Moral Science, Evidences of Christianity, Belles Lettres and the English Bible. Several Departments have recently been added intended to prepare students for the more practical duties of life. A large per cent. of its Alumni become ministers of the Gospel, and a still larger percentage have devoted

themselves to teaching. The total number of Alumni is about 850. The faculty of the college embraces, with the President, seventeen professors who have the usual appliances for a thorough and efficient instruction. There are numerous degrees, honors and medals for those who excel in the various branches taught; free tuition is given to the sons of itinerant preachers, and two free scholarships are granted in the college classes to each presiding elder's district in the three patronizing Conferences, viz., North Georgia, South Georgia and Florida. Since 1837 the College has helped to a complete or partial course more than two thousand young men. By a special act of the Legislature, drinking and gambling saloons are excluded from the town and from within one mile of its corporate limits. Every college day morning and evening prayers are held in the chapel, which all attend; at these exercises there is excellent singing, and the service is a pleasure and a blessing to all.

—LEADING THOUGHTS OF SERMONS—

The Marvellous Progress of Christianity.

By J. B. REIMENSYDER, D.D. (LUTHERAN), N. Y.

So mightily grew the Word of God and prevailed.—Acts xix., 20.

A question often mooted in our day as to present state, prospects and outlook of Christianity, and confidently affirmed in many quarters is that Christianity is a losing cause. That its creeds, its teachings

and institutions are lessening their moral hold upon the minds of men. And in short that its destiny is to be numbered with the effete religions of the past. This is a simple question of facts. Our present purpose is to resort to the criterion of history. We affirm—

First. That there was a marvellous progress of Christianity in the early age. Beginning with Christ crucified, and a

band of one hundred and twenty dispersed disciples, the text shows us St. Paul twenty-five years later, spreading the Gospel with wonderful success in the Greek city of Ephesus. By the century's close, so startling has been the advance, that Pliny "complains to the emperor Trajan that so many of all ages, of every rank, and of both sexes had imbibed the contagion that the temples of Pagan worship were deserted." The end of the third century recorded no less than 5,000,000 believers. At the tenth century the figures had increased tenfold, viz.: 50,000,000. Then came the long night of the middle ages, when Christendom was racked by the barbarian invasions, decimated by the Crusades, and throttled by the papal power. Still, however, there is a steady advance, and the numbers reach 80,000,000. And with this magnificent outcome and unparalleled advance, from so small and obscure a beginning it closes what in general we may call the early age.

Second. There has been a marvellous progress of Christianity in the modern age. The sixteenth century opened the doors of the modern age. It began with the terrible inter-Christian conflict of the Reformation. Then came the deadly assault, during the 17th and 18th centuries, of unbelief. German Rationalism, English Deism, and French Infidelity wrought to crush the Church. Voltaire boasted that in ten years Jesus would be dethroned. Dread surmisings were heard everywhere. But the beginning of the 19th century showed the enormous growth to 200,000,000 Christians, and every doubt was dissipated in triumph. But the progress of the present century has outstripped all the past, the numbers now standing at 400,000,000, a gain equal to the whole advance of the preceding 18 centuries! "So mightily grew the Word of God and prevailed!"

Third. There has been a similar internal growth in Christianity. That is, an increase in ardor, efficiency and spiritual power. This is shown—*a*, By the growth of liberality. The present is the era of princely giving. Never have the Lord's stewards so lavished their wealth. Con-

tributions are no longer made by the hundreds, but by thousands and millions. Charitable institutions, Theological Seminaries and Colleges are endowed on a scale of munificence unknown to the past.

b. By the increased circulation of the Scriptures. The Bible is now issued in 302 languages of the globe. During the present century more than two hundred million copies have been circulated, colporteurs carry the Word of Life, a free gift, to every household in the land.

c. By the growth of evangelical missions. A few weak Dutch, Moravian and Lutheran missions, mere points of gospel light, bare beginnings—were all that there was of missions to the year 1800. Then there were 170 foreign missionaries, now there are 2,500; then 50,000 converted heathen, now 2,000,000; then \$250,000 were spent in the work, now \$10,000,000. By the aid of this great mission army Asia has been traversed in all directions, Oceanica has been pierced from every side, and little centres of gospel light flash the glad tidings athwart the "dark continent." It is the age of universal missions. It is literally true, as Prof. Fisher says in his recent "Outlines of Universal History" that "The belt of evangelical missions engirdles the globe." As we look upon this amazing picture, we scarcely know what to expect next.

Fourth. There has been a like marvellous progress of Christianity in the United States. Statistics show that in the year 1800 there were 365,000 Protestant communicants, or 7 per cent. of the 5,000,000 population. In 1850, 3,500,000 communicants or 15 per cent., a twofold increase. But in 1880 there were 11,000,000, or 20 per cent. of 55,000,000, a proportion threefold as great as in 1800. Taking Catholics and Protestants together, there are now in the United States, 19,267,878 church members, 91,717 clergymen, and 120,610 church edifices. In this rapid growth, for the past few decades the Lutheran Church has held the van, its ratio being 300 per cent. to 158 for the next highest denomination. Truly may we not call this a Christian country, and say with Christlieb: "Now, America, England alone excepted, is before all

other lands in interest and willingness for the cause of Christ."

Such is the dispassionate judgment of history. And what ground does it leave for half-heart Christians, boasting infidels, and croaking prophets of evil? Christianity is not standing still or going backward, but pressing onward, spreading wider and rising higher. We are not embarked in a losing, but a growing—not in a sinking, but in a rising—not in a retreating, but in a conquering cause. Never has there been a time when Christianity was such a world-wide moral power over the nations, over the masses, and over practices of society, as in our time. Never has the outlook glowed with such magnificent promise. The Lion of the tribe of Judah with the dew of the morning on his mane, bounds by magnificent strides on to universal triumph. "The world" is our motto, and we are living to see it realized. Let every heart "thank God and take courage."

Witnessing for Christ in the Life.

By J. OSWALD DYKES, D.D. (PRESBYTERIAN), LONDON.

Ye shall be witnesses unto me, etc.—Acts i., 18.

The primary meaning of witness is receiving; so if we effectually witness for Jesus we must receive something ourselves of which to witness. In our ordinary courts of justice it is required that we give direct testimony of something we have seen, heard, felt or otherwise know for ourselves. Indirect testimony of what others saw, heard, felt, said, or did may be admitted, but it is not forcible. So with us as Christians. We may repeat the old facts of the life, works, sufferings, death, resurrection, and ascension of Christ if we wish, but those are historical facts open to all. This is not enough; it is not what your sinning friend and neighbor wants. What effect have the teachings and example of Jesus had upon your individual character and life? What has the Holy Spirit, the power of God, the Gospel of His Son, this religion which you preach done in and for you? Has your character and life been changed? Are you pure in heart, clean in hands, self-denying, self-sacrific-

ing, seeking the happiness of all men, willing to live in humility, obscurity, and poverty if need be for the sake of Christ, or what is the same thing, that you may help to a better life men, women, and children for whom Jesus died? The "old, old story" is not all that is wanted. The world needs your individual witness to new facts as to the power of Jesus to make people actually better—better husbands, wives, fathers, mothers, sons, daughters, neighbors. It is not enough to tell people that your sins are forgiven, or even that you "feel" they are forgiven. They can know nothing about that, but they want to know whether you are living a Jesus life now.

Then, if you have any thing to witness of, does your testimony have any power, force, or effect on men? If we really have something to testify of, and do testify, then our influence with men will largely depend on the degree to which we are "filled with the Holy Ghost." It is one thing to be saved ourselves and to have the indwelling of the Holy Ghost in a certain and scriptural sense, as all Christians do, but it is quite a different thing to be filled with the Spirit. We are not filled with the Spirit, nor do we have this "power" in our lives, simply because we are content to be without them. We do not want them in that earnest sense which will cause us to put our hearts and lives as perfectly and utterly in accord with the spirit of the mission of Christ as possible, and to seek "with all prayer and supplication" this abundant indwelling of Jesus that we may help our erring brothers around us. God does not give this power of the Spirit, this overflowing indwelling of the Holy Ghost to all Christians, as He does the rain to the just and the unjust. In the very nature of moral and spiritual things He cannot do that. When men and women "work at their religion," and He sees they are honestly in dead earnest, and will use for the good of lost men and for His glory this sacred gift, then they will have power resulting from the rich indwelling of God's gracious Spirit.

O that men would grasp the fact that the greatest if not sole object of the mis-

sion of Jesus Christ was that men might treat one another right! "He will have mercy and not sacrifice." That is, God would rather have men to be merciful to one another than to have any bloody sacrifice they could offer Him.

The Faultless Pattern.

THAIN DAVIDSON, D.D. (PRESBYTERIAN),
LONDON.

Wist ye not that I must be about My Father's business?—LUKE ii., 49.

These are brave, heroic words. They breathe a spirit of ardor and devotion to duty. They are not the language of one who is to make pleasure his grand aim in life, and is minded to give himself to indolence and ease. They betoken a high and manly principle, a noble self-respect, a strong decision of character. What better wish can I express for every one of you, than that your whole bearing and demeanor, your very countenance, the way you buckle on your daily work, and the religious tone that pervades it, should all seem to be vocal with this one high resolve? While thinking of Christ as a substitute, we are apt to forget that He is also our model. From the earliest stage of His life, He stands before us as our faultless pattern. He touched humanity at every point—there is hardly an aspect of our earthly life in which He may not be seen on the lonely road and in the

crowded street; in the synagogue and in the market place; amid the flattery of friends and the insolence of foes; in the quiet home circle and at the sumptuous feast; sitting amid learned doctors, caressing little children; walking through the cornfields, sailing on the deep; now at a wedding, now a funeral—match me a memoir like this, compassable within a few pages of letterpress, and yet furnishing a model which all may imitate. "I must be about . . . business," said the Divine Youth. We are not sent into this world for self-indulgent ease. The world is intended to be a great workshop, and each of us is to take his share. The most effective of all ways in which God is served, is living to Him in everything, consecrating to His glory all the details of our ordinary prosaic life. Unhappily the bulk of professedly Christian men separate their own business from their Divine Father's business. Over their office-door they write, "Business is business," and over the church door they write, "Religion is religion," but they have no notion that the two should intermingle. If they had, it would go far to purify the market place of fraud and imposture. Take the text as a motto for life, so that whenever the arch tempter, or base companions, should entice you to indolence or vice, you may be ready with the prompt reply, "Wist ye not that I must be about My Father's business."

THE PREACHER NOT AN APOLOGIST.

BY JAMES M. DICKSON, D.D., REFORMED CHURCH, W. 34TH ST., N. Y.

The terms are sufficiently clear. *The preacher*—the man, not as a writer, nor as a teacher otherwise than in the pulpit, but simply as the preacher of the Gospel. As such he is not, in the ordinary discharge of his duties, an apologist.

The "funny man" of the day would here chime in his approval. Quite right, he would say, he should never preach a sermon for which he would need to apologize; and accidentally falling below himself, he most surely should not apologize,

but should excel himself before his audience as soon as possible, when his failure will be forgotten. To which, in this sense of the word, it may be added that the man who feels called upon to apologize for the Gospel itself, should never be the preacher.

But, this aside, the word apologist has its received technical significance, viz.: A defender of the Bible and of Bible truths against the attacks that have ever been and will continue to be made upon

them. With these the preacher has little if anything to do, except as they guide him in respect to the truth, and the particular phase of the truth, that at any given time and place may be called for.

The question is pertinent: What is the preacher? He is a man with a message. He is more than this. He is a God-appointed and God-equipped man, with a God-given message; and this message he is not only bound, but impelled, wisely and lovingly to deliver "in season, out of season," whenever the opportunity can legitimately be found—a message of no limited character, but embracing in itself the whole revelation of God to man for his redemption, with a complete code of ethics for such as will accept the proffered mercy, covering every possible relation and condition in life. Nor having delivered his message in true dependence on God, is he to attempt to dictate the results, however earnestly he may labor for them. To him they may be humiliating in the extreme, and yet God may be glorified thereby. This the career of the prophet Isaiah as a preacher, sufficiently illustrates. Humbled before the sublime vision of the exalted Lord till he cried, "Woe is me! for I am undone," his iniquity was mercifully taken away, and his sin purged; and then in response to the call, "Whom shall I send, and who will go for us," he cheerfully consecrated himself, "Here am I, send me." What his preaching was his recorded prophecies distinctly indicate. The results were foretold, fat hearts, heavy ears, shut eyes, a failure to understand, to turn, and to be healed. "Lord, how long?" he exclaimed, as in utter dismay; and the reply, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land"—a remnant only to be saved. Who will intimate that Isaiah did not faithfully do his work?

We live under the dispensation of the Spirit, it is true, but the great commission, obedience to which was to await "the promise of the Father" in the gift of the Spirit, has connected with it a twofold

result, the salvation of some, the damnation of others.

With the commission we have to do; the ultimate results are the Lord's.

But accepting the commission and going forth to the world, the world rises up in opposition and calls for a halt; and even when signal victories have been achieved by the Gospel, it makes the demand. So far as the preacher is concerned it is virtually the old story of Sanballat and Geshem in their opposition to Nehemiah. Nehemiah's return message is pure gold: "I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it and come down to you?" The very opposition, however, that the Gospel encounters, is a hopeful sign of awakening oftentimes, which, if we will but receive it, we can wholly commit to the Lord, while we preach the Word in the face of it, before which it must eventually go down; and God will take care of His word and of the opposition too.

The question is not one of mere theory and speculation. It is eminently practical. It calls for a study of the average audience to which the Gospel is preached. We want a voice from the pew. The following is as exact a reproduction as can be given, of an actual occurrence. It was at the time that the somewhat celebrated "prayer test" was under discussion. The town was one of average intelligence,—a place of a few thousand inhabitants. The church was the leading one in the town in numbers, social standing, and wealth. The preacher was from a neighboring town and was considered one of the great men of his denomination. The day was pleasant and the house was full. The writer was in the audience, unknown to all except one family, at whose house he had arrived late the preceding evening. The preacher had evidently reasoned thus: The "prayer test" is in people's minds. Doubts as to the efficacy of prayer prevail to some extent at least. On this point there is more or less scepticism which must be met. And he had resolved there and elsewhere to meet it. The sermon was a bold marshalling of adverse arguments to which the preacher attempted to reply,—an adroit setting up of infidel and semi-

infidel ten-pins, which he attempted as adroitly to bowl down. It was a sermon of great research, and, as an intellectual effort, was fairly well done. It impressed me however as an utter failure so far as the designed end was concerned. I felt that the preacher had unintentionally spent the morning in sowing tares. Returning to the house of my friend,—an educated New England lady, the widow of a clergyman, and a devoted Christian,—the question was asked, "What did you think of that sermon?" The reply was given in Yankee style, "What did you think of it?" She replied that while she listened to it, she prayed that her faith in prayer might not utterly fail her. Meeting, the next day, with one of the leading lawyers of the place,—an active Christian man and an officer in the Church—the same question was asked, and similarly the responsibility of an answer was thrown back on him. Lawyer-like he discussed the matter at length. Some of his points I shall never forget. "There were," he said, "few if any in that audience who could have stated even the half of those objections to prayer, and very few probably who had ever been seriously disturbed by any of them. Those few could have been found and met by the pastor of the church in his house to house visitation. Any real scepticism in the community at large, except what belongs to unconverted minds everywhere, is hardly more than a vapor, which an hour's bright sunshine would have dispelled. That sunshine the preacher should have given us, but it is to be feared that he has condensed this vapor, in some minds, into a dark cloud. He gave us the exact statements of scientists and infidels, which are in their most seductive forms, and these have made a deeper impression than his attempt to answer them." His remarks were closed with an outburst of indignation, for which, a moment later, he most humbly apologized, "Why can't you ministers learn that what we want is the positive putting of the teachings of the Bible and of Christian experience, in this matter of prayer, and of everything else?" These were intelligent voices from the pew, and they gave no uncertain sound. They

were the expression of a healthy Christianity. The preacher's preparation for this his work and that he may speak with authority, and with "a conscience void of offence toward God, and toward men," is no small matter. He must know the trend of thought that belongs to his time. He must be apprised of prevailing errors, and must know where, if such is the case, history is repeating itself in them. He must be able to characterize, and classify, and unveil error, when circumstances demand it. But before all and above all, he must be a constant, reverent, diligent student of the Bible, prayerfully seeking to understand the antidotal truth for each poisonous error, and this he must have the courage of deep conviction in presenting. Here lies his power, for God is in and with the truth. Where it finds a lodging, error dies. The ark of God was placed in the house of Dagon, and there was no need of iconoclastic hands to do the work of demolition.

Great care should be exercised also lest we commit the sin of Uzzah, who "put forth his hand to the ark of God, and took hold of it" at Nachon's threshing-floor. He attempted to do what was God's prerogative, "and God smote him then for his error." Christ's own example is important. The woman of Samaria, realizing that she was in the presence of one who knew her thoroughly, started a question which really involved the divine right of the worship at Jerusalem, in which He had been so wonderfully prefigured. He brushed it away, and proceeded to lead her up to the sublime truth that "God is a Spirit," and that "they that worship Him, must worship Him in spirit and in truth," and then to Himself as the Messiah. The worship at Jerusalem then and there needed no defence.

The promise attending the great commission—"Lo, I am with you alway, even unto the end of the world" cannot be too strongly emphasized. It means everything in the way of defence, but it is conditioned on a faithful service in preaching the Gospel.

In consequence of their failure to trust Him and go forward, the Lord punished the people again in the wilderness, send-

ing fiery serpents among them, which bit the people. Through Moses, they cast themselves upon the Lord. They neither killed the serpents nor did they attempt to diagnose the disease produced, in so far as we are informed. The Lord took care of that; and directed the uplifting of the brazen serpent for their life. "Even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life."

Paul was set for the defence of the Gospel, and his defence consisted in a powerful preaching of the Gospel; "for," he says, "the preaching of the Cross is to them that perish foolishness, but to us which are saved, it is the power of God." "At Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry," and "he preached unto them Jesus and the resurrection." Privileged to stand in the midst of the Areopagus, he wisely and courteously waived controversy. They had the thing, but they did not quite understand it. "Ye men of Athens, I perceive that in all things ye are too superstitious; for as I passed by and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you;" whereupon he proceeds to set forth the true character of God, and of repentance, in view of the judgment "by that man whom God hath ordained."

"Beware of dogs," he wrote to the Philippians, and whatever may have been the full dog-characteristics of men that he had in mind, this probably was included which we can all test for ourselves in driving through rural districts. Ever and anon the dog will rush out from the frequent farm house, with a bark that would seem to threaten annihilation. If severely let alone, he will soon return to his kennel or to his master's door-step, and we will be allowed to pursue our way in safety. But if we crack the whip at him, he will invariably take it as a challenge, and with nothing but a dog's life at stake, he will fiercely imperil us and all we have with us that is dear. Just so small errorists, barking at truth's progress, if let alone, are comparatively harmless; but taken up by the pulpit, their opportunity has come, and as society is constituted, they generally improve it greatly to the disadvantage of the preacher. The pulpit has unintentionally lifted many an insignificant foe into a prominence that could not otherwise have been attained.

Our cities are fast learning that the best security against thieves and burglars is to turn on the light. The lesson was long ago exemplified and on a far broader scale: "The sun ariseth, they [the beasts of prey] gather themselves together, and lay them down in their dens."

"Let your light so shine." "Preach the Word."

WAS CHRIST THE PRODUCT OF HIS AGE?

BY REV. SAMUEL MCCOMB, LONDONDERRY, IRELAND.

No. II.*

1. To judge aright a man or a party we must get at the ideals which they set before them. It is the ideal which moulds the thoughts and purposes, and acts of him who has it. And it is only as we apprehend it, that we can award praise or blame, and bring

into just comparison the movements of history. For a man's ideal represents his highest conceptions and aspirations, embodies his dearest hopes and grandest thoughts. Now what was the ideal of Pharisaism? The answer may be given in a sentence—Israel permeated with a

* For No. I. see page 696.

knowledge of the law and the traditions, so that the Messiah might come and reign visibly, subjugating all nations to their sway. It is the confusion here displayed between the political and the religious, that vitiated an otherwise true and noble ambition. It was surely a grand thing to make obedience to the divine will essential to national existence. But the real question was, What was the divine will? In the hands of the Pharisees it became an intolerable burden, emptying life of all true significance, and forming the subject of dreary discussions in the schools. As the political ideal could be realized only in and through the religious, it came to be of paramount importance that the law should apply to the minutiae of life, that there should be a definite rule for a definite act. It is easy to see how under such a *régime*, the only thing left to the spirit was to die, or break out in open revolt against the artificial restraints imposed upon it. And so indeed history proves. For Pharisaism was rotten to the core, a lifeless carcase infecting the land, as with the blight of hell. Its moral fruits were dark and terrible in the extreme. How in sharp antithesis to the Pharisaic ideal stood that of the Christ. The essence of the former lay in its particularism, that of the latter lay in its universalism. Pharisaism would adorn a section of humanity with poor, outward show; Christ would glorify the entire race with an inner, spiritual glory.

Let us note a few points of contrast between the two ideals: 1. The Pharisee longed for a theocracy that was poor and narrow in the extreme. It was to be confined to the Jewish people, and made the instrument of overthrow to the tyrant and oppressor. Christ's ideal or plan, as it is called, was bounded by no such horizon. It was not for Palestine, but for the world. Pharisaism could produce Hillels and Shammais in abundance; it had no room for a Christ. 2. The Pharisaic was essentially political; Christ's was spiritual. The former was really akin to the scheme of an Alexander or a Napoleon whose empires were bound together by the iron chains of military rule, while the latter was pervaded with love—love that came

to man as the sunlight of heaven, chasing away all his darkness, wooing him from his sin, and binding him forever to the very heart of God. 3. The Pharisee strove to affect men from without, to bind them together with external and artificial ties. Christ touches men from within, implants the kingdom of God within them as a germ, so that it may reveal itself outwardly in a spiritualized walk and conversation. Thus the two ideals faced each other in irreconcilable contradiction. There was no point where they both could meet and coalesce. And the deep interest in Christ's earthly life centres itself in the dire conflict that ensued. Manifestly Pharisaism had no powers potent enough to create the Founder of the only universal religion the world has ever seen. Equally clear is it that it is by its very nature incapable of accounting for those forces which He has generated, and which have made modern history what it is. How utterly foreign to its spirit is such an idea as the universal brotherhood of man! A thought before whose triumphant march slavery has disappeared, national tyranny has ceased, and a feeling of kinship established between men differing in color, race, and modes of thinking. Or again, where in Pharisaism was there room for the idea of Divine Fatherhood? A theocratic fatherhood they did, indeed, recognize, but how infinitely poor and narrow as compared with the conception introduced by Christ! The Pharisee made God the Father of the chosen people and the enemy of all else; Christ revealed Him as the Father of the scorned Samaritan and hated Gentile—as the Father whose tender, pitiful, forgiving love would clasp in its arms the whole world. And these ideas, unknown until Christ came, have been a spring of moral regeneration among men, the fruitful source of sublime struggles against evil, of noble world-wide charities, and of self-sacrificing enthusiasm in the cause of righteousness. It may be safely asserted that whatever has been living, grand, inspiring, and eloquent of mighty deeds during the last eighteen centuries has been made such by the touch of Christ. His visible presence, indeed, is no longer with us,

but His influence still lives in the hearts and lives of millions, creative of self-denying zeal, and true nobility of soul. "Self-exclusion," it has been said, "is of the very essence of art." The same remark holds good of religion. The inner principle of Christianity, the secret power that will ever keep it in advance of the greatest moral and intellectual culture, is expressed in the words of one of our Lord's most intimate followers: "Hereby know we love, because He laid down His life for us; and we ought to lay down our lives for the brethren" (I. John iii., 16, R. V.). But the Pharisaic spirit was in deepest antagonism to the thought here set forth. It was never carried beyond itself into any currents of self-sacrificing effort, but became ever-increasingly self-complacent and self-centred. Though keenly alive to its own merits and privileges, it had nothing but scornful contempt for the publican and the sinner. Priding itself on its past history, and on what it conceived to be the grand future before it, it had no eyes for the sublime principles of the Garden and the Cross. The conclusion, therefore, to which we come is that Christ and the religion created by His genius have no historic basis in the phenomena presented by Pharisaism. Neither Christ nor His religion was born in the school of the Scribes and Rabbis.

2. But if Pharisaism did not produce Christ, much less did its rival, Sadduceeism. Unworthy as the former was in many of its aims and views, the latter was still more so. Unlike its rival the Sadducean party had no ideal, was dominated by a low and selfish policy, and was therefore incapable of any noble effort. In the struggles which mark the history of Israel during the period intervening between the close of the Old Testament Canon and the opening of the new, the Maccabean family monopolized the kingly and priestly power, and formed the nucleus of an aristocratic party—aristocratic in politics and rationalistic in religion. To this party in the course of time the wealthier and more pretentious classes joined themselves, forming a sort of hereditary guild, and characterized by distinctive views. Let us note their ruling views and aims

in contradiction to those of Christ. (1) The Sadducean spirit was radically negative. It opposed the traditionalism of the Pharisees, denied the binding authority of the unwritten law, and discredited the doctrine of a future life. It was grounded in negation, was not prompted by a love of truth, but by a hatred of error. Having nothing positive to offer as a substitute for what it denied, it had no attraction for men morally in earnest, and was unproductive of any spiritual enthusiasm. The reason of its moral weakness, and disappearance from history long before the opposing system, is expressed in the saying of Andrew Fuller: "A system of religion, which, instead of arising from a love of truth, has its origin in dislike and opposition, even though it be to error, will come to nothing." Now what could be in greater opposition to such a spirit than the teaching of Christ? If the latter was anything, it was positive. No doubt it was destructive of the old, but only in so far as every new development of truth involves the destruction of that which is "ready to vanish away," so that the new may have full and free scope for the play of all its energies. The inner moving principle of the thought and work of Jesus, that which shaped His attitudes to the religion of the past, is expressed in His own ever-memorable words: "Think not that I am come to destroy the law and the prophets; I am come not to destroy, but to fulfil." To fulfil! *That* was the watchword of His life, the secret spring of His wondrous deeds, the thought that transfigured the scandal of Calvary into the glory of the ages! The grand and gracious positivism of Christ and Christianity, so far from being the creation of Sadduceeism, must forever remain its irreconcilable enemy. That which was essentially negative, vacillating, and spiritually inoperative, could never have given birth to the Creator of the world's greatest faith, and the Inspirer of the world's noblest enthusiasms. (2) The Sadducean party was cold, worldly, and unbelieving. All the anti-spiritual influences of the time gathered within its pale, and were fostered by it. Beginning as a revolt against

ecclesiasticism, it ended as a denial of the spiritual reality hidden beneath ecclesiastical forms. It was inspired with a rationalizing, naturalistic spirit that under a pretence of reverence for the original law, succeeded in emptying all law of its significance, and in secularizing the whole outer life. The Sadducean morality was low, little more than a regard for the proprieties, because rooted in a denial of one of the great motive powers of all true morality, namely, a belief that our future destiny is fixed by our present action. Josephus tells us that they held that virtue ought to be followed for its own sake to the disregard of all motives drawn from a belief in future rewards and punishments. And here we see another proof of a well known principle of history that any system pretending to a higher ethical standard than that given us in the written Word, remains purely speculative, or frequently realizes one far lower. The profession of exalted moral views became a mask for the corruption festering within. Now in all this, may we not ask, what is there that could go to make up the personality of Christ? He belonged to no aristocratic family, was one of the "common people," the son of a carpenter, His companions, humble fishermen. He founded a religion that has produced the most sublime, the most penetrative morality the world has ever witnessed. In the light of His teaching all other ethical systems, however potent in their day, have revealed their poverty, their utter insufficiency to satisfy the cravings of spirit-life. Nay, more, the morality which He inculcated was intensely practical; rooting itself in the heart, it ever strove to bring within its grasp all the powers of thought and action. And when we combine with this the fact that He always gave the future life a cardinal place in His teaching, employed it as the means of affecting the heart, and arousing the conscience, we can see the seat of its strength and permanence. Sadduceeism did, indeed, condemn outward vice; but Christ brought the soul face to face with the divine requirement in all its exceeding breadth, thereby engifting it with feelings alive to the slightest stirrings of sin.

Pharisaism and Sadduceeism found a common meeting-place in this, that they alike tended to make man satisfied with self, and therefore blocked up the path-way of all high endeavor; whereas Christ sought to produce an ever growing dissatisfaction with self, and ever-growing thirst for God, thereby revealing the only avenue to perfection. For as St. Augustine profoundly says, "That is the true perfection of a man to find out his own imperfection." Thus in most perfect antagonism to Sadducean aims and views, stand the ruling principles of Christ's life and teaching. Surely then, it were a futile task to attempt an explanation of the latter by the former. Where in the cold and barren negativism of this phase of Judaism, can we find the germs of the warm, loving, working positivism of Christianity? Were such a finding possible, all human history would resolve itself into an unreal play of phantom figures, issuing from and returing into the land of shadows.

We have thus seen that though Christ was a Jew, He was infinitely exalted above Judaism. *It* was dead, only waiting for burial. *He* was full of eternal and divine powers of life which, entering into the history of humanity, ever strive to carry it upward and onward. As soon expect a sere and barren tree to send forth green and living shoots, as an effete and exhausted faith to produce the imperishable crown and glory of the race. Born in the darkest province of a dark land, educated within the pale of one of the narrowest faiths, removed from all sources of Greek learning or Oriental wisdom, a stranger to the broadening influences of refined society, He transcended these historical conditions as life transcends death, and time eternity. When we consider the range of His moral and spiritual vision, grander by far than any ever attained by even the greatest of Israel's seers, His more than Greek penetration, His unrivalled knowledge of the subtlest springs of human conduct, His keen sympathy with everything true and pure noble, and above all, His charity, great as the very heart of God, we must confess that He stands unapproached and

unapproachable in all the centuries. The conditions amidst which He lived and died, serve but as a background to throw into great relief the brightness of His radiant figure. The solution of the problem presented by His person and influence must not be sought among the forces

generated of earth and time, but among those projected from the sphere of the heavenly and eternal. And this solution is given us in His own simple but profound words: "I proceeded forth and came from God; neither came I of Myself, but He sent Me."

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By ALFRED H. MOMENT, D.D. (PRESBYTERIAN), BROOKLYN, N. Y.

April 1,

The Marriage Feast.—Matt. xxii., 1-14.

1888.

I. Marriage is a symbol of redeeming love. V. 2. (1) This human relation is quite frequently used to set forth the spiritual union of the Church, or of the saved soul, with the blessed Saviour. In Matt. ix., 15, Christ called Himself the "Bridegroom." In the parable of the ten virgins, He is also the "Bridegroom" entering into the marriage with all who are ready (Matt. xxv., 1-12). In II. Cor. xi., 2; Eph. v., 23-33; Rev. xix., 6-9, we find the same figure used to set forth the kingdom of Heaven. (2) The symbol is true to the nature of things: (a) Marriage is conditioned on love that is partial, personal, individual. It is a union between one man and one woman. Such is Christ's love for every saved soul—and for the Church as a whole. So also is the true Christian's love for the Saviour. (b) Marriage makes equal the wedded parties. The higher marriage tie does the same (John xvii., 21; Col. iii., 4; Ro. viii., 17; Eph. v., 30). (c) Marriage is self-sacrificing. What a sacrifice Christ has made for us (John iii., 16). Without it in our part, we cannot enter into union with the Son of God (Mark x., 21; Song of Songs viii., 6, 7).

II. The marriage in our parable is a royal one. V. 2. Christ here claims to be a King's Son. He is King of kings. As to personal greatness and loftiness of claim, the world's Redeemer stands above all others. Every heart should love Him and every knee should bow to Him. "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins" (Acts v., 31). "For the Lord is

our Judge; the Lord is our Lawgiver; the Lord is our King; He will save us" (Isa. xxxiii., 22).

III. This marriage feast shows the greatness of God's love for a lost world. Vs. 3, 4. (1) An Oriental wedding feast of a king was an unbounded exhibition of hospitality—a hundred thousand persons frequently being fed. The word "feast" in our parable is intended to set forth the infinite supply of grace there is in Jesus Christ for all men. His is a royal provision—there is no end to it. (2) The invitation is equally free and copious (v. 3). During all time God's servants have been abroad in the earth, calling the multitude to the "feast of fat things." Especially is this so now. Millions are this day speaking for the Lord, saying: "Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage" (v. 4). He would have all mankind fed with the bread of life and made joyous, happy, hopeful. He would have all redeemed souls to be fired with the evangelizing spirit, calling the lost world to God's great feast of grace.

IV. This marriage feast shows the indifference of some men toward salvation, and the hatred of others. Vs. 3, 5, 6. (1) Some are simply indifferent: "But they made light of it." What multitudes do this. They treat with apathy the Bible, the Church and all efforts of Christian people to do them good. The "farm," the "merchandise," the cares and pleasures of life, take up all their time, thought and interest. (2) It is not true that people are perishing wholly because of the want

of more activity on the part of the Church. There are those who will continue to be worldly, notwithstanding every effort be put forth to save them. The parable teaches this. So also our own experience. (3) Many going beyond mere neutrality in religious matters, hate the Gospel and persecute the Lord's servants (v. 6). Sin is not only worldly, sensual, earthy, but it is rebellious. In its worst aspects it shows spite and murder.

V. This marriage feast shows the wrath of God. V. 7. If the fourth verse exhibits divine mercy and goodness, the seventh verse stands equally strong in support of judgment and destruction. To make light of hell is to make light of a great number of statements of our Lord, all as pointed as the one before us. There is, at the present time, an uncertain sound as to the doctrine of eternal punishment. As far as this goes, it exhibits the weakness of the teaching and preaching of the age!

VI. This marriage feast shows that the indifference and rebellion of the human heart toward the Gospel cannot frustrate the divine purpose; the King will have His wedding attended by multitudes. Vs. 8-10. (1) The rejection of the Gospel only makes its invitation more free, urgent and copious to mankind. The wrath of man always praises God. (2) The Gospel is for all, both bad and good; for those

in the "highways" as well as those in more favorable conditions. Of course, our Lord had in mind the Gentiles, as opposed to the Jews who, at first, were called to this marriage of grace.

VII. This marriage feast shows that personal qualifications are necessary for acceptance with Christ. Vs. 11-14. (1) "The king came in to see the guests" (v. 11). So Jesus Christ shall inspect personally all His professed people. He sees us now eye to eye. He knows us individually. (2) "He saw there a man which had not on a wedding garment." Though anxious to have all enter His kingdom, yet none can come in except on the *one* condition. The heart must be regenerated—the righteousness of Christ must be received by faith and repentance. This is what is meant by the "wedding garment." (3) In this life men may argue against the rigid terms of salvation presented in the Gospel, but in the judgment, when they confront the great Judge, all will be "speechless" (v. 12). (4) Both salvation and punishment are individual matters. We see here the King attending to the case of this *single* intruder. The language here descriptive of the man's fate is terrible. Only Jesus could use such. Let us hear Him! (5) "Many are called but few are chosen." Many are invited but few have the *new heart* which is indispensable.

April 8,

Christ's Last Warning.—MATT. xxiii., 24-39.

1888.

I. A religion of outward observances, without a regenerated heart and a loving spirit, condemned. Vs. 24-36. This is what is popularly called "Phariseism." Observe what our Lord here warns us against: (1) Great punctiliousness in religious forms, but open sinfulness in daily life. The drinking of wine with the Pharisees was a religious act. It was supposed that the smallest speck in the wine would give defilement, hence great care was taken to "strain out the gnat." The "camel" was an *unclean* animal (Lev. xi., 4). The open way in which those Pharisees committed iniquity is graphically expressed by the great Teacher in these words: "Ye swallow a camel." That is while careful about little religious forms those pious people of Christ's day were selfish, dishonest, immoral, mean, devilish. (2) Great care to make a good appearance, while in the heart there is nothing but unrighteousness. The "cup" and the "platter" stand for drink and

meat—for the enjoyment of daily life, that which is constantly indulged in. The Pharisees were anxious to make their pleasures look decent and respectable, while in reality they were full of all that was vile and sensual. The exhortation to cleanse that which is within the cup and platter, means the purifying of the heart—the making of the life within clean, before any outward profession of piety is made. (3.) Great in deception. Once a year the graves in olden times were whitened to give them a sightly appearance; yet they contained only dead men's bones and uncleanness. This is our Lord's way of describing the religious hypocrite. His whole life is a *deception*, because his heart gives the lie to his profession: the corruption inside makes *black* his apparent whiteness (vs. 27, 28). (4) Great in deeds of wickedness (vs. 29-36). Though professing to be better than their fathers in that they would not have been partakers with them in the blood of

the prophets, yet Jesus tells them that they have the same spirit of hatred and murder and are in heart guilty of the same crimes. Indeed they are about to fill up the same measure (v. 32) and do the same deeds (v. 34). Forms and individuals may change; but spirit is always the same. A heart unregenerated is sinful. Such a heart is at enmity with God. It only requires conditions to make such an one a persecutor of Christ and His people. We become guilty of all the evil of the past by having a spirit in sympathy with such evils (v. 35).

II. Christ's lamentation over Jerusalem. Vs. 37-39. (1) After a discourse contain-

ing the greatest woes ever uttered by Him, our Lord would close with a word showing the tenderness and love of His heart. This people who had killed the prophets, did Jesus try to save, offering them through His infinite grace "protection, rest, warmth, and all manner of conscious well being,"—"how often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not!" Such is Christ's purpose towards us all. He seeks to save us with all long-suffering and compassion. If we do not come to Him, then shall our house—our immortal souls—be left unto us desolate.

April 15,

Christian Watchfulness.—MATT. xxiv., 42-51.

1888.

I. Watchfulness. (1) It is here enjoined because of Christ's certain but unheralded coming. (a) He comes to us often in the person of the needy asking our aid. (b) He comes to all in death. (c) He shall come in judgment. No one knows the "hour" when any of these may take place. There is only one thing for each to do: *Watch!* (2) There is wisdom in this constant vigilance. He is a wise householder who is ever protected against the thief, not needing to be told the exact hour of his coming (v. 43). He is a wise servant who is at his post of duty when-

ever his master may appear (vs. 45, 46). So Jesus says to us: "Be ye also ready, for in such an hour as ye think not the Son of Man cometh" (v. 44). The idea is to carry this common-sense principle of constant attention into our Christian life. (3) The rewards of watchfulness (vs. 46, 47). As the faithful servant is here spoken of as made ruler over all his master's goods because of his fidelity, so are we to learn that if we are ready for the coming of our Lord we will receive great promotion. (4) The consequences of unfaithfulness (vs. 48-51).

April 22,

The Ten Virgins.—MATT. xxv., 1-13.

1888.

I. The ten virgins. Vs. 1-4. (1) They all had the same appearance and went forth to meet the same person—the "bridegroom." They represent the public professors of Christ—the members of the Church, *outwardly*. While in heart some were wise and others foolish, a mere spectator could not have made any distinction. So it is with an assembled congregation. The true and the false cannot be picked out and separated. During the delay of the bridegroom each did as the other: "They all slumbered and slept." So in ordinary church life, when action is not needed, men seem the same. (2) The distinction between the virgins was hidden. It could not be seen by the eye. They had to be called forth into action before the lack in half the number became apparent. They were all on hand, in a state of expectancy, each with a lamp. But some had oil while others had not. "Oil" here stands for "grace." This is the one thing needed. All who have the saving

grace of Jesus Christ in the heart are wise; all others are foolish. This grace is offered free to all. To receive it, we must be of humble spirit; must feel ourselves lost by sin; and must by repentance and faith seek to obtain it through the Lord Jesus Christ.

II. The bridegroom's delay. V. 6. (1) It is uncertain when Jesus Christ may come to us. (2) The Bible constantly speaks of Him coming when least expected. Here it is at the unseasonable hour of midnight. He will surely surprise us, if we are not ready for Him. This is the reason why so many die in their sins, because they think that death will not come until they are prepared for it. They have a false idea of time, thinking they have it under a lock and key. "Boast not thyself of to-morrow for thou knowest not what a day may bring forth" (Prov. xxvii., 1). "Go to now, ye that say, To-day or to-morrow we will go into such a city and continue there a year

and buy and sell and get gain; whereas ye know not what shall be on the morrow" (James iv., 13, 14).

III. The coming of Christ is a test of spiritual life. Not the lamps, but the oil in the lamps proved the blessing and the curse to the two classes before us. (1) The wise virgins had sufficient oil—they were fully furnished for joining the great procession and entering into the marriage chamber. (2) The foolish virgins had to look for oil when time was no longer. They had sinned away their day of grace.

IV. The door was shut. Vs. 10-13. (1) The wise virgins were shut *in*. They had the sense of perfect security. There was nothing but feasting and joy inside this

closed door. The bridegroom was one in the midst. How suggestive all this is of the glorified in the kingdom of Heaven. (2) The foolish virgins were shut *out*. It was their own fault. They were anxious to be inside: "Lord, Lord, open to us" (v. 11). Here is an earnest prayer not answered. We must pray in *time* as well as in earnestness. To many who pray this is said: "Verily I say unto you, I know you not" (v. 12). And why does not Jesus know these praying virgins? This is the only reason: *They come too late!* O the powerful exhortation: "Watch, therefore; for ye know neither the day nor the hour when the Son of Man cometh!"

April 29,

The Talents.—Matt. xxv., 14-30.

1888.

I. The talents distributed. Vs. 14-15. (1) To one servant were given five talents; to another servant were given two talents; to a third, but one (v. 15). Each received what he was able to handle with profit—"every man according to his several ability." Learn from this how God gives gifts to men: not by any arbitrary process or in any careless way; but as each one of us is able to receive. It is this wise distribution of talents that adds to our responsibility. (2) Having delivered his goods the man made off to a far country. He did not remain to watch the servants and boss them in the use of what they received. So it is, Jesus Christ leaves us, as it were, to ourselves, to make the best possible use of all our talents. He too has gone into a far country, placing us on our own responsibility.

II. What the servants did. Vs. 16-18. (1) The five-talent man traded with his till the amount was doubled (v. 16). So likewise did the two-talent man (v. 17). The person having but one made no use of it (v. 18). (2) The men that had the most with which to do, did the most. He that had the least, accomplished nothing. (3) All had an equal responsibility, viz., to use what they had. The failure was not through discouragement of having too much, but through an indisposition to work. Are we to learn from this fact that the men who have the least in this world are disposed to make the least of themselves and do the least for the glory of God? Often, this is the case. Some seem to feel that it is not worth while doing anything because they can not do something great. The one-talent man

thinks if he had the five talents, there would be grand results on his part. But if he had them he would not be able to manage them for every one has in this world according to his several ability.

III. The day of reckoning. Vs. 19-30. (1) How often our Lord calls attention to the judgment. (2) At that time there shall be both rewards and punishments. A reckoning always involves the possibility of both of these. (3) In the case of the two faithful servants, we find they were both promoted to power and joy. The unfaithful man lost what he had and was cast into outer darkness. He did not escape because of the seeming insignificance of his gifts, as compared with the great five-talent servant. (4) Look at this unfortunate person. He seemed to be truthful and sincere. When questioned by his master, he told him what he did and why he had acted so. But he did nothing. He hid his lord's money. He was guilty of the sin of *omission*.

Let us remember, whether we have little or much, God has given it, and He holds us personally responsible for its use—our talents, few or many, are to be used for and among men. They are to be not only kept but used, and used, ever keeping the account in view which has to be rendered when the Lord comes. We must not entertain hard thoughts of God, and make that our plea for neglect of duty. No such plea will avail to avert punishment. He always speaks falsely who calls God a hard taskmaster. Let each use aright what God has entrusted to each. Right use will bring joy, smiles and honor. Neglect, grief, weeping, disgrace.

Helpful Hints for Workers

Prize Essay on "Christ the Nation's King."

In connection with the call of the New York State Convention the Rev. R. H. McCready has been authorized by a merchant of New York City to offer to ministers and Christian layman, by no means excluding women, a prize of One Hundred Dollars for the best essay in answer to the question, "Should the State, as such, recognize its relation to Jesus Christ the Divine Ruler and Lawgiver? Why? How?"

The conditions are as follows:

A pseudonym must be signed to each Essay, and real name and pseudonym must be sent in a sealed envelope to Rev. R. H. McCready, 252 Broadway, New York.

The Essay in substance shall have been recently preached to a congregation or

read before a society. It shall not contain more than eight thousand words. The writing clear and on one side only of the sheet. Use white sermon, letter or commercial note paper. May be sent in at any time before May 31, 1888. Not later.

President Julius H. Seelye, of Amherst College, Mass., Rev. David Greeg, Park Street Church, Boston, Mass., Clinton B. Fisk, LL.D., Seabright, N. J., have consented to act as judges on the merits of the Essays. The successful Essay shall appear in *THE PULPIT TREASURY*, *Homiletic Review* (New York), the *Christian Statesman* (Philadelphia), and the *Christian Nation* (New York), at the earliest possible date.

Any further information may be had by addressing

Rev. R. H. MCCREADY,
252 Broadway, New York.

PRAYER MEETING SERVICE

The Regular Prayer-Meeting.

By REV. T. W. POWELL.

No ordinance was more surely incorporated into the New Testament church. In the first church established by the inspired Apostles, it is distinctly said, "They continued steadfastly in prayers." The word here translated "prayers," according to the best exegesis, had already come to mean "meetings for prayer."

The Lord has been careful to tell us that, in that model church at Jerusalem, the prayer-meeting was most steadfastly maintained. There is one passage where Christ speaks definitely concerning order in the organized church. It is in the eighteenth chapter of Matthew. The connecting verses contain His instruction in regard to church action and united prayer. Then says the Saviour, "Where two or three are gathered together in My name,

there am I in the midst of them." Can any one doubt that the Master had here His eye upon the prayer-meeting as a definite appointment in His own Church? What else, then, could be expected of the early disciples than a steadfast devotion to the meetings for prayer?

What shall the church do, more than appoint the hour, warm and light the house? All further concern is usually dismissed. The first step in the orderly conduct of the church toward the prayer-meeting is faithful teaching to every incoming member that the regular prayer-meeting was appointed by Christ, and was faithfully established by His inspired teachers in the churches of the New Testament.

The second duty concerning the prayer-meeting is to impress upon the home and the Sunday-school the claims of this service upon the youth. There is sad mistake here. Every Christian parent ought to

see to it that the children, at least after ten years of age, are regular attendants. This early habit is one of the most important religious influences established in childhood. The regular prayer-meeting should be announced in every session of the Sunday-school. The superintendent should be careful to notice with cheerful encouragement any increased attendance. Teachers ought adroitly to plan bringing every one in their classes into this general meeting.

A third duty the church owes to its prayer-meeting is frequent deliberation as to its exercises. Suppose, on some Sabbath afternoon, all the officers of the church are called together for an advisory meeting concerning this one thing. The pastor and one or two of the deacons have spent a previous evening together in talking over advance movement. Now all the deacons, and trustees, and superintendent, and clerk, and treasurer sit down prayerfully to deliberate together on this question, "How may we make our prayer-meeting more helpful to the church, and carry its spiritual influences to the entire congregation?"

Again, these men meet to consult upon the question, "What faults are there in our meetings that we might correct?" After such a discussion every man will be in the meeting with new watchfulness and new prayer. There are three things important, in order to lift the prayer-meeting to its place of power.

First, there is needed such a hearty yearning on the part of those who habitually attend, as will lead to their prudent and kindly seeking of other members, and the bringing them to the place of prayer. Let complaints and murmurs be banished; these will only drive others further away. Carry to your absent friend some cheerful account of the last meeting. Make arrangement to call for another who needs company in order to attend. Study how you may add one more by your own personal influence. At the same time, guard against feeling or intimating that the meeting is poor because badly attended. Make your enthusiasm to consist not simply in numbers, but in the Christ-appointed and Christ-honored meeting itself. Believe in a good meeting "where two or three" are met, with Christ in their midst; at the same time, you should carry a heart yearning for greatly enlarged meetings.

In order that this enthusiasm may be

healthful and abiding, it must see in the prayer-meeting two prominent elements: A meeting with Christ, peculiarly real, and a religious sociable of the church and congregation. If these two things are kept prominent, the prayer-meeting will become sacredly attractive. It is not too much to say that Christ's real presence is more intimately associated with the church prayer meeting than any other institution or ordinance. At least, His language is nowhere else so emphatic as when He speaks of the assembly for prayer. "There am I in the midst of them," brings a living Christ in His real presence contained in language of no other association. A real communion of burdened hearts with the blessed Lord is the first essential. You must come to talk with Jesus, or you lose the kernel and clutch the shell. A Western friend, in visiting New York city, a few years ago, carried away a life-long impression from the mere prayer-meeting announcement of a certain popular minister. It was simply this: "All who desire to meet the Lord Jesus Christ on next Friday evening, be present in the lecture-room at eight o'clock; He will be there." Did all come to feel that the meeting means just this, a special and appointed hour with Christ, how sacred and attractive the place would soon become! The most tender promise that Jesus ever made, He has written over the door of the prayer-meeting.

But still this element has important thought. It is the place where friend holds fellowship with friend. It strengthens all the bonds of Christian fellowship. The conference—not for exhortation, not for denunciation, but for cheerful and sympathetic converse—belongs to this holy festival. The people come together to take hold of hands with warmer grasp. Often the five minutes of hearty handshaking at the close is the best part of the meeting. There is then an informal flow of fellowship, soul with soul, that brings all nearer to the Christ in the midst. What a power for good this weekly gathering becomes, when the entire church assembles for hearty religious greeting. Are we to leave this institution forever with no place in our church manuals? Here on this table are several extensive books on the constitution of the New Testament church and its proper order; not one of these mention the prayer-meeting as having any place either in the principles or polity of such church,—*Ex.*

BEAUTIFUL THOUGHTS

Religion is living out the truth there is in us.—*Gordon.*

The cup of sin is sparkling at the top, but there is death at the bottom.—*Talmage.*

Fruitless is sorrow for having done amiss if it issue not in resolution to do so no more.—*Bishop Horne.*

O Lord, Thou knowest how busy I must be this day. If I forget Thee, do not Thou forget me!—*Sir Jacob Ashley.*

A child of God should be a visible Beatitude for joy and happiness, and a living Doxology for gratitude and adoration.—*Spurgeon.*

Were the sun of prosperity always to shine upon us, we would soon forget our Father's house, our heritage above.—*Rutherford.*

Hold yourself in preparation to make the transition to another life, whenever you shall be claimed by the Lord of the world.—*J. Foster.*

The beating of the surf along the shore of the ocean is not more incessant than is the call of God to you to give your heart and life to Him.

Life is not a series of chances with a few providences sprinkled between to keep up a justly failing belief, but one providence of God.—*Macdonald.*

Do not wait till you be holy ere you cast your confidence on the Saviour, but cast your confidence on Him now, and you shall be made holy.—*Dr. Chalmers.*

It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the ground-work of human freedom.—*Horace Greeley.*

The rest of Christ is not that of torpor, but of harmony; it is not refusing the struggle, but conquering in it; not resting from duty, but finding rest in it.—*F. W. Robertson.*

As the beauty of the heavens can not be reflected in muddy water, neither can the eternal holiness of God be reflected anywhere but in Christ.—*Rev. Peter S. Menzies.*

The longer I live the more highly do I estimate the Christian Sabbath, and the more grateful I feel toward those who impress its importance on the community.—*Webster.*

Religion to a true believer is like water to a fish; it is his element; seemingly his native element; he lives in it, and he could not live out of it.—*Rev. John Newton.*

Between grace and law there is no quarrel; they are made one in Christ. No one finds fault with natural law because it is arbitrary; why should they with moral law?—*Dr. John Hall.*

Prayer is the preface to the book of Christian living; the text of the life sermon; the girding on the armor for battle; the pilgrim's preparation for his journey. It must be supplemented by action, or it amounts to nothing.—*Phelps.*

"If I could go down to my grave and have it honestly written above it, 'He did what he could,' I would rather have it than a monument of gold reaching to heaven. Do all the good you can, to all the people you can, as long as ever you can."—*Moody.*

Lord, I have tried how this thing and that thing will fit my spirit. I can find nothing to rest on, for nothing here hath any rest itself. O, center and source of light and strength! O fulness of all things! I come back to join myself to Thee!—*Arthur H. Hallam.*

Do right, and God's recompense to you will be the power of doing more right; give, and God's reward to you will be the spirit of giving more; love, and God will pay you with the capacity of more love, for love is Heaven, and is God within you.—*F. W. Robertson.*

Every true Christian is a missionary in intention, and within the limits that his providential work makes possible, though he may never have looked in the face of a heathen in his life—just as every serious Christian bears within his heart the spirit of the martyr, though he may never be called upon to witness the faith with his blood.—*Canon Liddon.*

It is the order of God's providence that the growth of the Christ within us shall be just in proportion to the decay of the Adams. And this evidence of our immortality, blessed be God, is perpetually and not uncommonly before us. It is no strange or unknown thing to see the spirit ripening in each in proportion to the decay of the body.—*F. W. Robertson.*

It is undoubtedly the secret pride and selfishness of our hearts that obstructs much of the bounty of God's hand, in the measure of our graces and the sweet embraces of His love, which we should otherwise find. The more that we let go of ourselves, still the more should we receive of Himself. O, foolish we! that refuse so blessed an exchange.—*Leighton.*

A painter cannot finish his picture if he stands close to the canvas. He walks back, stands off, and thus sees the whole at once. Many a man whose affairs were in a snarl has gone to sea, and in a few weeks has seen the whole tangle, and in a few more has seen how to get the tangle out. If he had stayed he would have died in his net. Stand back from your picture.—*Dr. Deems.*

◆ ILLUSTRATIVE SELECTIONS ◆

52. Learning of Christ.—MATT. xi., 29.

Perpora, the great Italian music master, kept one of his pupils learning the same lesson for three years. The pupil began to murmur, but the master was firm. Four, five, six years passed, and yet he was still at the same, until at last, when he began to fear he might, after all, be just at the beginning, the great teacher set him free with the words, "Go, my son, for thou hast nothing more to learn," and he found himself the first singer of Italy. So God keeps teaching us the same lesson over and over again—our utter nothingness, our complete helplessness, and our perfect sinfulness.

53. The Cross of Self-Denial.

—MARK viii., 34.

A European was once taken prisoner in a Mohammedan land. During his captivity he amused himself by sketching. His enemies saw his handiwork. As they gazed at his skilful and curious productions, it struck them that they might turn his talent to profitable account. He was promised his liberty, on condition that he would design a new mosque. He agreed to the proposal. An elegant and substantial building was planned. At first it pleased them, and the hour of his emancipation seemed near. Some keen eye, however, made a discovery. It was found that the mosque was drawn in the shape of a cross. Disappointed and angry, they put the architect to death. Thus do some reject the Gospel. They are well pleased with the plan of salvation, until they discern in it the cross of self-denial.

54. Union With Christ.—JOHN xv., 4.

I have seen a heavy piece of solid iron hanging on another, not welded, not linked, not glued to the spot; and yet it cleaved with such tenacity as to bear not only its own weight, but mine too, if I chose to seize and hang upon it. A wire charged with an electric current is in contact with its mass, and hence its adhesion. Cut that wire through, or remove it by a hair's-breadth, and the piece drops dead to the ground, like any other unsupported weight. A stream of life from the Lord, brought into contact with a human spirit, keeps the spirit cleaving to the Lord so firmly that no power on earth or hell can wrench the two asunder. From Christ the mysterious life-stream flows; through the being of a disciple it spreads, and to the Lord it returns again. In that circle the feeblest Christian is held safely, but if the circle be broken the dependent spirit instantly drops off.—*Dr. Arnot.*

55. Consider the Lily.—MATT. vi., 28.

When Napoleon Bonaparte was Emperor of France he put a man by the name of Charney into prison. He thought Charney was an enemy of his government, and for that reason deprived him of his liberty. Charney was a learned and profound man; and as he walked to and fro in the small yard into which his prison opened he looked up to the heavens, the work of God's fingers, and to the moon and stars, which He ordained, and yet exclaimed, "All things come by chance."

One day, while pacing his yard, he saw a tiny plant just breaking the ground near the wall. The sight of it caused a pleasant diversion of his thoughts. No other green thing was within its enclosure. He watched its growth every day. "How came it there?" was his natural inquiry. As it grew other queries were suggested. "How came these delicate little veins in its leaves? What made its proportions so perfect in every part, each new branch taking its exact place on the parent stock, neither too near another nor too much on one side?"

In this loneliness the plant became the prisoner's teacher and his valued friend. When the flower began to unfold he was filled with delight. It was white, purple and rose colored, with a fine silvery fringe. Charney made a frame to support it, and did what his circumstances allowed to shelter it from pelting rains and violent winds.

"All things come by chance," had been written by him on the wall just above where the flower grew. Its gentle reproof, as it whispered: "There is One who made me so wonderfully beautiful, and He it is who keeps me alive," shamed the proud man's unbelief. He brushed the lying words from the wall, while his heart felt that "He who made all things is God."

But God had a further blessing for the erring man through the humble flower. There was an Italian prisoner in the same yard, whose little daughter was permitted to see him. The little girl was much pleased with Charney's love for his flower. She related what she saw to the wife of the jailor. The story of the prisoner and his flower passed from one to another until it reached the ears of the amiable Empress Josephine. The Empress said, "The man who so devotedly loves and tends a flower cannot be a bad man," so she persuaded the Emperor to set him at liberty.

Charney carried his flower home and carefully tended it in his own green-house. It had taught him to believe in a God, and had delivered him from prison.

❖ MONTHLY SURVEY ❖

The income of saloons in New York city is thirty millions per annum.

Hon. Neal Dow estimates that the State of Maine saves at least \$24,000,000 a year by having a prohibition law.

There are 702 pastors in the Reformed Church of France, of whom 511 belong to the evangelical party and 191 to the liberal section.

There is a movement on foot among the Methodist New Connexion to establish Sunday-schools for working men, and to make them part of the regular Church organization.

The Johanneum is an institution recently founded in Bonn for the training of evangelists for city mission and other evangelistic work for Germany. Professor Pfeiderer is its director.

Japan possesses 2,000 newspapers—half as many as Great Britain and Ireland. Outside of Japan there are 1,000 newspapers in Asia, most of which appear in India. Africa has 206 journals and Australia 700.

In Leipsic a seminary has been opened for the special purpose of educating young men for mission work among the Jews. The life and spirit of the whole movement is the venerable Professor Franz Delitzsch.

The twenty-thousand estimated membership of the Unitarian body of the United States remains the same as it was four years ago, while the 36,238 of the Universalists of the same date have fallen to 35,550.

It is stated, with every appearance of authenticity, that a nephew of the late King Cetewayo, after six years in Sweden in theological and other studies, has gone back to carry on mission work in his native land.

The Moravians report for the past year 29,283 communicants in their mission fields with a total of 83,052 persons under the care of their missionaries. The total receipts were \$95,345. There is a deficiency of upward of \$5,000.

The mission house of the French Protestant churches was recently opened in Paris. This beautiful building, which has cost 242,000 francs, is more than the centre of the administrative machinery of French Protestant Missions.

The New York Chinese mission has between 400 and 500 Celestials in its Sunday-schools. About sixty have joined the various churches. The first Sunday-school for these people was founded in New York eighteen years ago.

The ancient and famous city of Damascus, which was a place of importance 1900 B.C., is busy with plans for laying rail-road lines through the streets. Street cars in a city said to have been founded by Abraham would be a startling novelty. The place has 120,000 inhabitants.

One of the German papers states that "at Vienna last year no less than three hundred and sixty-three Jews became Christians;" and another paper tells us that "at no period since the first century have conversions from Judaism to Christianity been so frequent as they are at the present."

The Japanese government has elected Miss Kin Kato, a graduate of the normal school of Tokio, to receive three years training in the Normal School in Salem, Mass., to fit her to take charge of similar institutions in her own country. This lady will be the first educated in America at the expense of the government of Japan.

The Presbyterian Church has twelve theological seminaries, which had last year 705 students, against 499 ten years ago, and 437 in 1870. Princeton leads with 161; then comes Union with 134, and McCormick with 113; Allegheny is next with 68. The total of graduates last year was 197—57 from Princeton and 50 from Union.

The Rev. Robert Stuart, Scotch minister, writes the following interesting information from Portugal: "The work of the Lord increases here daily. There are six congregations in Lisbon, not large in numbers but still well attended; and there are as many meeting places in Oporto, one at Portategre, one in Madeira and one in St. Miguel.

Mr. Christie, of the Central Turkey Mission, reports his attendance at communion services at three places within a week, eighteen new members in all confessing their faith in Jesus Christ. One of the places was Tarsus of Cilicia, no mean city, one of whose ancient citizens, when he found Christ, went out to testify, both to Jews and Greeks, the Gospel of the grace of God.

In Denver, Col., out of a Chinese population of 500, 175 are in school, and 100 of them under decided religious influence. In San Francisco there are 248 members connected with the Chinese and Japanese churches, 58 having been added during the past year. There are 659 pupils in their schools. At a recent funeral in California, among converted Chinamen, the pall-bearers wore white badges of mourning, and forty men stood by the grave and sang, "Shall we gather at the river?"

BOOK DEPARTMENT, Etc.

THE BEST BREAD and other Sermons, preached in 1887 by C. H. Spurgeon. New York: Robert Carter & Brothers, 530 Broadway.

This volume, like all others containing Mr. Spurgeon's sermons, is rich in gospel truth, in vigor of thought, in direct simple language and in the presentation of Jesus only. It is a good sign of the times when such books are in demand, are read by an increasing multitude and are blessed to the conversion and edification of so many souls.

MOSES: HIS LIFE AND TIMES. By George Rawlinson, M.A. New York: Anson D. F. Randolph & Company, 38 W. 23d St. \$1.00.

Sacred and profane history with all the light that has been thrown by recent discoveries in the East upon Egypt, etc., and the life of Moses have been laid under contribution by the learned professor in the production of this book. It is a marvel of condensation, and in clear statement, comprehensive information and historic interest can find few parallels. It is one of a series upon the Men of the Bible by distinguished scholars which are being issued by Randolph & Company.

AIDS TO COMMON WORSHIP. Services of Holy Scripture from the Revised Version in the readings and renderings preferred by the American revisers. The Century Company, New York.

The purpose of this book is expressed in its name. It is a new form of ritual, comprising with several other matters, a yearly scheme of portions of Holy Scripture which are deemed by the compiler best adapted for public worship and instruction, and also portions to be used responsively by ministers and people, and prayers and hymns for every service and for special occasions. The work has evidently been prepared with great care and good judgment, and deserves thorough examination by any who may be disposed to introduce new features in their sanctuary worship.

ABRAHAM: HIS LIFE AND TIMES. By William J. Deane, M.A., Rector of Ashen, Essex. New York: Anson D. F. Randolph & Company, 38 W. 23d St. \$1.00.

The writer of this book has shown on every page his complete familiarity with everything worth reading that has been published respecting the countries in which Abraham lived, the habits of the people among whom he sojourned, and everything pertaining to every incident in his life. There is no speculation, but honest facts at the basis of his story; difficulties are removed as far as possible, lessons drawn where they can be legitimately deduced from the narrative, and a most satisfactory

view of the "father of the faithful" presented. The book is most instructive and edifying, and should become a standard in its line.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

LIPPINCOTT'S MONTHLY MAGAZINE, MARCH, 1888. From My Letter Box, *Max O'Rell*. A Talk With a President's Son, *Frank G. Carpenter*. With Gauge and Swallow, *Albion W. Tourgee*.

THE ECLECTIC MAGAZINE, FEB., 1888. Irish Secret Societies, *John Ross of Bladensburg*. Life and Letters of Charles Darwin, *Archibald Geikie*. Schools of Commerce, *Sir Philip Magnus*. Aphorisms, *John Morley*, M.P.

THE FORUM, MARCH, 1888. What Shall the Public Schools Teach? *Rev. C. H. Parkhurst*. Scotland To Day, *Prof. John Stuart Blackie*. Woman's Mental Status, *Rev. D. P. Livermore*. From Rome to Protestantism, *Prof. E. J. V. Huiginn*.

SCRIBNER'S MAGAZINE, MARCH, 1888. Frontispiece, Blucher unhorsed at Ligny. The Campaign of Waterloo, *John C. Ropes*. The Electric Motor and Its Applications, *Franklin Leonard Pope*. Mendelssohn's Letters to Moscheles, *W. F. Apthorp*.

THE ATLANTIC MONTHLY, MARCH, 1888. The Dawes Bill and the Indians, *James B. Thayer*. Over The Teacups, *Oliver Wendell Holmes*. The Marriage Celebration in the Colonies, *Frank Gaylord Cook*. Beginnings of the American Revolution, *John Fiske*.

OUR DAY. Socialists and Anarchists in the United States. *Prof. Edmund J. James, Ph.D.* The Jesuit and the Public School, *Prof. L. T. Townsend, D.D.* Boston Monday Lectures, *Joseph Cook*. The Andover Case Before the Supreme Court, *Editorial*.

POPULAR SCIENCE MONTHLY, MARCH, 1888. New Chapters in the Warfare of Science, IV. Geology, *Andrew D. White*. Glimpses at Darwin's Working Life, *W. H. Larabee*. The Indians of British Columbia, *Dr. Franz Boas*. Curious Facts of Inheritance.

HARPER'S MONTHLY MAGAZINE, MARCH, 1888. Last Scene in Hamlet, *Frontispiece*. Modern Spanish Art, *Edward B. Prescott*. Studies of the Great West, I., *Charles D. Warner*. An Unknown Nation, *Anna L. Dawes*. The Empress Eugénie and the Court of the Tuileries, *Anna L. Bicknell*.

THE PULPIT TREASURY.

AN EVANGELICAL MONTHLY.

FOR

PASTORS, CHRISTIAN WORKERS AND FAMILIES.

JOSEPH SANDERSON, D.D., EDITOR.

*“The words of the wise are as goads, and as nails fastened by the masters of assemblies,
which are given from one Shepherd.”—Ec. xii., 11.*

VOLUME V.

MAY, 1887, - - - - APRIL, 1888.

NEW YORK.

E. B. TREAT, 771 BROADWAY.

1888.

[YEARLY SUBSCRIPTION, \$2.50. BOUND VOLUME, \$3.00.]

COPYRIGHT,

1887-88.

By E. B. TREAT, NEW YORK.

INDEX

[The Denominations under Authors are given in abbreviations.]

Addresses.

Charge to Pastor, Charles D. Shaw, D.D.	123
Charge to Pastor, Rev. James Ramsey	192
Charge to People, Rev. J. B. Kugler	255
Discourse Inaugural, Wm. M. Paxton, D.D., LL.D.	489

ANECDOTES, see Illustrative Selections.

Authors.

Abbott, Rev. Walter	Epis	672
Adrianse, Rev. S. W.	Cong.	131, 262, 326, 698
Andrews, D.D.	Bishop E. G.	M.E. 505
Allison, S.		714
Anderson, D.D.	Pres. Galusha	Bap. 372
Baker, Rev. Smith	Cong.	70, 126
Bailey, Rev. F. T.	Cong.	370
Barnardo, D.D.	T. J.	Ind. 134
Barrows, D.D.	J. H.	Pres. 686
Behrends, D.D.	T. H.	Cong. 678
Bradford, Rev. N. K.	Pres.	574
Bridgman, D.D.	C. DeW.	Bap. 527
Broadus, D.D.	John A.	Bap. 607, 709
Brooks, Rev. G. W.	Cong.	171
Brooks, D.D.	Phillips	Epis. 136
Bolling, D.D.	W. T.	M.E. 578
Bonar, D.D.	Horatius	Pres. 392, 506
Boscawen, St. Chad	W.	191
Brown, D.D.	Prin David	Pres. 52, 184
Burns, K. T.	D.D.	Pres. 455
Crane, Rev. C. D.	Cong.	507
Clemance, D.D.	C.	Ind. 107
Cummings, D.D.	LL.D., Pres. Jos.	M.E. 591
Childs, Rev. W. H.	Cong.	391
Cole, Rev. John W.	Bap.	622
Compton, Rev. S.		394
Currie, D.D.	Prof John	Pres. 28
Cushing, Rev. H. C.	M.P.	667
Cuyler, D.D., Theo. L.	Pres.	23, 263, 390, 517, 583, 633, 706
Dabney, D.D.	Prof. R. L.	Pres. 533
Danley, Rev. W. S.	Cumb. Pres.	322, 440
Draper, D.D.	Gideon	M.E. 182, 515, 646, 704
Davidson, D.D.	Thain	Pres. 555, 752
Deems, Rev. Edward M.	Pres.	240
Deems, D.D.	Charles F.	M.E. 374
Dickson, D.D.	James M.	Ref. 752
Driver, Rev. J. M.	M.E.	561
Dwight, D.D., LL.D.	Pres. Timothy	207
Donaldson, Rev. John B.	Pres.	731
Drummond, Prof. Henry	Pres.	344
Duff, LL.D.	Prof. David	Pres. 244
Duffield, D.D.	G. W.	Pres. 488
Dykes, D.D.	Oswald	Pres. 132, 751
Eaton, D.D.	T. T.	Bap. 48
Eaton, D.D.	E. D.	Cong. 178
Errett, LL.D.	Isaac	Dis. 306
Fawcett, D.D.	William	M.E. 98, 558
Ferguson, D.D.	Fergus	Evan. Union. 690

Findley, Rev. J. G. D.	U. Pres.	434
Fisher, D.D.	Prof. George P.	Cong. 199
Foss, D.D.	Cyrus D.	Bishop. 308, 476
Fraser, D.D.	Donald	Pres. 55
Gladstone, Rev. George	Ev. Union	86, 248
Gregg, Rev. David	Ref. Pres.	416
Green, D.D., LL.D.	Prof. William Henry	Pres. 563
Griffith, Ph.D.	Rev. M.E.	506
Gordon, D.D.	A. J.	Bap. 692
Hackney, Rev. Walter	Bap.	379, 453
Hall, D.D., LL.D.	Chan. John	Pres. 116, 119, 177, 508, 662, 699
Harper, D.D.	Robert D.	Pres. 381, 399, 518
Harris, Rev. W.	Bap.	634
Hart, D.D.	Burdett	Cong. 217
Helwig, D.D.	John B.	Luth. 57, 335
Henson, D.D.	P. S.	Bap. 285, 437
Hidden, D.D.	C.	Bap. 181
Higbee, Rev. Charles	Epis.	601
Hitchcock, D.D., LL.D.	Pres. R. D.	Pres. 239
Hitchcock, D.D.	E. W.	Pres. 27
Hopkins, D.D.	Pres. Isaac S.	M.E. 719
Hughes, Rev. Hugh P.	Wesleyan	624
Hulbert, D.D.	E. B.	Bap. 436
Hunt, Ph.D.	Prof. T. W.	Pres. 196, 710
Hunter, Rev. P. L.	Pres.	575
Jenanyan, Rev. H. S.	Pres.	64
Kellogg, D.D.	S. H.	Pres. 546, 608
Kennedy, Rev. S. E.	Cong.	327
Kneeland, Rev. M. D.	Pres.	58
King, D.D.	James M.	M.E. 78
King, Rev. W. C.	M.E.	325
Kugler, Rev. J. K.	Pres.	255
Lansing, D.D.	Prof. J. G.	Ref. 644
Larrabee, Gov. W.		579
Lawson, D.D.	Albert G.	Bap. 620
Leavitt, D.D.	George R.	Cong. 510, 626
Little, Rev. A.	Pres.	523
Lofton, D.D.	G. A.	Bap. 730
Marsh, Rev. W. H. H.	Bap.	68
Matheson, D.D.	Duncan	Pres. 712
McCosh, D.D.	LL.D., James	Pres. 238
McClean, D.D.	O. O.	Pres. 604
McComb, Rev. Samuel	Pres.	696, 755
McCready, Rev. R. H.		763
McKim, D.D.	John	Epis. 317
McLaren, D.D.	I.	Pres. 330
McPherson, D.D.	J. S.	Pres. 557
Meyer, Rev. F. B.	Bap.	112, 582, 689, 707
Moment, D.D.	Alfred H.	Pres. 60, 131, 187, 251, 314, 384, 444, 423, 512, 569, 628, 635, 655, 700, 759
Monfort, D.D.	F. C.	Pres. 15
Monod, D.D.	H.	Evangel. 420
Monod, Rev. T.	Evangel.	335
Moore, D.D.	J.	Pres. 226
Morgan, D.D.	William F.	Epis. 143
Morrow, D.D.	James	M.E. 129
Nason, Rev. C. P. H.	Cong.	34
Neil, Rev. John	Pres.	49

Noble, D.D., Frederick A.... Cong.....	438	—	xvi: 4-12....	121
Nuttall, Rev. J. K.... Ind.....	242	—	xx: 1-11.....	122
Palmer, D.D., Ray.... Cong.....	585	—	xx: 12-21.....	123
Park, D. D., Edward.... Cong.....	170	—	xxxiv: 34-35.....	622
Parker, D.D., Joseph.... Ind.....	408	Leviticus, xi: 44.....		372
Parkhurst, D.D., Charles H.... Pres.....	279	Numbers, xiv: 30		679
Patton, D.D., L.L.D., Prof. F. L.... Pres....	33	Deut., iv: 1-4.....		107
Paxton, D.D., L.L.D., Prof. W. M. Pres....	489	II. Samuel, xv: 21.....		458
Pearse, Rev. M. G.... Wesleyan.....	687	—	xix: 34.....	143
Pell, Rev. Edward L.... M.E.....	575	—	xxii: 2.....	586
Pierson, D.D., A. T.... Pres.....	117	I. Kings, xviii: 21		307
Powell, Rev. T. W....	763	II. Kings, ii: 11.....		686
Putnam, Rev. Henry.... M.E.....	568	I. Chronicles, xi: 22.....		555
Ramsey, Rev. James S.... Pres.....	192	—	xxi: 3.....	399
Reimensnyder, D.D., J. B.... Luth.....	749	Nehemiah, ii: 28.....		666
Reynolds, D.D., Prin. H. R.... Ind.....	441	—	iii: 1-32.....	33
Rice, Rev. C. E.... Cong.....	259	—	viii: 10.....	687
Rivers, Rev. R. H.... Bap.....	38	Job, xxxix: 13.....		714
Roberts, D.D., William.... Pres.....	46	—	xxxiii: 4.....	177
Roberts, Rev. E.... Bap.....	674	Psalms, i: 14-15.....		355
Spalding, M.D., Phineas.... Cong.....	387	—	xxv: 14.....	394
Sample, D.D., Robert F.... Pres.....	150	—	xxxiii: 12.....	98
Sanderson, D.D., Joseph.... Pres.....	42, 60, 108, 172, 175, 232, 298, 362, 430, 448, 498, 501, 504, 506, 550, 553, 612, 625, 680, 681, 683.	—	xli: 1.....	330
Starbuck, Rev. Charles C.... Cong.....	290	—	li: 6.....	279
Spratt, D.D., J.... Ind.....	328	—	lvi: 8.....	266
Sproul, D.D., L.L.D., Prof. Thomas.... Ref Pres.....	726	—	lxii: 1-5.....	266
Shaw, D.D., Charles D.... Pres.....	123	—	lxx: 1.....	650
Steele, D.D., Prof. David.... Ref Pres.....	559	—	xc: 17.....	74
Stevens, D.D., L.L.D., Bishop W. Bacon.... Epis.....	158	—	xcvi: 6.....	158
Sweeney, Rev. S. T.... Disciple.....	308	—	cli: 22.....	458
Simas, L.L.D., Chan. C. N.... M.E.....	270	—	civ: 16.....	714
Smith, Rev. W. D.... Pres.....	113	—	civ: 34.....	48
Smith, D.D., Joseph T.... Pres.....	556	—	cxviii: 22.....	202
Smith, Rev. W. Taylor.... Ind.....	257, 377	—	cxix: 1.....	222
Stockbridge, D.D., J. C.... Bap.....	580	—	cxix: 19.....	630
Schodde, Ph.D., Prof. C. H.... Pres.....	260	—	cxix: 160.....	335
Strong, D.D., Josiah.... Cong.....	56	—	cxix: 1.....	49
Spurgeon, Rev. C. H.... Bap.... 69, 186, 239, 264, 368, 475, 545, 611.		Proverbs, xix: 17.....		662
Talmage, D.D., T. DeWitt.... Pres. 59, 250, 326, 394, 451, 485.		—	xxii: 29.....	165
Taylor, D.D., L.L.D., Wm. M.... Cong.... 91, 307, 523.		Ecclesiastes, iii: 1.....		426
Taylor, Rev. W. W.... Pres.....	319	—	xi: 1.....	138
Tinker, D.D., Ezra.... Cong.....	165	Song of Solomon, i: 4.....		655
Tritton, Rev. J. H.... Ind.....	679	Isaiah, i: 17.....		34
Thomas, D.D., David.... Ind.....	354	—	xxv: 19.....	736
Thomas, D.D., D. W.... M.E.....	127	—	liii: 7.....	266
Townsend, D.D., Prof. L. T.... M.E.....	369	—	liii: 11.....	557
Tuck, Rev. Robert.... Ind.....	458	Jeremiah, v: 16.....		475
Van Pelt, Rev. Daniel.... Re.....	222	Ezekiel, xxxvi: 26.....		714
Vincent, D.D., John H.... M.E.....	370	Zechariah, iii: 17.....		46
Vincent, D.D., Marvin R.... Pres.....	566	Malachi, ii: 2.....		285
Vincent, D.D., Samuel.... Evang.....	310	—	iv: 2.....	374
Walker, D.D., Bishop W.... Epis.....	113	Matthew, ii: 1-12.....		187
Ward, D.D., J. T., Pres.... Meth. Prot.....	355	—	iii: 13-23.....	188
Waffle, Rev. A. E.... Bap.....	554	—	iii: 1.....	369
Warfield, D.D., Prof. Benjamin B. Pres....	691	—	iii: 1-12.....	189
Warman, Rev. Prof. E. B.... Pres.....	521	—	iii: 3.....	523
Williams, Rev. B. W....	309	—	iv: 13-17.....	189
Williamson, Rev. N. D.... Ref.....	20, 328, 736	—	iv: 4.....	667
Wilson, D.D., J. G.... M.E.....	321	—	iv: 1-11.....	190
Withrow, D.D., John L.... Pres.....	66, 305	—	iv: 17-25.....	250
Whittier, John.... Friend.....	511	—	v: 1-16.....	252
Whyte, D.D., Alexander.... Pres.....	179	—	v: 17-26.....	254
Wylie, Rev. David G.... Pres.....	372	—	vi: 28.....	766
Zieman, D.D., H. P.... Luth.....	50	—	v: 48.....	372
		—	vi: 1-15.....	254
BEAUTIFUL THOUGHTS.... 73, 137, 201, 268, 329, 398, 457, 522, 585, 649, 718, 765.		—	vi: 24-34.....	314
		—	vii: 1-12.....	315
		—	vii: 13-29.....	316
		—	vii: 20.....	308
		—	vii: 26.....	458
		—	viii: 5-13.....	384
		—	viii: 18-27.....	385
		—	ix: 1-18.....	385
		—	ix: 18-31.....	386
		—	ix: 35-38.....	387
		—	x: 1-8.....	387
		—	x: 22.....	523
		—	x: 32-42.....	444
		—	x: 33.....	607

Bible Texts.

Genesis, xviii: 19.....	202
_____ xxviii: 10.....	112
_____ xxix: 20.....	688
Exodus, i: 6-14.....	60
_____ ii: 1-10.....	61
_____ ii: 8.....	266
_____ iii: 1-12.....	62
_____ xii: 1-12.....	62
_____ xii: 1-14.....	63
_____ xiv: 19-31.....	63

Index to Volume V.

V

	xi: 2-15	445
	xi: 20-30	446
	xi: 28	446
	xi: 29	600
	xii: 11	766
	xii: 12	650
	xii: 1-14	202
	xii: 30	447
	xiii: 20	79
	xiii: 20	181
	xiii: 1-9	512
	xiii: 24-30	513
	xiii: 31-33 44-52	514
	xiv: 1-12	569
	xiv: 13-21	570
	xiv: 22-36	575
	xiv: 30	586
	xv: 21-31	572
	xvi: 13-28	573
	xvi: 18	714
	xvii: 1-13	635
	xviii: 1-14	637
	xviii: 2	91
	xviii: 21-35	638
	xix: 16-26	639
	xx: 17-29	700
	xxi: 1-16	702
	xxi: 33-46	703
	xxii: 1-14	759
	xxiii: 24-39	760
	xxiv: 42-51	761
	xxv: 1-13	761
	xxv: 14-30	762
Mark,	vi: 31	178
	viii: 34	766
	ix: 44	179
Luke,	ii: 9	416
	ii: 10	611
	ii: 49	752
	ii: 12	425
	xii: 48	271
	xv: 21, 22	202
	xvi: 10	74
	xvi: 10	305
	xix: 10	601
	xxiv: 6	408
	xxiv: 39	558
John,	i: 5	202
	iv: 13-15	506
	iv: 41-42	533
	iv: 50-53	586
	vi: 12	74
	vi: 12	458
	vi: 35	370
	viii: 32	279
	x: 28, 29	330
	xi: 1-41	290
	xiv: 1	239
	xiv: 31	207
	xv: 4	706
	xv: 11	554
	xvii: 3	604
	xvii: 17	150
	xviii: 26	15
	xix: 39	113
	xx: 8	650
Acts,	i: 18	751
	ii: 41	113
	iv: 11	506
	x: 8	523
	xvi: 31	505
	xvii: 18	238
	xvii: 27	368
	xviii: 24	463
	xix: 20	749
	xxiv: 25	74
	xxvi: 8	731
Romans,	i: 16	726
	ii: 7	523
	ix: 3	730
	xii: 9	240
	xii: 21	74
	xiii: 10	344
I. Corinthians,	ii: 2	545
	iii: 16	171
	xii: 1-31	28
	xiii: 13	344

	xiii: 1-13.	354
	xv: 55.	394
II. Corinthians, iv: 5.		20
	iv: 7.	434
	v: 14.	650
	vi: 7.	380
	xi: 14.	138
	xii: 9.	138
Galatians, vi: 8.		306
	vi: 14.	27
Ephesians, ii: 10.		330
	iv: 11, 12.	527
	vi: 15.	586
Philippians, ii: 16.		394
	iii: 13, 14.	719
	iv: 1.	239
	iv: 7.	202
Colossians, i: 24.		672
I. Thessalonians, i: 5.		591
	v: 22.	394
II. Thessalonians, i: 10.		138
II. Timothy, ii: 19.		330
	iv: 2.	150
Titus, ii: 10.		436
Hebrews, vi: 5.		546
	xi: 24, 25.	556
	xiii: 15, 16.	437
I. Peter, i: 16.		372
	ii: 17.	458
	iii: 18-20.	217
	iii: 20.	138
II. Peter, i: 5-7.		226
	iii: 18.	370
I. John, i: 8.		608
	ii: 2.	608
	iii: 3.	624
	iii: 6-10.	608
Jude 3.		308, 476, 678
Revelation, i: 6.		138
	xxi: 1.	86

Biographies.

Augustine, Aurelius	244
Bridgman, Charles D. W., D.D.	553
Chalmers, Thomas, D.D.	117
Calvin, John	628
Cumming, Joseph, D.D., LL.D., Pres.	615
Dwight, Timothy, D.D., LL.D., Pres.	296
Green, Henry W., D.D., LL.D., Prof.	503
Harper, Robert D., D.D.	501
Helwig, John B., D.D.	365
Hitchcock, Roswell D., D.D., LL.D., Pres	372
Hopkins, Isaac S., LL.D., Pres.	747
King, James M., D.D.	111
Moment, Alfred H., D.D.	683
Monfort, F. C., D.D.	45
Morgan, William F., D.D.	175
Sims, C. N., LL.D., Pres.	301
Thulock, F. A. G., Prof.	114

BOOK DEPARTMENT...76, 140, 204, 268, 332, 396, 460,
524, 587, 652, 716, 768.

BOOK REVIEWS . . . 76, 140, 204, 204, 268, 332, 396, 460,
524, 587, 652, 716.

CHILDREN'S SERVICE. See Timely Services.

CHILDREN'S DAY SERVICE. See Timely Services.

CHRISTMAS SERVICE. See Timely Services.

Christian Edification.

Christ, Living for.	Theo. L. Cuyler, D.D.	390
Christ, Making, Real.	Theo. L. Cuyler, D.D.	263
Communion Sabbath Morning, Thoughts for,	John Hall, D.D., LL.D.	119

Fullness of Joy. S. E. Kennedy.....	327	Gunning for Infidels.....	550
Giving—The Fruit of a Christian Life. Rev. P. L. Hunter, M.A.....	575	Hand—Head—Heart.....	431
Gift of a Thorn. D. Matthesson.....	712	Heart—Head—Hand.....	431
God's Blessing upon God's People. Prof. T. W. Hunt, Ph.D.....	710	Head—Heart—Hand.....	431
Life, Giving the Fruit of a Christian. Rev. P. L. Hunter, M.A.....	575	Heart, A Gress.....	363
Listening, Good. Responsibility of Hear- ers. John A. Broadus, D.D., LL.D.....	709	Heart before Head.....	282
Living for Christ. T. L. Cuyler, D.D.....	390	Head, Hearts before.....	282
Meditation, Christian. Prof. T. W. Hunt, Ph.D.....	196	"Homes Evening".....	43
Responsibility of Hearers—Good Listen- ing. John A. Broadus, D.D., LL.D.....	709	Homiletics.....	613
Ripeness, in Christian Character. Rev. C. H. Spurgeon.....	264	Hospitality, Church.....	498
Suffering the Medium of Joy. J. Sprat, D.D.....	323	Home, The Saloon and the.....	430
Sweetening Bitter Things. Theo. L. Cuy- ler, D.D.....	633	Holy Ghost, Tongues Fired by the.....	298
Spirit, The Joy—imparting. Rev. N. D. Williamson.....	323	Interest, Genuine.....	613
Expository Lectures.		Institution, An Aggressive.....	109
Gifts Spiritual; Their nature and use. Rev. John Currie, D.D., Prof.....	28	Infidel, The Answered.....	42
Lazarus, The Raising to Life. Rev. Charles S. Starbuck.....	290	Infidels, Gunning for.....	550
Virtues, The Gospel. J. Moore, D.D.....	225	Instinct, The, of the Saints.....	298
Exegetical Comments.		Knowledge and Sympathy.....	173
Contradiction, A Seeming, Resolved. S. H. Kellogg, D.D.....	608	Loafing in the Vineyard.....	680
Powers of the World to Come. S. H. Kellogg, D.D.....	546	Laws, Execute the.....	173
World to Come, The Powers of the. S. H. Kellogg, D.D.....	546	Law and Love.....	612
DECORATION DAY SERVICES. See Timely Services.		Laws, Self-enforcing.....	362
DEDICATORY SERVICE. See Timely Services.		Light, Focus the.....	299
EASTER SERVICE. See Timely Services.		Masses, In touch with the.....	612
FUNERAL SERVICE. See Timely Services.		Martinets, Sermonic.....	681
Editorials.		Miracles, Not, but Grace.....	363
Adaptability.....	551	Nature, Good.....	299
Adaptation, Sagacious.....	43	One by one.....	551
Aroma, The, of Christ.....	233	Party, A Christian.....	744
Assurance.....	430	Pastor, Back the.....	744
Beneficence.....	430	Preaching, Skill.....	108
Bible, The, in Common Schools.....	43	Presumption.....	431
Bible Reading.....	499	Preacher's, The, first aim.....	298
Bible, The repellent features of the.....	42	Prohibition, Popularizing.....	108
Blood Money.....	299	Prohibition Decalogue.....	232
Cause? Is there not a.....	550	Reading, Bible.....	499
Christians, Electric.....	172	Reformers, True.....	362
Christianity, Muscular.....	298	Resorts, Summer.....	299
Christ, The Aroma of.....	233	Rich, Disgracefully.....	680
Christ, Making Money for.....	744	Sympathy, Knowledge and.....	173
Church, Developing a.....	744	Sympathy and Warmth.....	681
Culture, Worldly.....	172	Saloon, The Day.....	498
Culture, Christians.....	173	Saloon, The, and the Home.....	430
Culture, The Dogmatism of.....	173	Saloon? Is God in the.....	363
Church Hospitality.....	498	Saints, The Instinct of the.....	298
Diversities of Gifts.....	109	Skill Preaching.....	108
Discontent, Pampering.....	498	Sin, The Cardinal, of Society.....	298
Destroy or be Destroyed.....	109	Spirit, The, in the wheels.....	681
Decalogue, Prohibition.....	232	Society, The Cardinal Sin of.....	298
Developing a Church.....	744	Summing Up, The Annual.....	499
Endeavor, Combined.....	612	Stumbling Blocks, Two hundred thousand.....	431
Focus the light.....	299	Theology, Extra Biblical.....	681
Faithfulness, Inconspicuous.....	108	"Treasury The," for Pastor and People.....	744
Grace, Not miracles but.....	363	True, The, and the new.....	233
Gifts, Diversities of.....	109	Tongues Fired by the Holy Ghost.....	298
God's Reasons for painting dark scenes.....	43	Up—Back—Forward.....	362
"God Intoxicated Men".....	233	Vineyard, Loafing in the.....	680
Gold, Weighing Crime against.....	232	Watch-Tower, The Christian.....	551
Gospel, Confining the.....	172	Warmth and Sympathy.....	681
		Wealth, The rights and responsibilities of.....	613
		Wheels, The Spirit in the.....	681
Helpful Hints to Workers.			
Bible, The, Correspondence School.....	448		
Bible, A, View of the Labor Question. Rev. B. W. Williams.....	309		
Call of the Evangelical Alliance. Josiah Strong, D.D.....	708		
Charge to the People. Rev. J. K. Kugler. "Christ the Nation's King," Prize Essay on. Rev. R. H. McCready.....	255		
Church, The Sunday-School and the. Rev. J. K. Nuttall.....	763		
Dinner to Vagabonds. Dr. T. J. Barnardo.....	242		
Endeavor, United Society of Christian.....	134		
Hindrances to Evangelistic Work. Donald Fraser, D.D.....	449		
Labor Question, A Bible View of the. Rev. B. Williams.....	55		
League, The Oxford.....	309		
Ministers, Newspaper Misrepresentation of. Joseph Sanderson, D.D.....	450		
Question, A Searching. Rev. F. B. Meyer.....	625		
Revival, Preparing for a.....	582		
Sabbath, The Observance of the.....	136		
Seen, The, and the Unseen. Samuel Vin- cent, D.D.....	389		
	310		

Index to Volume V.

vii

Self-Consciousness.....	134
Smoking.....	326
Unseen, The, and the Seen. Samuel Vincent, D.D.....	310
Working Together with God. Joseph Sanderson, D.D.....	448

Help in Pastoral Work.

Alliance, Evangelical—The Enlargement of its Work in the United States. Josiah Strong, D.D.....	56
Apocalypse, The. Prof. B. B. Warfield, D.D.....	691
Augustine, The Training and Preaching of. Prof. David Duff, D.D.....	244
Bible, A View of the Labor Question. Rev. B. W. Williams.....	309
Charge to the Pastor. Rev. James Ramsey Chalmers, Thomas, and the Unchurched Masses. A. T. Pierson, D.D.....	192
Charge to the Pastor. Charles D. Shaw, D.D.....	117
Calvin, John. Alfred K. Moment, D.D.....	123
Charles F. Deems, D.D., LL.D.....	628
Civil, Religious. Edward Park, D.D.....	374
Christ Disciplines the Ministry. Rev. Walter Hackney.....	170
Christ, Was, the Product of His Age? Rev. Samuel McComb.....	453
Consecrated Men. Prin. H. R. Reynolds, D.D.....	696, 755
Church, Sociability in the. Rev. W. S. Danley.....	441
Emory College. J. Sanderson, D.D.....	440
Evangelization in Germany. H. P. Ziemann, D.D.....	749
God, Choice of Teaching. Marvin R. Vincent, D.D.....	50
Hearing and Preaching. Rev. Edward L. Fell.....	566
Hindrances to Evangelistic Work. Donald Fraser, D.D.....	577
Job, Analysis of the Book of. Rev. Prof. David Steele, D.D.....	55
Labor Question, A Bible View of the. Rev. B. W. Williams.....	559
London May Meetings. Glendon Draper, D.D.....	309
Men of Wealth, their Lesson of the Hour. Frederick A. Noble, D.D.....	182
Men, Consecrated. Prin. H. R. Reynolds, D.D.....	438
Ministry, Whole Heartedness in the. Rev. E. Roberts.....	441
Ministry, Christ Disciplines the. Rev. Walter Hackney.....	694
Ministry, Life—Discipline of our. Rev. Walter Hackney.....	453
Newspaper Misrepresentations of Ministers. Joseph Sanderson, D.D.....	379
North Western University.....	625
Paris, A Sabbath Day in. George R. Leavitt, D.D.....	617
Plan Great Things. George R. Leavitt, D.D.....	626
Preacher, The, and his Work.....	510
Preacher, The, not an apologist. James M. Dickson, D.D.....	640
Preaching and Hearing. Rev. Edward L. Fell.....	752
Preachers and their Subject. John Hall, D.D., LL.D.....	577
Preaching to the Masses. T. DeWitt Talmage, D.D.....	508
Preaching Common Sense, to Common People. Rev. Smith Baker.....	250
Preaching, Characteristics of Good. Rev. W. S. Danley.....	126
Princeton Theological Seminary. Joseph Sanderson, D.D.....	322
Power, Self, the Centre of. Rev. J. M. Driver.....	504
Points for Young Preachers. Rev. C. H. Spurgeon.....	561
Prof. George P. Fisher, D.D.....	69

Pulpit Scripture Reading.....	630
Pulpit Truths for the Times. John Hall, D.D., LL.D.....	116
Pulpit Reading. Prof. A. B. Warman.....	521
Reading, Pulpit Scripture.....	630
Reading, Pulpit. Prof. E. B. Warman.....	521
Sabbath, A, in Baden-Baden. J. C. Stockbridge, D.D.....	377
Scepticism in Ministers—What it is and How to meet it. Prin. David Brown, D.D.....	184
Scepticism of the Day; What it is and How to meet it. Prin. David Brown, D.D.....	52
Sermon, The; its Pulpit-side. C. F. Deems, D.D.....	374
Scripture, Some Misquotations of. Rev. George Gladstone.....	248
Scripture, Difficulties in. Prof. George P. Fisher, D.D.....	199
Sociability in the Church. Rev. W. S. Danley.....	440
Teaching God, Choice of. Marvin R. Vincent, D.D.....	566
Things, Plan Great. George R. Leavitt, D.D.....	510
Wealth, Men of—The Lesson of the Hour. Frederick A. Noble, D.D.....	438
Wisdom, The, of the Wise; its Perils. A. J. Gordon.....	691
Whole Heartedness in the Ministry. Rev. E. Roberts.....	696
Yale University. J. Sanderson, D.D.....	237

Illustrations.

Chapel and Theological Seminary, Princeton, N. J.....	503
College of Medicine, North Western University, Ill.....	619
Divinity School of Yale University, New Haven, Conn.....	234
First Presbyterian Church, Cincinnati, O.....	44
First Presbyterian Church, New York City.....	500
First English Lutheran Church, cor of High and Factory Streets, Springfield, Ohio.....	364
Garrett Biblical Institute, North Western University, Ill.....	619
Hall of Science, North Western University, Evanston, Ill.....	618
Heck Hall, North Western University.....	619
Laboratory, Emory College, Oxford, Ga.....	748
Madison Avenue Baptist Church.....	552
New Haven Green—Public Square.....	235
North Western University, University Hall.....	617
North Broad Street Presbyterian Church, Philadelphia, Pa.....	432
Park Avenue Methodist Episcopal Church, New York.....	12
Presbyterian Church, Greensburg, Indiana.....	45
Seney Hall, Emory College, Oxford, Ga.....	746
St. Thomas' Church, cor. Fifth Avenue and 53d St., New York.....	174
Syracuse University, Hall of Languages.....	302
University Avenue Methodist Episcopal Church, Syracuse, N. Y.....	300
Westminster Presbyterian Church, corner of Clinton and First Place, Brooklyn, N. Y.....	682
Wittenburg College, Springfield, Ohio.....	366
Woman's College, North Western University.....	617

INDEPENDENCE DAY. See Timely Services.

INSTALLATION SERVICE. See Timely Services.

Illustrative Selections.

Animals, Kindness to.....	650
Appetite, Spiritual.....	714
Appearance, The, of Evil.....	394
Bread, Finding the Sown.....	138

Beauty, The True	74
Christ, Learning of	766
Christ, Union with	766
Christ, Victory Through	394
Christ, The Constraining Love of	650
Children, Shielding the	266
Christ, The Burden-Bearer	266
Christians, The, a King	138
Church, The Indestructible	714
Cross, The Self-denial	766
Example, Parental	202
Evil, The Appearance of	394
Faithfulness in the Least	74
Fragments, The Transformed	74
Father's, The, Forgiveness	202
Fragments, Wasting the	458
Faith, Unquestioning	586
Fidelity	458
Forgiveness, The Father's	202
Grace, Sufficient	138
God, The Long Suffering of	138
God's Tear Battles	266
God's Answer, Waiting	266
God's Workmanship	330
Gospel, The, and Temperance	523
Hand, The Unfailing	330
Heart, A New	714
Humanity, Honoring	458
Humanity Superior to Bestiality	202
Influence, Silent	650
Joy, Changing Sorrow into	714
Kindness to Animals	650
Light Shining in Darkness	202
Liberality	523
Light, Holding up the	894
Lily, Consider the	766
Lord, The Secret of the	894
Looking Up	586
Love of Christ, The Constraining	650
Love, Overcoming	74
Lord's, The, Seat	330
Praise, Evening	650
Perseverance	523
Procrastination	330
Poor, Considering the	330
Procrastination	74
Power, The, of Testimony	138
Responsibility, Individual	458
Rock, The, Foundation	458
Rock, Anchored to the	586
Satan Transformed	138
Sandals, The Gospel	586
Seal, The Lord's	330
Search, The, of the Lord	394
Sorrow, Changing, into Joy	714
Soul, God's Peace in the	202
Stowe, The Rejected	202
Sun's, The, Healing Wings	394
Temperance and the Gospel	523
Victory Through Christ	394
Wasting the Fragments	458
Work, Faithful	523
Workmanship, God's	330

Leading Thoughts of Sermons.

Adorning the Gospel. E. B. Hulbert, D.D.	436
Affection, The expulsive power of a pure. Rev. T. B. Meyer.	688
Age, The busy. Pres. E. D. Eaton, D.D.	178
Baptist, John the. L. T. Townsend, D.D.	369
Bible, The School. Albert G. Lawson, D.D.	620
Christ, Faith in. Bishop E. G. Andrews, D.D.	505
Christ about His Father's business. Rev. C. H. Spurgeon.	611
Christ, Denying. John A. Broadus, D.D.	607
Christ Witnessing for, in the life. J. Os- wald Dykes, D.D.	751
Christianity, The criterion of. Rev. S. T. Sweeney.	308
Christian Sacrifices. P. S. Henson, D.D.	437
Christianity Imperishable. Pres. R. H. Hitchcock, D.D.	237
Christianity, Marvellous Progress of. J. B. Reimensnyder, D.D.	749
Children, God's, and their hope. Rev. Hugh Price Hughes.	634
Conditions. The, of life and prosperity. C. Clemance, D.D.	107
Choice of Moses. Joseph T. Smith, D.D.	556
Church, God's delight in His. William Roberts, D.D.	46
Dream, Jacob's. Rev. T. B. Meyer.	112
Doubtless. Rev. J. H. Tritton.	679
Elisha; or, Social Religion. John H. Bar- rows, D.D.	686
Effort, United, the secret of success. F. L. Patton, D.D., LL.D.	33
Effort, Personal. Rev. M. G. Pearse.	666
Faith, The. Bishop Cyrus D. Foss, D.D.	308
Faith in Christ. Bishop E. G. Andrews, D.D.	505
Flesh and Spirit. Isaac Errett, LL.D.	306
Fidelities, Honoring small. John L. With- row, D.D.	305
Fighting the Lion. Thain Davidson, D.D.	555
Grace, The greatest Christian. D. Thomas, D.D.	354
Gambling. Rev. Edward M. Deems.	240
God's Delight in His Church, William Roberts, D.D.	46
God's Institutions man's best gifts. John Hall, D.D., LL.D.	177
Glorying in the Cross. E. W. Hitchcock, D.D.	27
Gospel, Adorning the. E. B. Hulbert, D.D.	436
God, The nearness of. Rev. C. B. Spur- geon.	368
God's Children and their hope. Rev. Hugh Price Hughes.	624
Growth in the knowledge of Jesus Christ. John H. Vincent, D.D.	370
Hand, The, of Jesus. William Fawcett, D.D.	558
Heroism of Faith. G. W. Duffield, D.D.	488
Holiness. Prest. G. Anderson, D.D.	372
Indecision, Evils of. Wm. M. Taylor, D.D., LL.D.	307
Invitation, The Gospel. Fergus Fergus- son, D.D.	690
Jacob's Dream. Rev. F. B. Meyer.	112
Jesus Christ, Growth in the knowledge of. John H. Vincent, D.D.	370
Jesus, The hand of. William Fawcett, D.D.	558
Jesus Christ, The sign of. H. Monod, D.D.	425
John the Baptist. L. T. Townsend, D.D.	369
Joy, The source of true. Rev. Mark G. Pearse.	687
Joy The, of the Lord. Rev. A. E. Waffle.	554
Life-Food. Rev. F. T. Bailey.	370
Lion, Fighting the. Thain Davidson, D.D.	555
Lord, Joy of the. Rev. A. E. Waffle.	554
Membership, Reasons for Church. Rev. W. D. Smith.	113
Moses, The choice of. Joseph T. Smith, D.D.	556
Nearness, The, of God. Rev. C. H. Spur- geon.	368
Nicodemus, Bishop William Walker, D.D.	113
Pattern, The Faultless. Thain Davidson.	752
Paul's Theme. Rev. C. H. Spurgeon.	545
Philosophy, Christian. Prest. James McCosh, D.D.	238
Provision, God's, for man's thirst. Rev. T. Griffith, Ph.D.	506
Religion, Social, or Elisha. John H. Bar- rows.	686
Rest of Soul. Rev. C. H. Spurgeon.	475
Sacrifices, Christian. P. S. Henson, D.D.	437
Sacrifice and success. J. S. McPherson. D.D.	557
Stand Fast. Rev. C. H. Spurgeon.	289
Saviour, The noiseless. C. Hiden, D.D.	131
Sin, Deep conviction of, its benefits. Rev. John Neil.	49
Spirit, Flesh and. Isaac Errett, LL.D.	306
Soul Rest. Rev. C. H. Spurgeon.	475
Stone, The rejected, honored. Horatius Bonar, D.D.	506
Source The, of true gladness. T. T. Eaton, D.D.	48

Success and sacrifice. J. S. McPherson, D.D.	557
Teaching, True. Rev John Cole	622
Treasure, The, in earthen vessels. Rev. J. G. D. Findley	434
Temples, Living. G. W. Brooks	171
Thirst, God's provision for man's. Rev. T. Griffith, Ph.D	506
Truths, Primal. J. H. Behrends, D.D.	678
Worm, The undying, Alexander Whyte, D.D.	179

London May Meetings. Gideon Draper, D.D.	182
Missions, Progress of	584
Missions and Labrador. Gideon Draper, D.D.	515
Russian Jews, conversion to Christianity. Prof. G. H. Schodde, Ph.D	260
Signs of a change in Heathen Missions	583
Sunday School The Foreign association. Gideon Draper, D.D.	704
Tarsus the birthplace of the Apostle Paul. A revival and a memorial institute. Rev. H. J. Jenanyan	64
Waters, The, of life—their continuous flow. R. T. Burns, D.D.	455

Light on the International Lessons.

Afflicted, The, and Jesus. Alfred H. Momen, D.D.	572
Baptism, The, of Jesus	188
Beatitudes	252
Centurion's, The, Faith	384
Christ's Witness to John	445
Christ's Last Journey to Jerusalem	700
Christ, Peter Confessing	573
Christ, Confessing	444
Christ's Last Warning	760
Confessing Christ	444
Commandments, The	123
Faith, The Centurion's	384
Father, Trust in our Heavenly	314
Feeding the Multitude	570
Flight, The, into Egypt	188
Forgiveness, A Lesson on	638
Harvest and Laborers	385
Herod and John the Baptist	569
Israel in Egypt	60
Jesus and the Law	254
Jesus, The Infant	187
Jesus and the Sabbath	447
Jesus in Galilee	251
Jesus and the Little Ones	637
Jesus Entering Jerusalem	702
Jesus and the Afflicted	572
John, Christ's Witness to	445
John the Baptist	189
Judgment and Memory	446
Little Ones, Jesus and the	637
Manna, The	121
Marriage, The Feast	759
Miracles, Three	386
Memory, Judgment and	446
Moses, The Child	61
Moses, The Call of	62
Multitude, Feeding the	570
Parables, Other	514
Passover, The	63
Precepts, Golden	315
Peter Confessing Christ	573
Piety Without Display	254
Power to Forgive Sins	385
Ruler, The Rich Young	639
Sabbath, Jesus and the	447
Sea, Jesus Walking on the	571
Sea, The Red	63
Sins, Power to Forgive	385
Sower, Parable of	512
Son, the Rejected	705
Tares, Parable of the	513
Talents, The	762
Transfiguration, The	635
Tempest, The, Stilled	355
Temptation, The, of Jesus	190
Virgins, The Ten	761
Warnings, Solemn	815
Watchfulness, Christian	761

Mission Fields.

Blind Scripture Readers	456
Churches The, and missions. Oswald Dykes, D.D.	132
Churches, The, and the heathen. J. L. Withrow, D.D.	66
Evangelization in Germany. H. P. Ziemann, D.D.	50
Japan, Christian missions in. John McKim, D.D.	317
London Home Missions. Gideon Draper, D.D.	646

MONTHLY SURVEY.	75, 139, 203, 267, 332, 395, 459, 651, 715, 767.
-----------------	--

NEW YEAR'S SERVICE. See Timely Services.

Poetry.

Bark, The, Harmony	516
Book, The, of God	392
Brothers, up to the breach	41
Can the Dead live again?	743
Christ, Character of	563
Clouds, The	732
Communion with the Skies	623
Do I forget?	374
Great Deeds	617
Life's discipline is over	454
Life to come	732
Long my imprisoned spirit lay	593
Night, A song in the	568
Overwhelming Thoughts	295
Onward, Christian Soldiers	374
Panegyric to a Father	454
Princess	322
Return, O holy dove, return	81
Reunion, Heavenly, of friends	88
Resurrection	763
Sail on! O ship of State	407
Song, A, in the night	568
Sunlight on the hilltop	714
'Tis weary watching	521
Where the bond is never severed	585
Year, The old	511

Portraits.

Bridgman, Charles DeWitt, D.D.	526
Cummings, Joseph, D.D., LL.D., Pres.	590
Dwight, Timothy, D.D., LL.D., Pres.	206
Drummond, Henry, Prof.	344
Green, William Henry, D.D., LL.D., Prof.	462
Harper, Robert D., D.D.	398
Helwig, J. B., D.D.	334
Hopkins, Isaac S., Ph.D., D.D., Pres.	718
King, James M., D.D.	78
Moment, Alfred H., D.D.	554
Monfort, F. C., D.D.	14
Morgan, William F., D.D.	142
Paxton, William M., D.D., LL.D., Prof.	489
Sims, C. N., LL.D., Chan.	270

Prayer Meeting Service.

Courtesy, Prayer-meeting. Rev. S. W. Adriance	131
Failures in Prayer-meeting. Rev. Smith Baker	70
Helping the Prayer-meeting. Rev. C. D. Crane	507
Prayer-meeting, How to help a	72
Prayer-meeting, The regular. Rev. T. W. Powell	763
Prayer-meeting, A model talker. Rev. William Morris	634
Prayer, Annual, week	508
Prayer-meeting, how the Committee should go to work. Rev. S. W. Adriance	262
Promise-meeting, Suggestion for. Rev. S. W. Adriance	698

Strength, How, is given. W. H. Child, ...	391
Storming night meetings. Rev. S. W. Adriance	326
Talker, A model prayer-meeting. Rev. William Harris	634

Pulpit Treasury in the Family.

Childhood, Sins against. Theo. L. Cuyler, D.D.	706
Children, Church-going for. Rev. N. K. Bradford	574
Father's, The, Part in Training of children. Rev. C. B. Rice	259
Home, Love of. Rev. D. W. Thomas	127
Honor thy father and thy mother. Theo. L. Cuyler, D.D.	517
Intemperance Degrades. T. DeWitt Talmage, D.D.	326
Love, Human, Its Perils and Safeguards. Rev. T. B. Meyer	707
Man, God's First Institution for. Phineas Spaulding, M.D.	387
Matrimony. T. L. Cuyler, D.D.	128
Mother, The Model. Rev. R. H. Rivers	388
Religion, Revolutionary. T. DeWitt Talmage	59
Secularism, A Peril to the Home. Rev. M. D. Kneeland	58
Sins Against Childhood. Theodore L. Cuyler, D.D.	706
Woman's Inalienable Right. T. DeWitt Talmage, D.D.	451
Woman's Sphere. J. G. Wilson, D.D.	321

Questions of the Day.

Alliance, Evangelical, The Enlargement of its Work in the United States. Josiah Strong, D.D.	57
Alcohol, Certainties about. Rev. W. C. King	325
Intemperance Degrades. T. DeWitt Talmage, D.D.	320
Model, The, Mother. Rev. R. H. Rivers	388
Organized Christian opposition to the Liquor Traffic. J. B. Helwig, D.D.	57
Prohibition in Iowa. Gov. Wm. Larrabee	579
Prohibition, Financial Reason for. W. T. Bolling, D.D.	578
Prohibition in the United States Court	643
Sabbath, Man's Need of the. James Morrow, D.D.	129
Scripture, Difficulties in. Geo. P. Fisher, D.D.	199
Traffic, The Liquor—Magnitude of the Evil. R. D. Harper, D.D.	381
Traffic, The Liquor—The Remedy and the Outlook. R. D. Harper, D.D.	518
Temperance, Points in. John Hall, D.D., LL.D.	699

Sermons.

Age, The Busy. Pres. E. D. Eaton, D.D. ..	178
Age, Venerable; Its trials and consolation. William Morgan, D.D.	143
Argument, The Great. Rev. N. D. Williamson	20
Benevolence, Genuine, and its Reward. John Hall, D.D., LL.D.	662
Believer's, The, Glory, The Gospel of Christ, Prof. Thomas Sproul, D.D.	726
Blessings, Made, Curses. P. S. Henson, D.D.	385
Bible, The—God's Word. C. B. Helwig, D.D.	335
Bible, The, Its Own Witness. R. L. Dabney, D.D.	333
Centennial Memories; our National History and its Lessons. R. D. Harper, D.D.	399
Christ's Mission, The Object of. Rev. Charles Higbee	601
Christ, The Kingship of. Rev. Alfred H. Moment, D.D.	654
Christ's Temper Toward the Weak. Jas. M. King, D.D.	79

Child, The Calling of a Little. Wm. M. Taylor, D.D., LL.D.	91
Church Service, The Purpose of the. Charles D. W. Bridgman, D.D.	427
Destiny, The Clock of. Alfred H. Moment, D.D.	426
Diligence and its Reward. Ezra Tinker, M.A., B.D.	165
Faith, The, Once for All. Bishop Cyrus D. Foss, D.D., LL.D.	476
Gifts, Spiritual—Their Nature and Use. Rev. John Currie, D.D., Prof.	28
Gift, The Supreme. Prof. Henry Drummond	344
God, Institutions, Man's Best Gifts. John Hall, D.D.	177
God's Word, The Bible. J. B. Helwig, D.D.	335
Gospel, The Power and Assurance of the. Joseph Cumming, D.D., LL.D.	591
God, A Thanksgiving Mode of Glorifying. Pres. J. T. Ward, D.D.	385
Gospel, The, of Christ, the Believer's Glory. Prof. Thomas Sproul, D.D.	726
Kingship, The, of Christ. Rev. Alfred H. Moment, D.D.	655
Knowledge, The Only Saving. O. O. McLean, D.D.	604
Law, The, of the Lord. Rev. Daniel Van Pelt	222
Living by the Word. Rev. H. C. Cushing	667
Life's Great Lesson. Rev. C. P. H. Nason	34
Ministry, Christian, The, and its Work	150
Mode, A Thanksgiving, of Glorifying God. Pres. J. T. Ward, D.D.	355
Opportunity and Responsibility. Pres. C. N. Sims, LL.D.	271
Preaching to the Spirit in Prison. Burdett Hart, D.D.	217
Progress, Christian. Pres. I. S. Hopkins, Ph.D., D.D.	719
Resurrection Preservation. Rev. N. D. Williamson	736
Resurrection, why is the, incredible? Rev. John B. Donaldson	731
Savior, The, Noiseless. C. Hiden, D.D.	181
Sea-less World. Rev. George Gladstone	86
Service, the purpose of the Church. Charles DeWitt Bridgman, D.D.	427
Spirits in Prison, Preaching to the. Burdett Hart, D.D.	217
Scriptures, Mighty in the. William Henry Green, D.D., LL.D.	463
Success, <i>Agonia</i> the Measure of. Rev. W. Abbott	672
Summons, The Master's and its results. Pres. Timothy Dwight, D.D., LL.D.	207
The Clock of Destiny. Alfred H. Moment, D.D.	426
Testament, The New, Christ the Old Testament Shekinah. Rev. David Gregg	416
Temples, Living. Rev. G. W. Brooks	171
Truth, Interior. Charles H. Parkhurst, D.D.	279
Uplifting, National. William Fawcett, D.D.	98
Unseen but Living. Joseph Parker, D.D.	408
Virtues, The Gospel. J. Moore, D.D.	226
Vows, Forgotten. T. C. Monfort, D.D.	15
Witness, The Bible its own. R. L. Dabney, D.D.	533
Word, Living by the. Rev. H. C. Cushing	667
Worm, The Undying. Alexander Whyte, D.D.	179
Worship, Divine Strength and Beauty in Holy. Bishop W. Bacon Stevens, D.D., LL.D.	158

SERMON, CHILDREN'S. See Timely Services.

SERMONS, LEADING THOUGHTS OF. See Leading Thoughts of Sermons.

SERVICES, PRAYER-MEETING. See Prayer-Meeting Services.

SERVICES, TIMELY. See Timely Services.

SKETCHES, BIOGRAPHICAL. See Biographies.

Index to Volume V.

xi

Sunday-School Cause. (See Light on International Lessons.)
Sunday-School and the Church. Rev. J. K. Nuttall 242

SURVEY, MONTHLY. See Monthly Survey.

TEMPERANCE. See Questions of the Day.

TEXTS. See Bible Texts.

THANKSGIVING. See Timely Services.

Timely Services.

Christmas Service.
 Christ, The New Testament, the Old Testament Skekineh. Rev. David Gregg 416
 Sign, The, of Jesus Christ. H. Monod. 425

Centennial Service.
 Centennial Memories, Our National History and its Lessons. R. D. Harper, D.D. 399

Children's Day.
 Child, The Calling of a Little. Wm. M. Taylor, D.D., LL.D. 91

Children's Service.
 Temples, Living. Rev. G. W. Brooks. 171

Decoration Day.
 Life's Great Lesson. Rev. C. P. N. Nason 34

Dedicatory Service.
 Worship, Divine Strength and Beauty in Holy. Bishop W. Bacon Stevens, D.D., LL.D. 155

Easter Service.
 Resurrection, Why is the, Incredible? Rev. J. B. Donaldson 731

Resurrection, Preservative. Rev. N. D. Williamson 736

Funeral Service.
 Unseen, But Living. Joseph Parker, D.D. 468

Inaugural Service.
 Church, The, The Preacher and the Pastor, Professor W. M. Paxton, D.D., LL.D. 489

Installation Service.
 Charge to the People. Rev. J. B. Kugler 255
 Charge to the Pastor. Charles D. Shaw, D.D. 123
 Charge to the Pastor. Rev. James S. Ramsey 192

Independence Day.
 Uplifting, National. William Fawcett, D.D. 98

Missionary Service.
 Agonia (Greek), the Measure of Success. Rev. Walter Abbott 673

New Year's Service.
 Clock, The, of Destiny. Alfred H. Moment, D.D. 426

Thanksgiving Service.
 Mode, A Thanksgiving, of Glorifying God. Prest. J. T. Ward, D.D. 355

Young People's Service.
 Gift, The Supreme. Prof. Henry Drummond 344
 Diligence and its Reward. Rev. Ezra Tinker 165

VIEWS OF CHURCHES. See Illustrations.

WORKERS, HINTS TO. See Helpful Hints to Workers.

YOUNG PEOPLE'S SERVICE. See Timely Services.

THE BOW IN THE CLOUD; OR, WORDS OF COMFORT,

For those in Sickness, Sorrow, and the Varied afflictions of Life.

BY 200 BEST AUTHORS—PROSE AND POETRY.

EDITED BY REV. J. SANDERSON, D.D., EDITOR OF THE PULPIT TREASURY



“THE RAINBOW AROUND THE TOMB.”

“The brightest bow is seen upon the darkest cloud.—*Havergal.*”

Nearly 500 Pages, Square 12mo, sent postpaid on receipt of price, \$1.75.

E. B. TREAT, Publisher, 771 Broadway, New York.

THE SOUTHERN PULPIT of Richmond, Va., a Monthly Magazine, consolidates with
THE PULPIT TREASURY from and after July 1st, 1884.

Bound Vol., PULPIT TREASURY, 1st, 2d, 3d, 4th & 5th year, **\$3.00 each.** **TO PASTORS, \$2.50**
 Non Subscribers

8 Page Circular of yearly Contents & Catalogue sent Free. Forward Subscriptions on the following Blank.

E. B. TREAT, Publisher,
 771 Broadway, New York

.....1888
 Yearly, in Advance, - \$2.50.
 Clergymen, - - - 2.00.
 Single Copy, - - - .25.

Enclosed find Dollars cents for one year's subscription to
THE TREASURY, commencing with the number.

NAME. POST OFFICE. COUNTY. STATE.

.....
 ALSO find Dollars cents for the following Books per your offer.

Signed

PREMIUM OFFER.—BOOKS WORTH HAVING.

To Yearly Subscribers to "THE TREASURY" the following books from our Catalogue will be furnished at the reduced prices named :

	Regular Price.	To yearly subscribers.	Postage Extra.
THE HOMILETIC MAGAZINE of London, Eng., Undenominational. VOLUME XIV.; XV.; XVI.; XVII. BOUND. HALF YEARLY, -	\$3.00	\$2.00	.00
THE SABBATH ; Its Permanence, Promise and Defence. W.W. Everts, D.D.	1.75	1.35	.15
THE BOW IN THE CLOUD ; or, Words of Comfort, etc.	1.00	.60	.10
NATURAL LAW IN THE SPIRITUAL WORLD. By Prof. Henry Drummond. Best Edition. -	1.75	.88	.12
THE THEOLOGY OF CHRIST : from His own Words. By Rev. Joseph P. Thompson, D.D., formerly Pastor Broadway Tabernacle, N.Y.	1.00	.60	.15
NEW TABERNACLE SERMONS. By T. DeW. Talmage, D.D. 410 pp.	1.50	.75	.15
THE PULPIT TREASURY. Bound Vols, 1st, 2d, 3d, 4th and 5th Year, each, -	3.00	2.00	.25
THE PASTOR'S PERPETUAL DIARY and Pulpit Memoranda.	.50	.25	.00
REVIVALS, HOW TO SECURE THEM , as Taught and Illustrated by our most successful Preachers. 443 pages. -	1.50	.75	.10
MEMORIAL TRIBUTES. Funeral Addresses by distinguished Clergymen. Preface by John Hall, D.D. 500 pages. -	1.75	1.00	.12
THE HOME BEYOND ; or, Views of Heaven and its Relations to Earth. Edited by Bishop Samuel Fallows. -	3.00	1.50	.25
BIBLE STUDIES AND READINGS Outlines of. By J. H. Elliot.	1.00	.65	.12
BURNING WORDS. A Cyclopedic of Quotations from the Religious Literature of all Ages. By J. H. Gilbert. 681 p. 8vo. -	3.00	2.00	.25
FOOTPRINTS OF SATAN , or the Devil in History. By Rev. Hollis Reed, author of "God in History." 510 pp. \$3. Reduced to -	2.00	1.00	.15
GLAD TIDINGS. Moody's Sermons, etc., delivered in New York. (Verbatim Reports.) 514 pages. 12mo. -	1.50	.75	.15
GREAT JOY. Moody's Sermons, etc., delivered in Chicago. -	1.50	.75	.15
TO ALL PEOPLE. Moody's Sermons, etc., delivered in Boston. -	1.50	.75	.15
CURIOSITIES OF THE BIBLE. 10,000 Prize Questions and Answers. New Edition. Introduction by J. H. Vincent, D.D. 606 pages. 12mo. -	2.00	1.25	.17
AMERICAN PROGRESS , from the discovery of America. Edited by Rev. E. O. Haven, LL.D. 500 pages. Illustrated. 12mo. -	2.00	1.00	.15
THE LOST CAUSE. A Complete Southern History of the War. By E. A. Pollard of Virginia. 762 8vo. pages. 24 Steel Portraits. -	5.00	2.50	.25
CENTENARY ORATIONS-1876. Upwards of 100. Edited by F. Saunders, Librarian of the Astor Library. 935 pages. 8vo. -	3.50	1.75	.25
THE LIFE AND TIMES OF GEN. U. S. GRANT. By Hon. J. T. Headley. Nearly 700 octavo pages, steel and wood engravings, -	2.75	1.50	.20
MOTHER, HOME, AND HEAVEN. By 400 best authors. \$2.75. [Postage 25 cents.] Sold by subscription. On receipt of full price, a copy and "The Treasury" six months FREE.			
OUR HOME PHYSICIAN. A Cyclopedic of Family Medicine. By Dr. Geo. M. Beard, 1,506 royal 8vo. pages. Price, \$12. This 37th thousand reduced to \$6. [Postage 58 cents.] Sold only by Agents. \$6.58 will secure a copy and "The Treasury" one year FREE.			

SEND MONEY BY CHECK, REGISTERED LETTER, POST OFFICE OR EXPRESS ORDER.
AGENTS WANTED. E. B. TREAT, Publisher, 771 Broadway, New York
 SEND FOR TERMS AND CLUB RATES

Pastors, Teachers and Agents Wanted to introduce our Publications.

180 THOUSAND SOLD.

You are cautioned against imitations.

The Genuine has an Introduction by **T. L. Cuyler, D.D.**



In Poetry and Prose.

By 400 Best Authors.

Beautifully Illustrated.

Revised and Enlarged.

Cloth, \$2.25; Parlor Edition, Gilt, \$3.50; Full Morocco, \$5.00.

AGENTS WANTED.

A welcome guest in every home. A work truly rich in thought and sentiment, pertaining to "THE THREE DEAREST NAMES" to mortals given. An Elegant Birthday, Holiday, Anniversary or Bridal Present.

E. B. TREAT, Publisher, 771 Broadway, N. Y.

Curiosities of the Bible



Pertaining to Persons, Places and Things, with Key, including Black-board Designs, Bible Studies, Concert Exercises, and

Prayer Meeting Outlines. Introduction by **J. H. VINCENT, D.D.** 606 pp. \$2.00 by mail. Immensely popular. A single agent has actually sold over 7,000 copies.

AGENTS WANTED.

E. B. TREAT, Pub., 771 Broadway, N.Y.

MEMORIAL TRIBUTES.

A COMPEND OF FUNERAL ADDRESSES.

—AN AID FOR PASTORS.—

A Book of Comfort for the Bereaved.

Compiled from the addresses of the most eminent divines in Europe and America.

Edited by **J. SANDERSON, DD.,**

Editor of "The Pulpit Treasury."

Introduction by **JOHN HALL, D.D.,** Pastor of the Fifth Avenue Presbyterian Church, N. Y.

The New York Churchman says: "It contains the words of wise men—such words as they have especially chosen for times of sorrow; and the bereaved may find in it that comfort which is the offspring of grief, and may learn to realize that they who mourn are blessed."

One Vol., Crown, 8vo, 500 pages, \$1.75.

E. B. TREAT, Pub., 771 Broadway, N. Y.

THE Pulpit
Yearly in Advance,
\$2.50.

SINGLE
COPY,
25 cents.

Clergymen, \$2.

By the ablest writers on Theology, Christian Ethics, Evangelistic Work, Home and Heart Culture, etc. A welcome guest to the Pastor, Teacher, and Family. Send for Club Rates and Terms to Agents.

NEW EVANGELICAL MONTHLY

CONDUCTED BY A CORPS OF EMINENT CLERGYMEN.

Devoted to Sermons, Lectures, Biblical Comments, Questions of the Day, Prayer Meeting

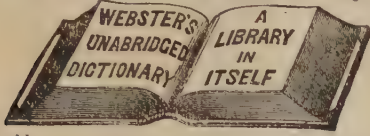
Talks, The Sunday School Cause,

Mission Work, etc. **ILLUSTRATED.**

Treasury
E. B. TREAT, Publisher,
NEW YORK.

Commencing May, 1888, Sixth Year; Title Changed to **THE TREASURY.**

THE BEST
INVESTMENT
for the Family, the School, or the Professional or Public Library, is a copy of the latest issue of Webster's Unabridged.



Besides many other valuable features, it contains

A Dictionary
of 118,000 Words, 3000 Engravings,
A Gazetteer of the World
locating and describing 25,000 Places,
A Biographical Dictionary
of nearly 10,000 Noted Persons,
All in One Book.
3000 more Words and nearly 2000 more Illustrations than any other American Dictionary.
Sold by all Booksellers. Pamphlet free.
G. & C. MERRIAM & CO., Pub'rs, Springfield, Mass.

THE OLD TESTAMENT STUDENT

In its September number presents a new and important feature to be known as

INDUCTIVE BIBLE STUDIES.

PREPARED AT THE REQUEST OF THE

Bible Committees of the Y. M. C. A.'s of Yale, Amherst, Brown, Oberlin, and other Institutions.

— BY —

PROFESSORS HARPER (Yale University), BALLANTINE (Oberlin Theol. Sem.), BEECHER (Auburn Theol. Sem.) and BURROUGHS (Amherst College).

1. The INDUCTIVE BIBLE STUDIES will be in the form of "Outlines," with careful directions for work, suggestions as to methods of work, and references to the best authorities.
2. Each of the forty "Studies" will occupy two pages of the STUDENT, and each number of the STUDENT will contain four "Studies."
3. The course is prepared to meet the wants of the following:
 - (1.) College classes in the study of Biblical Literature and History.
 - (2.) College students connected with the Y. M. C. A., who desire to carry on a course of Bible study outside of their regular college work.
 - (3.) Pastors who may feel that hitherto their study of the Bible, aside from sermon-preparations, has not been as systematic and as profitable as they would like to have it.
 - (4.) Bible students of all classes, in Sunday School, Bible-class, Y. M. C. A., or in private.
4. The treatment throughout will be strictly conservative; the positive element, not the negative, will be presented.

THE OLD TESTAMENT STUDENT (Vol. VII.: September, 1887—June, 1888), containing these forty studies, will be sent to any address for \$1. To clubs of 15 to 40, 75 cents; to 50 or more, 60 cents. The first number (September) will be mailed to any address upon application (with enclosure of a 2-cent stamp.) Address, **THE OLD TESTAMENT STUDENT**, P. O. Drawer 15, New Haven, Conn.

BEST TEACHERS, AMERICAN, and FOREIGN,
promptly provided for Families, Schools, Colleges.
Skilled Teachers supplied with Positions.

Circulars of Good Schools free to Parents.

School Property rented and sold.

School and Kindergarten Material, etc.

J. W. SCHERMERHORN & CO.,

7 East 14th Street, N. Y.

KINDERGARTEN

AND

SCHOOL SUPPLIES.

SCHERMERHORN & CO.,

Send for Circulars.

7 East 14th St., New York.

After the Wedding

Send me your duplicate presents and I will buy them outright or exchange them for more serviceable articles.

This includes **DIAMONDS, JEWELRY, BRONZES, SILVERWARE**, and the empty cases when the silver is stored or in use. Inscriptions erased from silver; goods refinished and sold below manufacturers' first cost.

Are You Interested Either Way

ESTABLISHED 1844.

MY STORE IS THE RECOGNIZED AND WELL-KNOWN HEADQUARTERS FOR

Duplicate Wedding Presents,

DIAMONDS, WATCHES, JEWELRY, ANTIQUITIES, Etc.

My Cases are Filled with Bargains Constantly.

J. H. JOHNSTON,

150 Bowery, N. Y.

OLD GOLD.

If the readers of the **PULPIT TREASURY** will get out their old gold, old silver, old jewelry; and send it by mail or express to me, I will send them by return mail a certified check for full value thereof.

J. H. JOHNSTON, 150 Bowery, N. Y.

Pen, Pulpit and Platform.

SHOTS —AT— SUNDRY TARGETS

By T. DEWITT TALMAGE, D.D.

AIMED AT

WRONGS TO BE RIGHTED.

BURDENS TO BE LIGHTENED.

ERRORS TO BE CORRECTED.

FOLLIES TO BE SHUNNED.

DANGERS TO BE AVOIDED.

SORROWS TO BE MITIGATED.

VICTORIES TO BE WON.

"Their words go straight to the mark like bullets."—Ralph Waldo Emerson.

*I have authorized E. B.
Treat Esq Publisher
& his editors to compile
from my writings a book
which they choose to
entitle "Shots at sundry
Targets".*

T. De Witt Talmage

Brooklyn March 1. 1886

He is in dead earnest, and every blow tells.—*N. Y. Independent.*

A fertility of illustration that is marvellous.—*N. Y. Observer.* [*Advocate.*

Their power for good can scarcely be overestimated.—*N. Y. Christian*

CONDITIONS.—This work is comprised in one large crown 8vo volume of nearly 700 pages, embellished with a finely engraved portrait of the author and *fac-simile* letter of authorization and other illustrations. It is printed from plates made from new type expressly for this work, on fine toned and calendered paper, in elegant binding, and furnished to subscribers at the low price of - \$2.00

Agents Wanted. Subscribers will not be obliged to take the work unless it corresponds with the description.

E. B. TREAT, Publisher, 771 Broadway, New York.

Press Notices "Shots at Sundry Targets"

Dr. Talmage as a preacher, always takes aim and rarely fails to hit. It is a volume that may well form part of a family library, and will not fail to do good to its readers.—**The Watchman**, Boston, Mass.

The targets are aimed at and hit without a single failure.—**Interior**, Chicago.

His written as well as his spoken words are full of fire; they burn and smite, and never fail to reach the mark.—**Golden Rule**, Boston.

The targets are "Sundry" and they require a hitting; and Talmage is the man to use the gun.—**Journal and Messenger**, Cincinnati.

His words go straight to the mark. Their power for good can scarcely be overestimated.—**The Watchman**, Chicago, Ill.

It will be eagerly sought for and read by hundreds of thousands.—**The Central Baptist**, St. Louis, Mo.

It might be termed a literary Gatling gun, and should be procured, read and pondered by all. It is a delightful book to take along to read on the cars, or pick up at odd moments.—**Christian Hour**, Omaha.

The book furnishes an exhaustless mine of flashing thought and effective illustration upon all manner of practical subjects, treated in the well-known style of Dr. Talmage.—**The Western Christian Advocate**, Cin. O.

This volume is the pepper and salt of his writings, the spice-box of his literary labors. It is destined to be one of his most popular works, and will stand an imperishable monument to his literary ability. A book of gems, rare and polished.—**Baptist Flag**, St. Louis.

It contains 656 pages of the freshest, raciest most pungent reading, sentences sharp and pointed as arrows, always well aimed, and driven home to the mark with tremendous force. Open this volume where you will, you will search in vain for a dull page in it.—**The Presbyterian Witness**, Montreal.

All sorts of themes are treated, and uniformly in a pungent and impressive manner. It is a volume which hundreds of young men and women will read, and with lasting benefit, who would be repelled were its contents set before them in a more conventional form.—**Congregationalist**.

There is but one Talmage, and when he speaks the whole world listens. This book contains the best specimens of the wonderful pulpit productions of their brilliant author. Every page beams with originality, flashes with light, and sparkles with gems of oratory.—**The Religious Telescope**, Dayton, O.

We cannot enumerate the uses which this handsome volume could serve. We believe every one who reads it will find himself or herself a target and will be hit, but we trust for their profit. The barbed arrow is not envenomed but is coated with the healing grace of the Gospel, and shot with the good intent of destroying sin and furthering righteousness.—**The Christian Woman**, Phila., Pa.

In this volume the celebrated Brooklyn preacher hits at all sorts of errors, from the "burned pudding" and "unsettled coffee" of the careless housekeeper, and the trivial letters with which thoughtless correspondents make many a public man's life a burden, to the delusion of the learned sceptic, wise in all things save one, and in that, insane. The selections are short and decidedly to the point.—**The National Baptist**, Phila.

No other man in America has fired more shots at the follies and sins of the day than Dr. Talmage, and no man has hit the mark as often. This volume is made up of the very best sayings of the man who has said more good things than other man in America. No pastor or layman can read without being charmed by the bright, sparkling gems of wit and wisdom which glitter on every page, and edified by the original presentation of truth. No one ever tires of reading what Talmage writes, and no one can fail to be benefited.—**The Lutheran Visitor**.

Without question, Talmage is the most popular preacher of the age. No other living man influences so many minds by means of platform, pulpit or pen. We have here an authorized compilation of his most pointed and pithy paragraphs. In many of these there is exhibited a tender human sympathy or a deep religious fervor; in others there is strong invective, merciless irony and sarcasm, and keen sense of humor shooting folly as it flies and puncturing wind-bags of conceit. This is not a dull page in the book.—**The Canadian Methodist Magazine** Toronto.

This work reveals Talmage at his strongest. Every evil of the time receives a fusillade. In an extended sermon he is sometimes almost hysterical in his intensity of emotional expression. One is fairly blinded by the brilliancy of his rhetorical genius and wearied with the continued hyperbole. In this volume a host of live topics are dealt with in articles of two or three pages in length. Here are maxims fresh from the mint and pithy as proverbs, sweet words of consolation for the burdened, stinging sarcasms for hypocrites and frauds, centre shots for hard hearts and an endless wealth of words and pictures. He is faithful in wounding and skillful in healing.—**The Christian Herald**, Detroit.

Under each of the sub-heads are found pithy, pious and burning extracts—rifle-shots in their exactness of aim, shot gun discharges in that they hit everywhere, cannon-balls in their percussive effects, shells in their disruptive force. There is no error left tenable where these strike.—**The Free Methodist**, Chicago.

No archer ever sped his arrow straighter to its mark than he. The reader is never in doubt about what the target is, nor at what the shot is aimed. Each chapter is an illumination of some Gospel truth.—**The Wesleyan Christian Advocate**, Macon, Ga.



INDIANA BICYCLE CO.,

114 North Pennsylvania Street,

INDIANAPOLIS, IND.

Largest Bicycle Dealers in the West.

Send stamp for price-list of new and second-hand machines.

Second-hand Bicycles taken in trade for new buggies.

THE ONLY PERFECT SEWING MACHINE.
SIMPLEST, LATEST IMPROVED
MOST DURABLE & BEST

NEW RUNG

BUY IT
AND MAKE HOME
IF THERE IS NO AGENT NEAR YOU
WRITE DIRECT TO US.

NEW HOME SEWING MACHINE CO.
30 UNION SQUARE N.Y. CHICAGO, ILL.
ORANGE MASS. OR ATLANTA GA.



The song the angels sung announcing the birth of Christ:

"Behold (LUKE 2-10) I bring you

Glad Tidings

of great joy, which shall be to all people."

Moody's Sermons

AND

PRAYER MEETING TALKS.
delivered in New York from verbatim reports revised and corrected, with full Index to Anecdotes and Illustrations, including the life and labors of D. L. Moody.

This volume is issued in compliance with the numerous and repeated requests for the publication in a permanent and popular form of Mr. Moody's Addresses at the Hippodrome, in this city. The reports (from stenographic notes) have been carefully revised and corrected, and are believed to constitute the only complete and adequate publication of Mr. Moody's Sermons, either in this country or England.—*The New York Daily Tribune.*

504 12mo pages, extra cloth, \$1.50.

Companion Volumes to the above :

Great Joy, Moody's Chicago Sermons, 544 pages, \$1.50.
To all People, Moody's Boston Sermons, 528 pages, 1.50

E. B. TREAT, Pub., 771 Broadway, N.Y

THE THEOLOGY OF CHRIST

From His own Words.

BY REV. J. P. THOMPSON, D.D.,

Late Pastor of the Broadway Tabernacle, New York

Introduction by WM. M. TAYLOR, D.D., LL.D.

This eminent Author and Divine has treated his subjects with great vigor and eloquence, crystallized the teachings of Christ upon the various topics that enter into the Live Theological Questions of the Day and produced a volume that will be an invaluable aid to every Pastor and Christian Student in the investigation of truth.

The Philadelphia Presbyterian says: "Excellent in its plan and execution. . . . Has a healthy scriptural tone which peculiarly adapts it to the age."

The New York Observer says: "Written with such plainness as to render it a good manual for biblical instruction and religious education."

The Boston Congregationalist says: "The careful study of this volume would be of great benefit to almost any reverent and inquiring mind. We hope it will be used as a text-book for our Theological Institutions."

The New York Christian Intelligencer says: "The work is one that all biblical students, whatever their scholastic attainments or skill in exegesis, will read with equal pleasure and profit."

One Vol., Crown, 8vo., 310 pages, \$1.50.

E. B. TREAT, Publisher, 771 Broadway, N.Y.

THE PASTOR'S PERPETUAL

DIARY

AND PULPIT MEMORANDA.

Udenominational.

Perpetual in Character.

A CERGYMAN'S INVALUABLE POCKET COMPANION.

It contains a Perpetual Calendar, Memoranda Pages, also pages for Cash Accounts, Receipts and Expenditures, convenient blanks for Hymns, Bible Readings, Texts and Subjects of Sermons, Prayer-Meeting Topics, Lessons, etc., with duplicates for pulpit use, and blanks for Hymns for the Choir, to be detached. By filling these blanks a minister can have always at command either for immediate use or reference a complete record of pastoral and pulpit information, with memoranda of items of current or prospective value to him.

The Pittsburgh Methodist Recorder says: "We have seen nothing of the kind more convenient than this."

The Philadelphia Lutheran Observer says: "It is both convenient and serviceable, and we commend it to pastors."

The Dayton (O.) Religious Telescope says: "It is a very excellent and practical book."

Price by mail, - - 50 Cents.

E. B. TREAT, Publisher, 771 Broadway, N.Y.

WANTED! PASTORS, TEACHERS, AND AGENTS,

to introduce THE PULPIT TREASURY and other Premium Books. Good Salaries guaranteed to those who will give their time and efforts in taking orders for our new subscription book,

SHOTS AT SUNDRY TARGETS (Pen, Pulpit and Platform), by T. DeWitt Talmage, D.D. 666 Pages. Illustrated. \$2

CURIOSITIES OF THE BIBLE (10,000 with Key). New Edition. Introduction by J. H. Vincent, D.D. 606 Pages. \$2

HOME CULTURE. An Aid to Social Hours at Home.

By Thomas Hunter, President Normal College, N. Y. City, and others. 672 Pages. \$3.50.

THE BOW IN THE CLOUD; or, Words of Comfort. 450 Pages, \$1.75.

Circulars and terms sent on application to

E. B. TREAT, Publisher, 771 Broadway, New York.

What Everyone Should Know!

A cyclopedia of Practical Information, containing complete directions for making and doing over 5,000 things necessary in Business, the Trades, the Shop, the Home, the Farm and the Kitchen, viz.: Recipes, Prescriptions, Manufacturing Processes, Trade Secrets, Chemical Preparations, Mechanical Appliances, Aid to Injured, Business Information, Law, Home Decorations, Art Work, Fancy Work, Agriculture, Fruit Culture, Stock Raising, and hundreds of other useful hints and helps. This book tells how to make and do everything needed in our daily wants. A very useful book for reference to all. **512 Pages.** Handsomely bound in cloth.

A Few of the Many Things this Book Contains:

It gives Recipes for Liniments, Balsams, Balm of Gilead, Bitters, Syrups, Wines, Brandy, Harness and Boot Blackings, Blood Purifiers, Camphor Tablets, Coments, Cherry Pectoral, Cholera Mixture, Cholagogue, Cleaning Compounds, Cordials, Cough Cures, Croup Remedies, Dentifrice, Depilatories, Diarrhoea Remedies, Diuretic Mixture, Dysentery Cordial, Dyspepsia Remedy, Eye Lotions, Felon Cures, Fever and Ague Cures, and many others.

It Gives Medical Prescriptions for Abcesses, Acid Stomach, Ague Cure, Asthma, Bald Head, Bad Breath, Bad Sores, Biliousness, Bites and Stings, Black Tongue, Nose Bleeding, Wounds, Erysipelas, Rashes, Bunions, Burns and Scalds, Cancer, Catarrh Tonics, Chapped Hands, Chicken-Pox, Chills, Cholera, Colds, Colic, Consumption, Convulsions, Corns, Costiveness, Whooping Cough, Croup, Dandruff, Deafness, and many others.

It Tells How to Make Harps, Altar of Roses, Baking Powders, Barometers, Baby Baskets, Axle Grease, Beer, Bengal Lights, Blueing, Candles, Carpets, Castor Oil, Cheering Gums, Cologne, Copying Paper, Court Plaster, Mantel Ornaments, Curtains, Essences, Fire Kindlers, Fruit Extracts, and many others.

It Tells How to Clean Alabaster, Blankets, Copper, Brass, Silverware, Britannia, Crockery, Carpets, Ceilings, Chamol Skins, Chandellers, Glass Chimneys, Clocks, Coral, Decanters, Engravings, Gilt Frames, Furniture, Furs, Gilt Cornices, Guns, Knives, Glass, Marble, Mica, etc., etc.

It Tells How to Destroy Ants, Grubs, Cockroaches, Flies, Insects, Mosquitoes, Noths, Odors, etc., etc.

It Tells How to Mend Rubber Boots, Iron Vessels, China, Crockery, Glassware, Wood, Metals, etc., etc.

It Tells How to Knit Blankets, Laces, Shawls, Hoods, Leggings, Mittens, Muffs, Over Shoes, etc., etc.

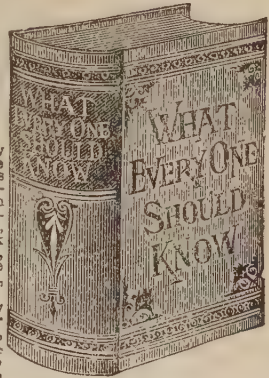
It Tells How to Remove Grease Spots, Marks on Furniture, Freckles, Tan, Vermin from Dogs, Superfluous Hairs, Stains, Dandruff, India Ink Marks, Ink Stains, Iron Rust, Kerosene Stains, Mildew, Paint, etc., etc.

It Tells How to Care for Canaries, Carriages, Brooms, Furniture, Carpets, Harnesses, the Health, Bees, Poultry, Gold Fish, Animals, etc., etc.

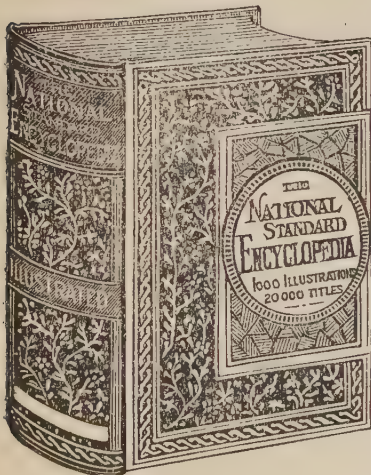
For House Keepers. It gives valuable information about Baby Food, to Restore Faded Colors, Dyeing all Colors, Butter and Cheese Making, Pickling, Canning, Preserving, Making Sauces, Cooking all Dishes, Dish Washing, Economical Hints, Facts Worth Knowing, Flower Culture, Fruit Drying, To prevent Glass Cracking, Hanging Baskets, Health, Household Laundry, Medical and Sick Room Hints, Home Comforts, House Cleaning, House Plants, etc., etc.

For Farmers It gives directions about Vines, to Destroy Bugs, or Corns, Cows, Crops per Acre, Care of Farm Implements, Fence Posts, Fish Culture, Guano, Hot Beds, Artificial Manures, Care of Bees, etc., etc.

In Handsome Cloth Binding, \$1.00, post-paid.



A Volume for Universal Reference!



THE NATIONAL STANDARD ENCYCLOPEDIA is a new and valuable book for popular use, compiled by competent editors, after consultation of the best authorities, printed from new, large, clear type, and handsomely bound in cloth. It contains information on every conceivable subject, and its reliability has been assured by the most careful preparation. It is of the greatest use in answering the ten thousand questions that constantly arise in regard to dates, places, persons, incidents, statistics, etc., etc. It contains

700 Pages and 20,000 Articles

Pertaining to questions of—

Agriculture, Astronomy, Architecture, Biography, Botany, Chemistry, Engineering, Geography, Geology, History, Horticulture, Literature, Mechanics, Medicine, Mythology, Natural History, Physiology, and the various Arts and Sciences.

Complete in One Volume, With Over 1,000 Illustrations

This is an entirely new work, unlike any other, and the only ENCYCLOPEDIA ever published and sold for less than five dollars: it is indispensable to all who desire a work of reference for every department of human knowledge.

Handsomely Bound in Cloth, \$1.00, post-paid on receipt of price.

Address, E. B. TREAT, 771 Broadway, New York.

BURNING WORDS OF BRILLIANT AUTHORS.

A Cyclopaedia of Quotations from the religious literature of all ages, by JOSIAH H. GILBERT, with an introduction by Charles S. Robinson, D.D.

I have seen enough of this beautiful volume to convince me that it is the best work of the kind yet issued. It is superb; the selections are most admirable.—Rev. T. L. CUYLER, D.D.

I have looked over with interest the work entitled "Burning Words of Brilliant Writers," and am much pleased with its style and execution. So far as I have examined the quotations appear to have been made with good taste, and are well arranged. I hope it may have a wide circulation.—Bishop MATTHEW SIMPSON.

681 pages,

Price, \$3.00.

BIBLE STUDIES AND BIBLE READINGS; Suggestive Outlines

By JOHN H. ELLIOTT.

Many persons regard the Bible as a mass of disconnected sayings and doings, but BIBLE STUDIES and BIBLE READINGS shows it to be a grand and beautiful whole, opening up an inexhaustible field of enjoyment. It indicates what the Bible contains and where to find it. Its "READINGS" are by some of the very best Bible Scholars of the day.

293 pages,

Price, \$1.00.

Any of the above sent on receipt of price. Notice PREMIUM OFFER, Page One of Advertisements.

E. B. TREAT, Publisher, 717 Broadway, New York.



*New Improved High Arm,
New Mechanical Principles
and Rotary Movements, Auto-
matic, Direct and Perfect Ac-
tion, Cylinder Shuttle, Self-set-
ting Needle, Positive Feed, No
Springs, Few Parts, Minimum
Weight, No Friction, No Noise,
No Wear, No Fatigue, No
"Tantrums," Capacity Unlim-
ited, Always in Order, Richly
Ornamented, Nickelplated, and
Gives Perfect Satisfaction.*

Send for Circulars.

—Address—

AVERY MACHINE CO.,

28 Union Square New York

A MAN

UNACQUAINTED WITH THE GEOGRAPHY OF THE COUNTRY WILL OBTAIN MUCH INFORMATION FROM A STUDY OF THIS MAP OF THE



CHICAGO, ROCK ISLAND & PACIFIC R'y

Its main lines and branches include CHICAGO, PEORIA, MOLINE, ROCK ISLAND, DAVENPORT, DES MOINES, COUNCIL BLUFFS, MUSCATINE, KANSAS CITY, ST. JOSEPH, LEAVENWORTH, ATCHISON, CEDAR RAPIDS, WATERLOO, MINNEAPOLIS, and ST. PAUL, and scores of intermediate cities. Choice of routes to and from the Pacific Coast. All transfers in Union depots. Fast trains of Fine Day Coaches, elegant Dining Cars, magnificent Pullman Palace Sleepers, and (between Chicago, St. Joseph, Atchison and Kansas City) Reclining Chair Cars, Seats Free, to holders of through first-class tickets.

Chicago, Kansas & Nebraska R'y

"Great Rock Island Route."

Extends West and Southwest from Kansas City and St. Joseph to NELSON, HORTON, BELLEVILLE, TOPEKA, HERINGTON, WICHITA, HUTCHINSON, CALDWELL, and all points in

KANSAS AND SOUTHERN NEBRASKA and beyond. Entire passenger equipment of the celebrated Pullman manufacture. All safety appliances and modern improvements.

The Famous Albert Lea Route

Is the favorite between Chicago, Rock Island, Atchison, Kansas City and Minneapolis and St. Paul. Its Watertown branch traverses the great

"WHEAT AND DAIRY BELT"

of Northern Iowa, Southwestern Minnesota, and East Central Dakota to Watertown, Spirit Lake, Sioux Falls and many other towns and cities.

The Short Line via Seneca and Kankakee offers superior facilities to travel to and from Indianapolis, Cincinnati and other Southern points.

For Tickets, Maps, Folders, or desired information, apply at any Coupon Ticket Office or address

E. ST. JOHN, E. A. HOLBROOK,
Gen'l Manager. Gen'l Tkt. & Pass. Agt.
CHICAGO, ILL.

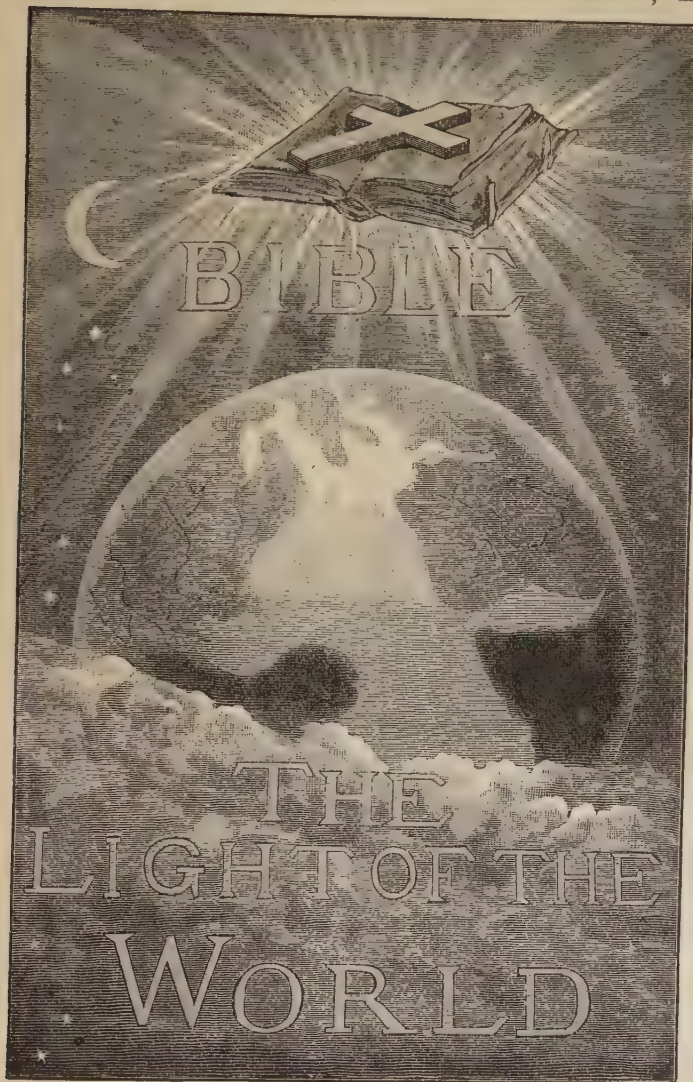
55th Thousand REVISED and ENLARGED.

CURIOSITIES OF THE BIBLE.

BY A NEW YORK SUNDAY SCHOOL SUP'T.

WITH AN INTRODUCTION BY

REV. J. H. VINCENT, D.D.



[Frontispiece to the Enlarged Edition.]

THIS collection of treasures, new and old, is the grand summary of a large experience in devising methods and incentives to interest children and those of older growth in Bible study. It contains such questions or exercises as will excite in the mind of Bible readers and seekers after truth a CURIOSITY to know how, when, where, and under what circumstances the facts contained in this volume occurred. To secure these, and other kindred matter, a vast range of Biblical literature has been searched, and the leisure hours and painstaking labor of many years have been devoted to the undertaking.

In one large Crown, 8vo. Square Vol. Over 600 pp. Illustrated. \$2.00.

E. B. TREAT, PUBLISHER, 771 BROADWAY, NEW YORK.

PERTAINING
TO
SCRIPTURE,
PERSONS,
PLACES, and
THINGS.
INCLUDING
PRIZE
Questions
AND
Answers,
BIBLE STUDIES
and READINGS,
PRAYER MEETING
Talks,
Subjects,
& Outlines,
CONCERT
EXERCISES,
BLACKBOARD
Outlines,
Object Lessons,
and Chalk Talks.
SEED THOUGHTS
ILLUSTRATED.
RELIGIOUS
Emblems and Allegories.
BIBLE REVISION
Facts and
Contrasts.
SCRIPTURE
Enigmas,
Acrostics,
and Anagrams.
REFERENCE
Tables, Maps, Etc.

A
\$25
Lantern
FOR \$12.

PATENTED
Perfection
at the
LOWEST
PRICE

A rare chance to engage
in a profitable business.

ment at any time. Lantern with slides complete, packed in neat box, may be easily carried in the hand.

The Electro Radiant No. 2 (shown in cut) with 12 slides and fittings complete, will be sent order, purchaser paying the balance \$9.00 at express office. Full instructions and list of other views sent with each Lantern. Send money Order or Registered Letter. Send all orders to

World Mfg Co. 122 Nassau Street, New York.

THE WORLD ELECTRO RADIANT MAGIC LANTERN.

The body of the Electro Radiant is a cone-shaped reflector which gathers each divergent ray of light and concentrates them all on the main reflector whence the whole mass of brilliancy **ILLUMINATES AND PROJECTS THE PICTURE WITH STARTLING CLEARNESS**. No combination of lenses, however ingenious, has ever been known to produce equal effects with the light used. The cost of an outfit to enable **A Profitable Business** is small compared with the amount of money it takes to do any other business. Any one of ordinary intelligence can operate it, and

\$25 TO \$100 PER NIGHT MAY BE EARNED by giving Parlor, Sunday School, Academy or Public Entertainments. For Public Entertainments Radiant has something that will "draw" with the combined power of the Theatre, the Circus, Prestidigitateur, the Country Fair, the Temperance Crusade, and the Camp meeting. A room that will hold 100 persons may be filled nightly and a good profit be cleared. You have only to tack the sheet to the wall, darken the room, place Lantern on stand, light lamp, and you are ready to begin the exhibition. The Electro Radiant projects on the screen a **PICTURE**

8 Feet in Diameter.

\$10,000 were paid for the use of our patent by Railroad Companies for Locomotive Headlights, it being considered the most wonderful light ever produced for the purpose. We have retained the exclusive right to make Magic Lanterns on the same principle, and the

Electro Radiant is the result. The adjustment of Reflector, Lenses, Tubes, Slide-rest and Cone, are made with mathematical nicety. Optical laws governing such adjustments have been accurately calculated, so that you have a Lantern far more than appears, and we are placing within the reach of all, unsurpassed advantages for

Learning, Amusement and Profit.

The Transparent Slides for these Lanterns embrace viewson wonderful natural scenes from different parts of the world. The Scripture subjects from both the Old and New Testament **Temperance**—Showing the folly and misery of the Drunkard. **Art**—Copies of famous Statues, Bas-reliefs, and Engravings. **Miscellaneous**—Such as ships

at Sea in a storm, Steamboat Race, Fort Sumpter, Daylight Scene, Moonlight, etc. **History**—Landing of Columbus, Declaration of Independence, Yankee Doodle, etc. **Comic**—Side Splitters without numbers. You can add to your assortment at any time.

This Lantern can be made very profitable at Church Fairs and Sunday-School Entertainments, and a large amount of cash realized at a very small outlay. As an Educator, the **ELECTRO RADIANT** surpasses almost every other apparatus used in a school. The attention of the scholar is concentrated on just the **ONE** illustration before him, and the mind of the student is forcibly impressed. There is a fascination about illustrations by means of the Lantern which dispels any lack of interest in the subject in hand, which might otherwise be dry and hard to attract the student's attention toward. The value of the Magic Lantern for educational purposes is acknowledged by many teachers who have tried it, and no College, Lecture-Room, School or Parlor should be without one.

As a means of impressing the minds of the young, it stands unexcelled. We particularly recommend this Lantern to all societies who have occasion to raise money for charitable and other purposes.

ISSUED JUNE 15th, 1886.)

(Office of "THE PULPIT TREASURY,"

TALMAGE'S SERMONS.—A New Book.

NEW TABERNACLE SERMONS,
By T. De Witt Talmage, D.D.
PASTOR OF THE BROOKLYN TABERNACLE.

This book contains the best specimens of the wonderful pulpit productions of their brilliant author. There are no tame thoughts, drowsy platitudes or prosaic utterances within its covers. Every page beams with originality, flashes with light and sparkles with gems of oratory. Dr. Talmage has the ear of the world. It is literally true that his pulpit fame 'has gone out through all the earth and his words to the end of the world.' Hence the demand for his sermons is unparalleled, and the corresponding duty to meet this demand with a supply authorized by Dr. Talmage himself. This book is sent forth with his sanction—given in an autograph letter published in the preface—and will be eagerly sought for and read by hundreds of thousands.

The press everywhere has been constrained to give unstinted praise to his simple, earnest, pungent, eloquent presentation of the truths of the Gospel; a few specimens only of its notices can be given.

Their power for good can scarcely be overestimated.—*Christian Advocate.*

The great audience was spell-bound, and at times the stillness, under the preacher's solemn appeals to those who "were ready to perish," was oppressive.—*Christian Intelligencer.*

Intensely earnest, brilliant as a meteor, practical beyond most preachers—always pleading for Christ and grasping for souls.—*Philadelphia Presbyterian.*

He is a fearless antagonist to all forms of sin—a writer who cares more for cleaving a helmet than for showing the jewels on the handle of his weapon.—*Chicago Interior.*

His sermons reveal skill in word-painting, fearlessness in statement, and directness of aim.—*American Church Review.*

A line sometimes unfolds a picture. His utterance is exceedingly vigorous.—*Congregationalist.*

He is in dead earnest, and every blow tells.—*N. Y. Independent.*

A fertility of illustrations that is marvellous.—*N. Y. Observer.*

410 Crown, 8vo pp. With Portrait and Fac-simile of Autograph Letter. Price, \$1.50.

WANTED. AGENTS, Pastors, Teachers and others to introduce this new work; with a club of three and full price a fourth copy will be added and expressage prepaid on all. To those who will pledge to act as Agent or get up a Club we will furnish sample copy for **90 cents**. If desired by mail add **15 cents** extra. Postage stamps taken in payment.

E. B. TREAT, Publisher, 771 Broadway, New York.

Natural Law in the Spiritual World.

By HENRY DRUMMOND,
F.R.S.E., F.G.S.

CONTENTS.

INTRODUCTION.
BIOGENESIS.
DEGENERATION.
GROWTH.
DEATH.
MORTIFICATION.
ETERNAL LIFE.
CLASSIFICATION.
ENVIRONMENT.
CONFORMITY TO TYPE.
SEMI PARASITISM.
PARASITISM.

"Its originality will make it almost a revelation."—*Christian Union*.

"This is one of those rare books which find a new point of view from which old things themselves become new."—*Chicago Standard*.

"Too much cannot be said in praise of it, and those who fail to read it will suffer a serious loss."—*The Churchman*.



People's Edition. 488 Pages. Price, \$1.00. By Mail. See Premium Offer.

E. B. TREAT, Publisher, 771 Broadway, New York.

The BOW in the CLOUD; OR, A BEAUTIFUL HOME BOOK in Prose and Poetry. By 400 best authors.



WORDS OF COMFORT

For those in Bereavement, Sickness, Sorrow,
and the Varied Afflictions of Life.

EDITED BY REV. J. SANDERSON, D.D.,
Editor of The Pulpit Treasury, etc.

The messages, which this book conveys to the mourning and tried ones, come from the hearts and pens of those who have known what afflictions are, and who have been comforted by the precious truths, through which they would here seek to console others. Its contents, general and particular, comprise:

- 1.—CONSOLATION FROM THE BIBLE. "Thus saith the Lord,"—which abideth forever.
- 2.—COMFORT FOR PARENTS Bereft of Children, with Assurances of Infant Salvation.
- 3.—FOR BEREAVED ONES. Various ages and conditions considered. Prose and poetry.
- 4.—COMFORT FOR THE AGED AND INFIRM. They may here find a balm for every wound.
- 5.—TO THOSE IN VARIED AFFLICTIONS; Earth has no sorrow that heaven cannot heal.

450 pages, Square, 12mo, with Frontispiece and Presentation Page from Special design, \$1.75

E. B. TREAT, Publisher, New York.



Edited by
THEO. L. CUYLER, D.D., and others.

It contains the best thoughts and utterances of the best minds upon the "three dearest names to mortals given." It is valuable for its rich selections."—*J. H. Vincent, D.D.*
Elegantly Illustrated. 454 Quarto pages. Cloth, \$2.75. Gilt Edge, in a box, \$3.50. Full Morocco, in a box, \$5.

Beware of Imitations. Agents Wanted.

E. B. TREAT, Publisher, 771 Broadway, N. Y.

WE PAY THE FREIGHT. ONLY \$30 FOR A
5 DRAWER,
HIGH-ARM PHILADELPHIA SINGER SEWING MACHINE. Sent on 15 DAYS'
 TED FOR FIVE YEARS. It is the best High-Arm Machine in the market. Has self-setting
 needle, self-threading shuttle, is noiseless, and light-running, and we send a complete set
 of extra attachments in a velvet-lined case. DON'T PAY AN AGENT \$55 OR \$60, but send for CIRCULAR.
 THE C. A. WOOD CO., 17 NORTH TENTH STREET, PHILADELPHIA, PENNA.

SAFE INVESTMENTS: 7% & 8%

Interest payable Semi-Annually.
KANSAS FIRST MORTGAGES.
 Security free to six times the
 amount of Money Loaned.

OVER \$3,000,000 LOANED, NOT A \$1 LOST.

Safe as Government Bonds. Income three times as
 much. For particulars write for our Investors' Guide.
JOHN D. KNOX & CO., Topeka, Kan.

Agents Wanted
 Agents Wanted
 Agents Wanted
 Agents Wanted
 Agents Wanted
 Agents Wanted
 Agents Wanted
 Agents Wanted

We wish to obtain an agent
 in every county in the United
 States and Canada to sell art-
 icles of great merit. Our
 agents not only make quick
 sales, but large profits, and
 have exclusive territory as-
 signed them. One agent made
 \$25 clear in 7 hours, another
 \$30 clear in one day. If any
 of our agents fail to clear
 \$100 after working 30 days,
 they can return goods unsold
 and money paid for them will
 be refunded. Send at once for
 our Illustrated Circulars, they
 are free. Address, NATIONAL
 NOVELTY CO., 514 Smithfield
 Street, Pittsburgh, Pa.

SEEDS GIVEN AWAY! A pack-
 age Mixed Flower Seeds, (500
 kinds), with PARK'S FLORAL
 GUIDE, all for 2 stamps. Every flower lover delighted.
 Tell all your friends. G. W. PARK, FANNETTSBURG,
 PA. Send at once. This notice will not appear again.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
 Best Cough Syrup. Tastes good. Use
 in time. Sold by druggists.
CONSUMPTION

OPIUM Morphine Habit Cured in 10
 to 20 days. No pay till cured.
 Dr. J. Stephens, Lebanon, O.



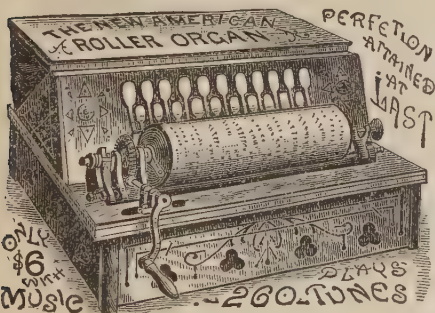
For 1883 is better than ever, and should be in the hands
 of every person contemplating buying **SEEDS,**
PLANTS or BULBS. It con-
 tains 3 Colored plates, telling
 thousands of Illustrations, and nearly 150 pages, telling
 what to buy, and where to get it, and naming lowest prices
 for honest goods. Price of GUIDE only 10 cents, includ-
 ing a Certificate good for 10 cents worth of Seeds.
JAMES VICK, SEEDSMAN,
 Rochester, N. Y.

"Our Easter Offering"

To every Subscriber of this Paper.

A new Easter poem in dialogue, with origi-
 nal music expressly prepared for **Sunday**
School Concert at Easter. Just what every
 Superintendent and Paston is looking for. For speci-
 men copy send 2 stamps to

E. P. CARPENTER, Brattleboro', Vt.



THE NEW AMERICAN Roller Organ

PLAYS ANY TUNE Arranged for it, from a waltz to a
 hymn with perfect tune and time. Gives better
 satisfaction than a **Hundred Dollar Parlor**
Organ and ten times more pleasure. **Plays 260**
Tunes in a superb manner and charms every
 listener. The grandest and most marvellous musical in-
 strument ever presented to the public.
THE NEW AMERICAN
ROLLER ORGAN is operated upon a similar plan
MUSIC BOXES. The instrument is thoroughly made
 No better work is found in the most expensive musical
 machinery. A child can operate it. **WILL NEVER**
WEAR OUT. This instrument is the Perfection of Musi-
 cality and **PLAYS SACRED MUSIC, MAR-**
CHES WALTZES, POLKAS, JIGS

Reels, Selections from Operas, Popular Songs Church musics as well as any organ and is arranged for **DANCE MUSIC**
 perfectly. **YOU SHOULD SEND FOR ONE** of the above described instruments. Nothing grander, or combining
 so many features can be found in French or Swiss Music Boxes, costing \$100. **WE WANT A SPECIAL AGENT**
EITHER SEX, IN EVERY LOCALITY, AND OFFER SUCH INDUCEMENTS THAT EARNEST
WORKERS CANNOT FAIL TO MAKE \$100 TO \$300 PER MONTH. When you order a sample
 instrument ask for Special Terms. These instruments will be offered for **Six Dollars** in **BEAUTIFULLY CARVED CASES** with music.
 If you want it sent C.O.D. send \$2.50 when you order and pay balance \$3.50 when you get organ. Send P.O. order
 Registered letter or by Express. Address orders to **WORLD MFG CO., 122 Nassau Street, New York.**

With our new 1888 STAMPING OUTFIT

1000 PATTERNS | FOR ONLY \$1.00

You can Stamp more
than

And we will send it
complete

We guarantee this the largest and best Outfit ever offered. With it you can do all your own stamping. By Stamping for others **YOU CAN** Make **MONEY.** By Stamping for yourself Save

You should buy this outfit and learn stamping. If you already have an outfit you will want this also, **BECAUSE** The PATTERNS are designed EXPRESSLY for this outfit. You can SELECT \$1.00 WORTH of patterns in addition. It teaches HOW TO STAMP without soiling your fingers. It contains A SET OF OUR NEWLY INVENTED **ART EMBROIDERY DESIGNING PATTERNS.**

THE NEW WAY to do stamping, as taught in this outfit, is just discovered and copyrighted. With it you can do stamping all day and not soil your hands, and the material is all prepared and is always ready. **EVERY ONE** who does Stamping should learn to do it in this way.

THE OUTFIT CONTAINS a book teaching every other method of stamping; a box of best powder and pad, price 15 cts.; a box of material for Stamping on **PLUSH**, Felt, etc., 15 cts.; a box of material for the new way, 25 cts.; an **Illustrated Catalogue** of new choice Stamping Patterns, 10 cts. Also a book giving plain and concise directions for doing **Kensington** and other **Embroideries**, etc., etc.

With the aid of this **NEW SET OF ART EMBROIDERY DESIGNING PATTERNS** for doing Embroidery or Painting. By this means a bouquet or other design to fill any required space can be arranged and stamped as easily as a lot of real flowers can be arranged into a real bouquet.

A **BOOK** gives full instructions how to use them, and illustrates a great many beautiful designs which were made by means of this new invention. It is very simple and needs no experience. Any one who can do stamping will find no trouble. **IT IS THE GREATEST INVENTION OF THE AGE.**

EVERY ONE WHO DOES STAMPING MUST HAVE IT, SOONER OR LATER.

PARTIAL LIST OF A FEW CHOICE PATTERNS, TAKEN AT RANDOM.

1 set of Large Initials, 50c. 1 set Small Letters, 35c. 2 sets Numbers, large and small, 25c. 1 Bouquet of Daisies, for Scarf Ends, Ties, etc., 25c. 1 Branch of Roses for Scarf Ends, Ties, etc., 25c. 1 Beautiful Tinsel Design for Scarfs, Lambrequins, etc., 25c. 1 wide running Braiding Pattern, for Tinsel or Silk, 25c. 1 Vine, for Table Cover, Lambrequin, etc., 15c. 2 Flannel Skirt or Blanket Patterns, 25c. 1 **Tray Cloth or Side Board Set, Cup and Saucer, Creamer, Sugar Bowl and Teapot, 50c.** Good Night and Good Morning, for Pillow Shams, 50c. 1 Disk Pattern, for Scarfs, Ties, etc., 10c. 2 Beautiful Outline Designs, for Ties, 50c. 1 Star and 1 Anchor, for Sailor Collar, 10c. 1 Bunch of Sumac and Leaves, 25c. 1 large Spray of Golden Rod, 15c. 1 Bouquet of Pond Lilies, 25c. 1 Bunch of Wheat, 15c.

The above is a list of only a very few of the patterns, which are all perforated ready to use. The Outfit contains many others equally as good, in all about **200 GOOD PATTERNS.**

BEAR IN MIND! All orders are filled promptly; there is no delay in our establishment, causing disappointment, but of many thousand Stamping Outfits sold by us, we have yet to hear of a dissatisfied customer. At the retail prices which many dealers place upon their goods, this Outfit represents a value of over **\$10.00.** We guarantee to send **EVERYTHING** enumerated above, including the designing set, by mail.

Postpaid, to any address, for **ONE DOLLAR!** Only **TWO** Outfits, **\$1.75.** **FOUR** Outfits, **\$3.50.** **Only THREE DOLLARS.** Get three of your friends to send with you and get your own **OUTFIT FREE!** Send Postal Note, Money Order or Registered Letter. Postage Stamps taken. Send all orders to **WORLD M'FG CO., 122 NASSAU ST., NEW YORK.**



"AGENTS ATTENTION!"

The above Needle Case contains 145 mixed large eyed needles which retail in stores at prices mentioned below:

5 papers, 25 needles in each, at 8 cents, 40 cts.	2 Wool Darners.....	2 cts.	1 Motto Needle.....	1c.
2 Steel Bodkins.....	2 Yarn Darners.....	2 cts.		
2 Long Cotton Darners.....	3 Button Needles.....	3 cts.	Total Store Price.....	60 cts.
2 Short Cotton Darners.....	2 Carpet Needles.....	2 cts.	You sell them for.....	25 cts.
2 Extra Fine Cotton Darners.....	1 Worsted Needle.....	1c.		

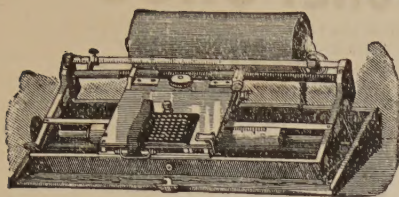
The above cut shows only one quarter the size of the needle case when open; when closed it has on outside covers a handsome lithograph picture on each side, which have been got up with great care and considerable expense. It is an elegant piece of lithographic work in many colors, and cannot fail to take the lead over other needle packages. Its appearance is very attractive and agents who have had one lot say it is the best selling article they have ever handled, and are sending in their orders for more. Send for sample dozen and see how quick they sell. We guarantee this package to be superior in every way to any now offered in the United States. **PRICES:** Per dozen packages, by mail \$1.75 Per 100 packages, by express, \$12.50 Sample by mail, 25 cents.

Send money by Registered Letter, Postal note or Post Office Order. Stamps taken. Send all your orders to the **World M'fg Co., 122 Nassau Street, N.Y.**

SPECIAL. — **WE WILL SEND A COMPLETE SAMPLE PACKAGE FOR EXAMINATION FOR ONLY TEN CENTS IF YOU ORDER BEFORE MAY, 1st, 1888, and mention THE PULPIT TREASURY.**

NEW MODEL HALL TYPE-WRITER.

PRICE, \$40.00.



Awarded Medals of Superiority over all its competitors by leading Institutes in America and Europe.

Guaranteed to do better work, and a greater variety, than any other type-writer in the world.

Interchangeable types, in all languages, \$1.00 per font. Business houses desiring a type-writer, adopted to every want. Also a favorite with clergymen

and literary men.

Mr. W. D. Howells, the distinguished author, who does all his literary work on this writer, says of it:

"BOSTON, November 8, 1886.

"I wish to express my very great satisfaction with the Hall Type-Writer. Impression and alignment are both more perfect than in any other type-writer that I know, and it is simply a pleasure to use it. It is delightfully simple and manageable.

W. D. HOWELLS."

From Rev. Geo. Batchelor, Late Pastor of the Church of the Unity, Chicago.

"WELLESLEY HILLS, MASS., June 5th, 1886.

"After using the Hall Type-Writer daily for four months, I am glad for my own sake to find that I am daily becoming more attached to it, and for these reasons: 1.—It makes a fair copy for the printer, and I know in advance how my thoughts will look in type. 2.—The ease of learning the uses of the machine has surprised me, and, although I have attempted no great speed, the extension of my personality was prompt and gratifying. 3.—I have been relieved of a nervous and increasing dislike of the pen. 4.—Most of all, I have been pleased to find that the act of composition was made easier. These things, taken with its lightness and portability, make the machine a great addition to the resources of a writer.

GEORGE BATCHELOR."

Agents wanted. Illustrated pamphlets, with price-list, free.

HALL TYPE-WRITER COMPANY, Salem Mass.

THE

Manhattan Life Insurance Co.

OF NEW YORK,

Nos. 156 & 158 Broadway,

Has accumulated assets of over \$11,000,000, with surplus of \$2,300,000 by New York Standard.

"I MUST DIE TO WIN."—This is a common expression, used frequently in life insurance as an objection to the ordinary life plan. "It is an excellent form of provision for the family, but I must die to win." BUT YOU MAY LIVE AND WIN.—This refers to the Endowment plan, which meets the above objection. Take, for instance, a policy payable to yourself 10, 15, or 20 years hence. If you die before the termination of the period, *your family wins*. If you survive the period the policy becomes at once a provision for your declining years. *You have lived and won.*

The "Manhattan's" new plan meets the want. It retains the advantage of the endowment feature, while reducing the net cost of Life insurance under the contract to almost nothing. For an example of the operation of this plan, address the Company, giving your age, and a statement will be sent you.

ORGANIZED IN 1850.

President, - JAMES M. McLEAN,
1st V-Pres., J. L. Halsey, 2d V-Pres., H. B. Stokes,
Secretary, H. Y. Wemple, Actuary, S. N. Stebbins.

HINTS AND HELPS FOR THE PEOPLE OF THE CHURCHES,

Entitled "Parish Problems." Essays by Rev. Dr. Lyman Abbott, Josiah Strong, J. H. Vincent, and more than a score of eminent writers. Edited by

WASHINGTON GLADDEN.

Pastors willingly assist agents in the sale of this book, because its circulation is helpful to them and their work.

AGENTS WANTED.

Sold only by subscription. Address
THE CENTURY CO. 33 E. 17th St. N. Y.

SUMMER SCHOOLS, 1888.

PRELIMINARY ANNOUNCEMENT.

I. TIME AND PLACE.

- (1) Newton Centre, Mass. May 22—June 12.
- (2) Philadelphia (Protestant Episcopal Divinity School)..... June 13—July 3.
- (3) University of Virginia..... July 26—August 15.
- (4) Chicago (Evanston)..... August 16—September 5.

Remark 1. There will be held *two* schools at Chautauqua, N. Y., the first July 5—July 25; the second, July 26—August 15.

Remark 2. Each School will continue this summer *three full weeks*; this makes it possible to avoid overlapping; it also enables men who so desire to attend two or even more schools. Several have already indicated their purpose to attend *five* of the six schools.

II. INSTRUCTORS.

Arrangements have thus far been completed with the following gentlemen:

- | | |
|---|---|
| CHAS. RUFUS BROWN, Ph.D., Newton Centre, Mass. | JOHN G. LANSING, D.D., New Brunswick, N. J. |
| S. BURNHAM, D.D., Hamilton, N. Y. | WALLACE W. LOWRY, Philadelphia, Pa. |
| GEO. S. BURROUGHS, Ph.D., Amherst, Mass. | D. A. MCCLENAHAN, Allegheny City, Pa. |
| JAMES A. CRAIG, Ph.D., Cincinnati, O. | J. F. MCCURDY, Ph.D., Toronto, Canada. |
| C. E. CRANDALL, M.A., New Haven, Ct. | W. W. MOORE, D.D., Hampden Sidney, Va. |
| ANGUS J. CRAWFORD, Theol. Sem., Alexandria, Va. | IRA M. PRICE, Ph.D., Morgan Park, Ill. |
| EDWARD L. CURTIS, Ph.D., Chicago, Ill. | JAS. M. RAWLINGS, University of Virginia, Va. |
| WM. R. HARPER, Ph.D., New Haven, Ct. | J. R. SAMPEY, Louisville, Ky. |
| ROBERT F. HARPER, Ph.D., New Haven, Ct. | GEO. H. SCHODDE, Ph.D., Columbus, O. |
| HERMANN V. HILPRECHT, Ph.D., Phila., Pa. | BARNARD C. TAYLOR, M.A., Chester, Pa. |
| CHAS. HORSWELL, Evanston, Ill. | M. S. TERRY, D.D., Evanston, Ill. |
| | REVERE F. WEIDNER, D.D., Rock Island, Ill. |

III. COURSES OF INSTRUCTION.

FIVE COURSES OF INSTRUCTION IN HEBREW; courses also in Assyrian, Arabic, Syriac and Aramaic.

IV. EXPENSES.

Board and room may be had at the various schools at prices ranging from \$3.50 per week upwards. Full details concerning cost of boarding at each school will be given in the descriptive pamphlet. No tuition fee will be charged; there will be, however, an incidental fee of five dollars, to assist in paying local and advertising expenses.

V. IN GENERAL.

A detailed statement of the classes, instruction, expenses, etc., in each school may be obtained by addressing the Principal of Schools,

WILLIAM R. HARPER,
New Haven, Conn.

THE PENTATEUCHAL QUESTION, BOTH SIDES

A DISCUSSION IN HEBRAICA, BEGINNING JULY, 1888.

1. Of the alleged facts of the Pentateuchal analysis and their interpretation.
2. For those who would neither be blindly led by authority, nor repelled by apprehended consequences, but desire to form an independent judgment of the truth or falsity of the position.
3. In a series of articles (thirty or forty pages each), containing a statement of the alleged points, one by one with a counter-statement, or answer immediately following.
4. By Professor WILLIAM RAINEY HARPER (Yale University), who will present, and Professor WILLIAM HENRY GREEN (Princeton), who will oppose the claims of the analysts.
5. To be presented, as far as possible, after an inductive method; that is, first, the *facts*, without reference to theories; and secondly, the *conclusions* which are taught by the facts, alleged or granted to exist.
6. With the single purpose of ascertaining and unfolding the real truth in this delicate and intricate inquiry; it being understood that the views *presented* by Professor Harper are not necessarily those which he personally entertains.

REMARK 1. In undertaking this amicable discussion, Professors Harper and Green have hoped that many of the more critical Bible-Students of America would conclude to follow it, verifying the statements made, and deciding for themselves as to their value. There is, in our day, no biblical question, so important in itself, or so wide reaching in its scope. Does not the plan here outlined afford an opportunity for men to take up a study, upon which, unaided, they might hesitate to enter?

REMARK 2. Professor Harper appreciates, very keenly, the difficulty and the delicacy of the service which he has consented to perform in the discussion. He ventures, however, to express the hope that, in stating "views" against which there is naturally so strong and bitter a feeling, he may have no reason to feel that, under all the circumstances, he is doing anything to which even those would object who with himself see the possibly dangerous consequences of the general maintenance of such views.

ADDRESS

HEBRAICA,

Price, \$2.00 a year.

P. O. DRAWER 15, NEW HAVEN, CONN.

THE BEST PULPIT AIDS

FOR MINISTERS.

HELPFUL BOOKS FOR THE PASTOR'S LIBRARY.

A HAND-BOOK OF BIBLICAL DIFFICULTIES; or, Reasonable Solution of Perplexing Things in Sacred Scripture. Edited by Rev. Robert Tuck, B. A. Amply Indexed. (Just published.) 568 8vo, cloth. - - -

Retail Price.	To Ministers, by Mail.
\$2 50	\$2 00

"The broken shaft of infidels and sceptics, who have assailed the Bible because of these passages, lies harmless on every page. No reader of the Bible should be without this key to Scriptural difficulties."—*The Pulpit Treasury*.

SCIENTIFIC ILLUSTRATIONS AND SYMBOLS.

Moral Truths Mirrored in Scientific Facts. Designed for the use of the Senate, the Pulpit, the Bar, the Orator, and the Lover of Nature. By a Barrister of the Inner Temple. (Just published.) Small 8vo, cloth. - - - 2 50 2 00

"An exceedingly valuable book for preachers."

NEW CYCLOPÆDIA of Illustrative Anecdotes, Religious and Moral, Original and Selected. With an Introduction by Donald Macleod, D.D. 12mo, cloth. - - - 2 00 1 60

NEW HAND-BOOK OF ILLUSTRATION. Introduction by Rev. W. Morley Punchon, LL.D. 12mo, cloth. 2 00 1 60

NEW HAND-BOOK OF SUNDAY-SCHOOL ADDRESSES. Designed for the use of Sunday-school teachers, and others who are called to work among children, in the church, the school, or the home. Edited by Rev. Robert Tuck, B. A. With index of subjects and texts. 12mo, cloth. - - - 1 25 1 00

NEW MANUAL OF SUNDAY-SCHOOL ADDRESSES. Being a comprehensive and suggestive collection of Addresses adapted for Sunday-schools and other assemblies of young people. With index of subjects and texts. 12mo, cloth. - - - 1 25 1 00

CANON FARRARS' NEW BOOK.

EVERYDAY CHRISTIAN LIFE; or, Sermons by the Way. By FREDERICK W. FARRAR, D.D. 12mo, cloth. - 1 25 1 00

In this volume the distinguished author has collected twenty of his parochial discourses, all of which treat of themes in practical daily life. They are free from controversy, and touch only subjects which have wide and deep interest to every reader. The charming eloquence and searching thought of Canon Farrar pervade every page of the book, and make it one above many to read and own.


NON-BIBICAL SYSTEMS OF RELIGION. A Symposium. By CANONS FARRAR and RAWLINSON, Prof. RHYS-DAVIDS, Sir W. MUIR and others. 12mo, cloth, - 1 50 1 25

"The subject is of such importance that this volume will probably be heartily welcomed by those who are studying comparative religious. Our aim has been to furnish comprehensive outlines of the chief religious system of the world in a popular yet fairly accurate and scholarly way."—From the Preface.

THE BIRD'S NEST AND OTHER SERMONS FOR CHILDREN. By REV. SAMUEL COX, D.D., Late Editor of "The Expositor." 12mo, cloth, - 1 50 1 25

The volume will suggest to many pastors the correct view of preaching to children."—*The Sunday School Times*.

THOMAS WHITTAKER, Publisher, 2 & 3 Bible House, N. Y.

 **NOTE** The combination offer with
The HOMILETIC MAGAZINE of London

THE TREASURY

FOR 1888.
Vol. VI.

THE TREASURY enters upon its sixth year with youthful vigor, constant commendation, and in the foremost place of its class of literature. No magazine has obtained a higher rank in the estimation of preachers, students and Christian workers. Its aim is to promote evangelical truth and to suggest the best evangelistic methods. For these and similar purposes

It is the Favorite Magazine.

Its pages contain the best specimens of pulpit literature, and the most successful plans for evangelistic effort. Exegetical comments are furnished by the best exegetes in various denominations. The leading questions of the day are treated in accordance with the principles of the Bible. Suggestions for making the prayer-meeting lively, interesting and promotive of real piety, are varied and abundant. The International Lessons are touched with the pencil of light and persuasives to personal holiness are urged with power.

Its Sphere Embraces the Whole Field.

Home, Intemperance, Archæology and Missions have each a separate department, in which the latest triumphs of the Gospel are recorded and the most urgent duties enforced. The pastor's work is viewed from every standpoint, and the Christian is shown how he may lend a helping hand in advancing the cause of God. Illustrations of scripture texts are gathered from every source. Beautiful thoughts are selected from the best writers. A monthly survey is taken of religious progress, faithful notices of the best books are given, and articles of special interest in the various magazines indicated. Every reader of **THE TREASURY** bears testimony to its worth, and its conductors will make its excellence in the past an earnest of its future peerless character.

Special Contributors for 1888.

JOHN HALL, D.D., LL.D.,	T. DEWITT TALMAGE, D.D.,
WM. M. TAYLOR, D.D., LL.D.,	T. W. CHAMBERS, D.D.,
THOMAS ARMITAGE, D.D.,	J. B. THOMAS, D.D.,
A. E. KITTREDGE, D.D.,	T. L. CUYLER, D.D.,
REV. JOSEPH COOK,	PHILIP SCHAFF, D.D., LL.D.,
C. F. DEEMS, D.D.,	J. M. BUCKLEY, D.D., LL.D.,
P. S. HENSON, D.D.,	C. S. ROBINSON, D.D., LL.D.,
J. L. WITHROW, D.D.,	JOSEPH CUMMINGS, LL.D.,
C. H. PARKHURST, D.D.,	BISHOP C. D. FOSS,
M. S. TERRY, D.D.,	E. J. WOLF, D.D.,
WM. ORMISTON, D.D., LL.D.,	BISHOP H. C. POTTER, D.D., LL.D., and others.

The above brilliant array of contributors who have helped to make **THE TREASURY** so excellent in the past, will have many names of those standing in the highest rank of scholarship, added during 1888, who will write as soon as the pressure of other duties will permit.

May we ask each of our readers to show their disposition to aid in this good work by sending at least one new subscriber for **THE TREASURY** for 1888?

OUR PREMIUM OFFERS.—See list of BOOKS WORTH HAVING.

"The Treasury" Series for Pastor's Library—We are arranging for the publication of additional volumes of the highest merit, edited by the best Biblical Scholars and by men who have the entire confidence of the religious world.

Renew Subscriptions. Secure New Subscribers. Form Clubs.

We are the American Publishers of

The Homiletic Magazine of London

(Annual subscription, \$3.00) Postage prepaid; To "THE TREASURY" Subscribers, \$2; or both will be sent to one address one year for \$4.00.

E. B. TREAT, Publisher, 771 Broadway, N. Y.